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MANNERS *and* CUSTOMS
of MANKIND

MANNERS *and* CUSTOMS
of MANKIND

An Entirely New Pictorial Work of Great Educational Value
Describing the Most Fascinating Side of Human Life

Edited by

J. A. HAMMERTON

*Over Fifteen Hundred Photographic Illustrations
from All Over the World—and Twenty-
Seven Plates In Color*

Volume Two

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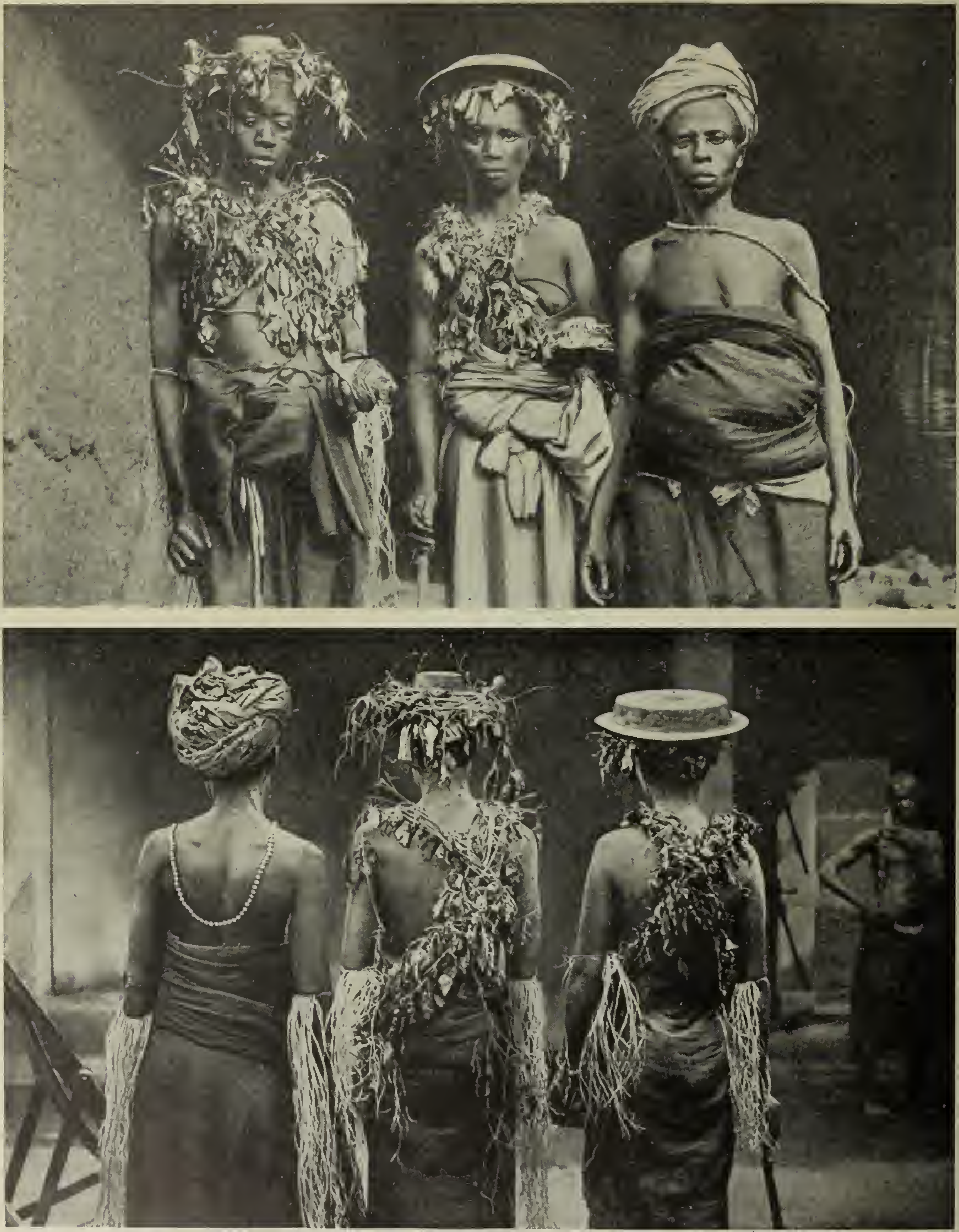


Clarendon Press

HOW ASHANTI WIDOWS KEEP THE SPIRITS OF THEIR DEAD HUSBANDS AT BAY

These photographs, taken from Captain R. S. Rattray's work 'Religion and Art in Ashanti,' show how the widows of that country protect themselves from the spirits of their dead partners. Small brass basins on the head indicate that the husband belonged to a particular clan. Strands of palm fibre fastened above the elbow float behind in funerary dance rites, and indicate the desire for wings to fly after the departed one. Seeds and leaves carried in the left hand act as an antidote against the spirit, while the cane in the right signifies the loss of a husband.

WIDOWHOOD AMONG THE CIVILIZED AND SAVAGE

THROUGHOUT the world, in parts both civilized and primitive, the breaking up of the marriage state by the loss of a husband is fundamental. In consequence, as detailed here, the etiquette of widowhood is rigid and complicated. This subject is so closely related to DEATH AND BURIAL CUSTOMS that most of the chapters appearing under that section have some bearing upon it.

WHEN Mr. Woolley's excavators laid bare the cemetery area at Ur they discovered, neatly arranged in a rectangular compartment twenty-seven feet by twenty-five, the remains of seventy-four human beings—sixty-eight women and six men. The heads of some of the women may be seen by the curious in a glass case at the British Museum; heads flattened and distorted by the weight of the accumulated débris of five and a half millennia, yet still bearing around their brows jewelled circlets and tinsel flowers.

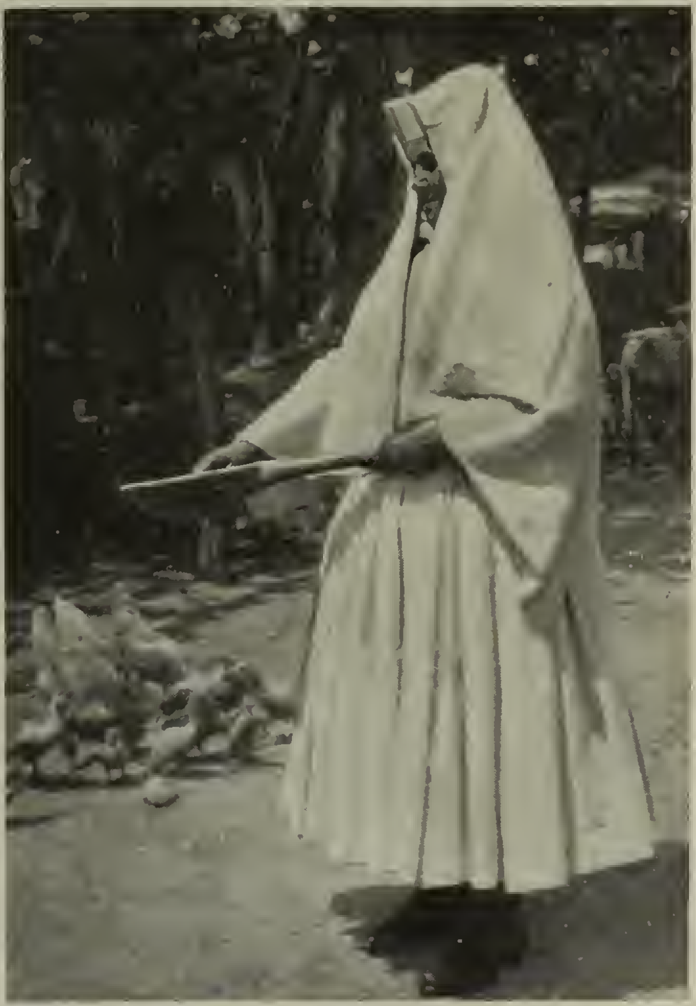
We do not know, we probably never shall know for certain, the why and wherefore of this massacre of women; but from the knowledge derived from similar discoveries made elsewhere it is reasonable to suppose that some, at any rate, of the slaughtered sixty-eight were the wives of some monarch or great chieftain and that on his death they died in order that their lord and master might not voyage alone and unattended into the land of the shades.

Similar deeds of blood were enacted in India until a century or so ago; and it is said that even today, in out-of-the-way corners of the peninsula, the Indian widow still on occasion mounts the funeral pyre of her husband and is joined with him in death. In Peru, when an Inca was ' called home to the mansions of his father, the Sun,' his favourite wives and concubines, sometimes to the number of several hundred, were immolated on his tomb; and we are told that there was the keenest competition among the harem inmates to give the last proof of conjugal affection. In Fiji the wives of the deceased were either strangled or buried alive; and as far apart as China and West Africa we find instances of widow-sacrifice.

THE explanation of the custom is simple. Unsophisticated man, confronted by the awe-inspiring fact of death, bereft suddenly of loved ones whom henceforth he meets only in sleep, not unnaturally supposes that death is the gateway to another existence in which the dead have the same needs and desires as they experienced and expressed when alive. Hence it is that we find in the graves of primitive peoples cooking pots and drinking vessels, weapons of the chase, fire-making implements, and—the bones of women.

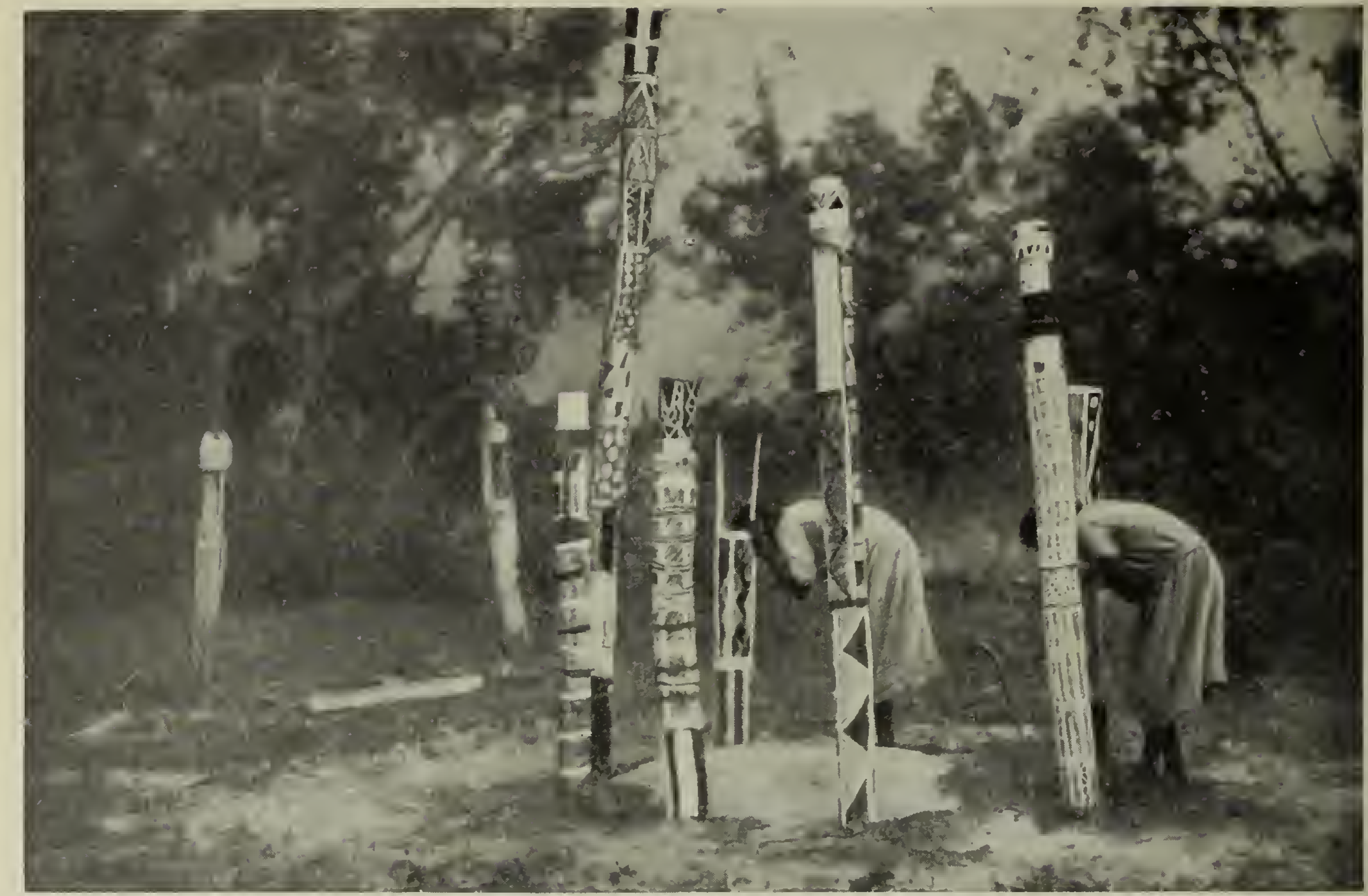
With the growth of more humane sentiments and of a greater respect for human life the actual sacrifice was no longer insisted upon. But still the widow was a pathetic figure, for upon her head were centred the superstitious fancies of her neighbours. These were, and are, mainly the result of the primitive belief that death entails a degree of uncleanness. The corpse is unclean, and to touch it means defilement. The clothes in which it is wrapped, the hut which gives it shelter, the weapons and vessels that it has used, and in particular the woman who has had so frequent and close a contact with it for so long—all are unclean.

Only by the performance of certain rites, some arduous, even dangerous, some trivial, only by the passing of a certain time, can the defilement be wiped out and the evil influence nullified. Then, too, death frightens the savage. Seeing one of his companions suddenly stricken down by the invisible finger of disease, he not only surmises that death is contagious


E.N.A

WHERE THE WIDOW'S VEIL IS WHITE

This lady of Csokol in Hungary, in accordance with the custom of her part of the ancient kingdom—and other parts of the world—is dressed in white raiment as a sign of mourning, and her ' weeds ' lack the normal funerary melancholy.



Dorien Leigh

WHEN THE DAYS OF MOURNING END WITH AUSTRALIAN WIDOWS

In Melville Island, off the coast of Northern Territory, the most elaborate system of earth burial known among the Australian aboriginals occurs. Tall, highly decorated posts are erected beside the graves, round which the mourners dance, being careful to yell loudly as they approach in order to scare evil spirits away. During widowhood the women smear their faces with pipeclay, and when the period of mourning ends they again visit the burial place and intimate the fact to their departed spouses by rubbing off the pipeclay over their graves.

and that, therefore, the corpse is to be avoided, but that the spirits are angry and must be propitiated. He sees to it, therefore, that the widow performs to the full the rites prescribed by tradition, for only in this way may the angry ones be appeased.

Among the Arunta of Central Australia, when a man dies custom requires that his wives should smear their hair, faces and breasts with clay and preserve silence for a certain period—sometimes as long as twelve months. During this time their only means of expressing themselves is by gesture—of hands and fingers and arms. The Yoruba widow mourns her husband for three months, during which she must not plait her hair, take a bath or remove the clothes that she had on when her husband died. Her bed is a mat of rags, and she is confined to her hut during the daytime and allowed to leave it only very rarely after dark. In Papua the widow lies beside her husband's grave during her mourning period, also of three months, covered by a mat and by a roof of branches. On the west coast of Africa widows among the Minas are shut up for six months in the hut beneath which is the grave containing the remains of their husbands. Elsewhere the body remains unburied in the hut, guarded by the widow; and only when the bones alone are left is she relieved of her ghastly vigil.

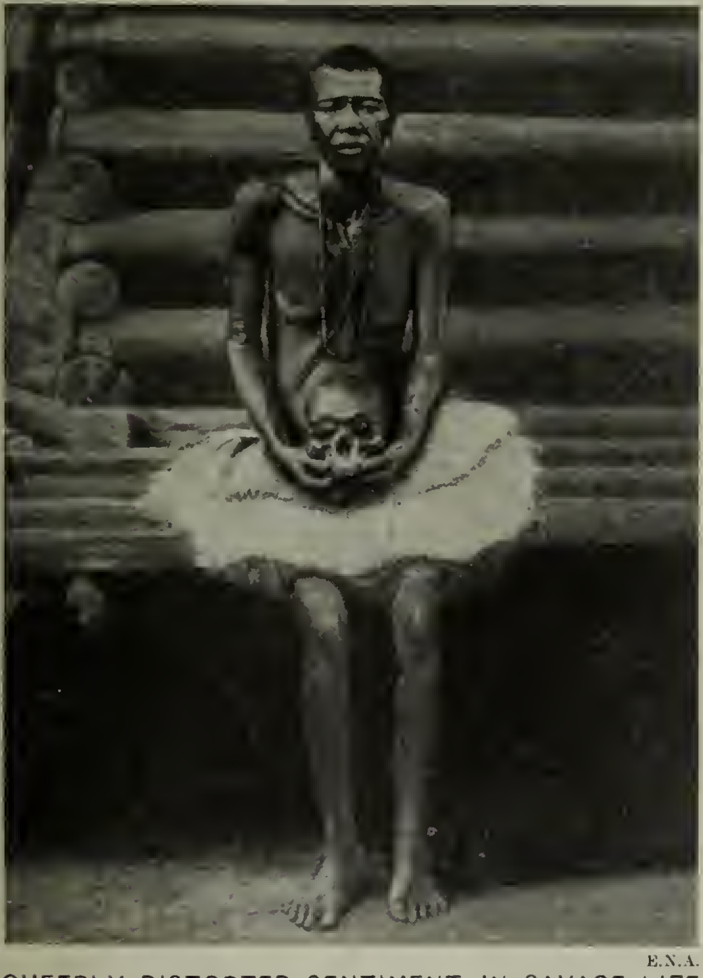
Among the Takulli, says Westermarck, a widow is compelled by her husband's kinsfolk to lie on his funeral pyre until the heat becomes unbearable. Then after the body has been consumed she gathers up the ashes, places them in a small basket, and carries them about with her for two or three years, until the expiration of which time she must not think of remarriage.

THE first duty of a widow in Portuguese East Africa is to take a sweat-bath, followed by a thorough fumigation by a fire made from dry grass. Then, having donned a waistband of reeds, she crawls, wailing the while, through the hut she had occupied with the dead man. This done, the hut is destroyed, for it is considered highly dangerous to sleep on ground where a corpse has lain. The Melanesian widow smears her body with mud and then puts on a costume of grass; the widows of the Upper Congo cover themselves with white clay; and those of the Torres Straits, where the ordinary feminine dress is an ample petticoat, make a special garment of banana leaves, passed between the legs and fastened to the waistband. Finally, in India the widow shaves her head, gives her jewels and valuables to the needy, retires from social life, and devotes herself to menial duties in her late husband's family.

Such are some of the customs enjoined upon the widow—customs that have grown up in the course of ages and which are enjoined upon her by the voice of the community and of her own conscience.

The belief that widows are haunted by the spirits of their late husbands is very widespread. In the preface to one of his lesser-known novels Sir Walter Scott tells of a pirate who was at length caught and hanged for his crimes. He was affianced to an Orkney girl, and she went up to London to see him before his death. Arriving too late, she had the courage to request a sight of her lover's dead body; and then, touching the hand of the corpse, she formally resumed the troth-plight which she had bestowed. 'Without going through this ceremony,' says Sir Walter, 'she could not, according to the superstition of the country, have escaped a visit from the ghost of her departed lover, in the event of her bestowing upon any living suitor the faith which she had plighted to the dead.'

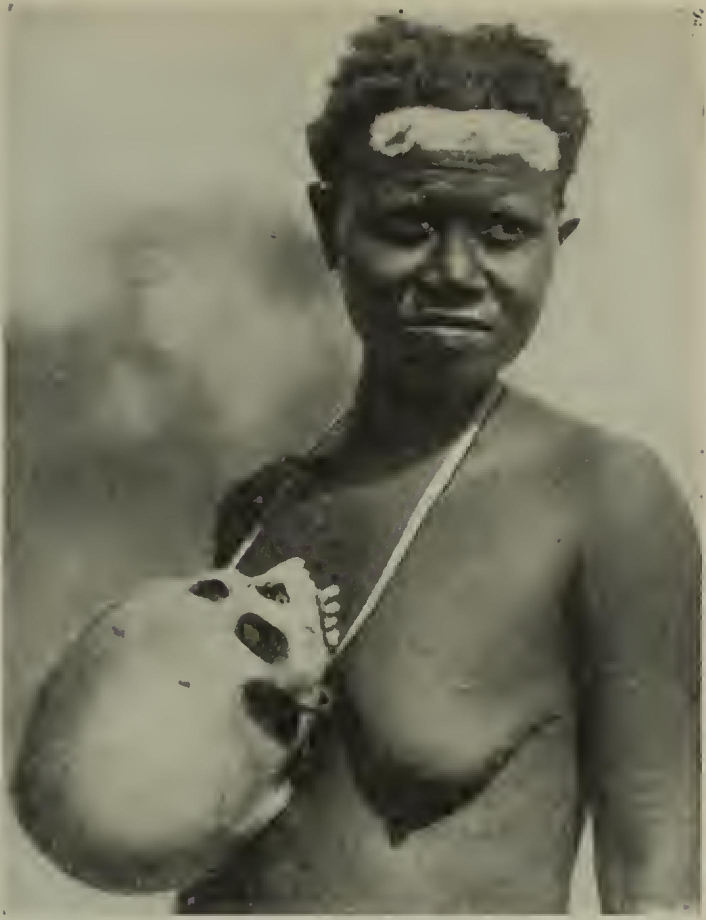
THE belief is now rarely met with in Western lands, although Hartland tells us that as late as 1912, at Macon, in Georgia, U.S.A., the second husband of a lady was granted a decree of divorce on the ground that the ghost of her first husband haunted both his wife and himself, with the result that they found it utterly impossible to live together.



E.N.A.

QUEERLY DISTORTED SENTIMENT IN SAVAGE LIFE

Preservation of a dead man's bones is customary among many primitive peoples. In the Trobriands the skull is made into a lime pot to be used by the widow, and the jaw-bones are turned into a neck ornament for her to hang upon her breast.



E.N.A.

TALISMANIC RELICS OF HER DEAR DEPARTED

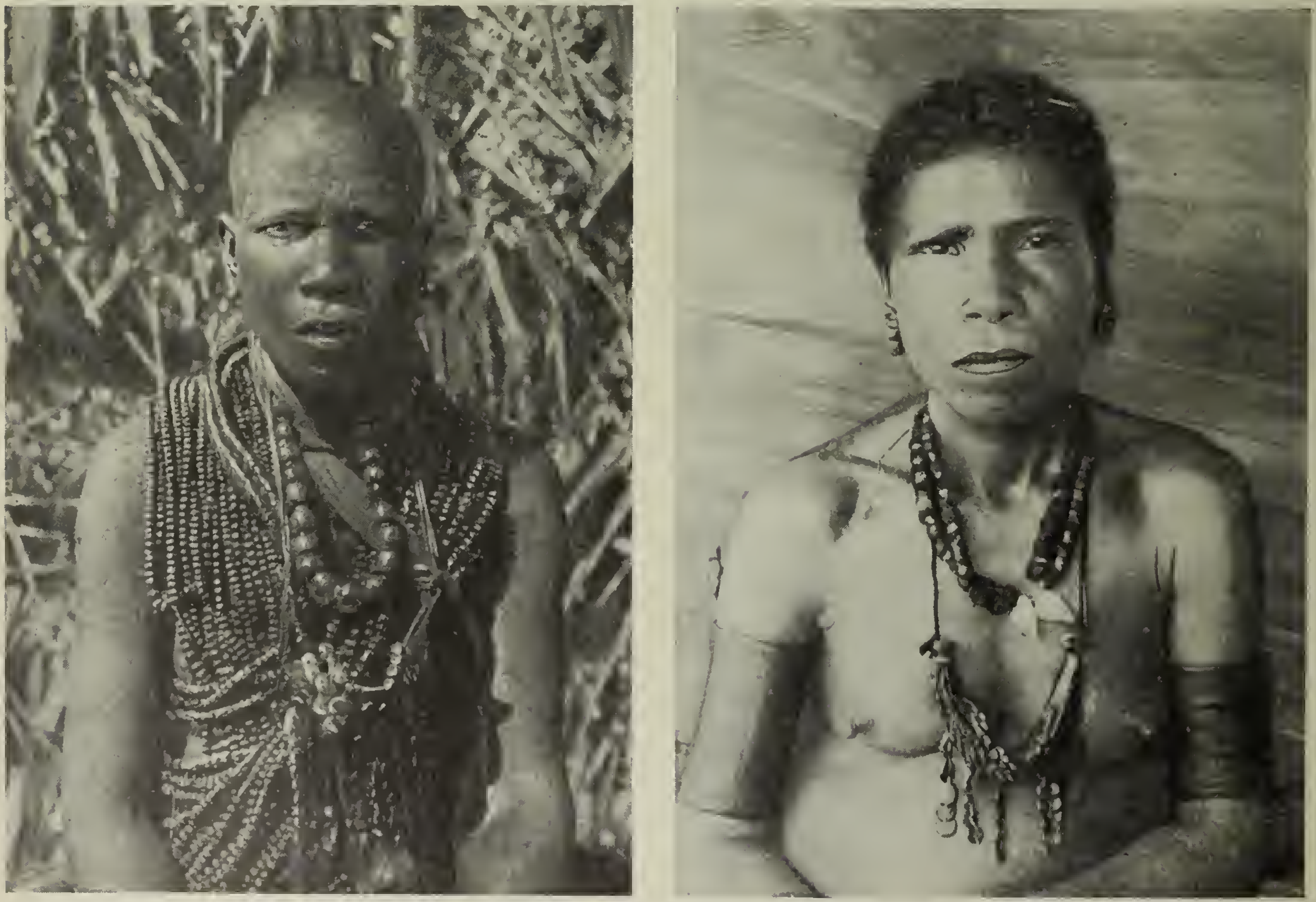
Among the Andamanese, custom prescribes that six months after the burial of a man his bones are dug up and washed in the sea; his skull is given to his widow, who carries it about suspended round her neck. His jaw-bones are given to the next principal mourner.

Among primitive peoples, however, the case is very different. The Ewhe of Togoland believe implicitly in the possibility of conjugal relations between the widow and her deceased spouse, and as such intercourse would mean death to the living participant, the most elaborate precautions are taken to thwart the dead man in his desires. For six weeks after her husband's death the widow lays aside clothing and ornaments and goes entirely naked, spending the period in the hut beneath the floor of which the man is buried, leaving it only for a few minutes at a time. When she does go out it is with bowed head and turned-down eyes, with arms crossed over her breast, and with a club in her hand—the latter to drive away the dead man if she should encounter him in her path. She sleeps on the club in order that he shall not steal it from her in the dark, and she mixes ashes with her food and drink to make them so unpalatable that he will not attempt to share them. At night she keeps an evil-smelling brew smoking on the hearth, so that the deceased may be deterred from returning to his old quarters; and she believes that to answer a call would mean certain death.

We find the same dread and similar precautions in Loango, too. Immediately the corpse of her husband has been laid in the ground, the widow sees that all the openings in her hut are tightly closed, to prevent the dead man's spirit from visiting her by night and thus either compassing her death or engendering some hideous monster. Then the medicine men give her—of course for a consideration—a spell-bound piece of wood wherewith to fasten her hut door, and a fringed cord, likewise enchanted, to hang about her bed to trip up the amorous 'revenant.' If these precautions are deemed insufficient, if the widow is very nervous or the spirit particularly pertinacious, the woman changes her hut and wears different footgear in order that her husband shall be unable to trace her by her footprints. If these precautions are considered inadequate the medicine men will organize the village in a spirit-hunt, tracking down the ghost from place to place until, they hope, the neighbourhood is too hot to hold him and he will retire quietly to his grave. If when the thatch has been beaten and the ground swept, spells have been cast and guns discharged—if then the ghost is still feared and his visits expected, nothing remains but to remove the village to another site.

Widows are forbidden to marry a second time in many parts of the world. Hinduism teaches that widowhood is the result of sins committed in a previous incarnation, and the widow, in the higher castes at least, is little but a hopeless drudge, despite the fact that she may have been married when a mere child to a man old enough to be her grandfather. The Chinese have a saying that 'as a faithful minister does not serve two lords, neither may a faithful woman marry a second husband.' Masai widows are not allowed to remarry, although they may cohabit with men of the same age and class as their late husbands ; and the same bar is to be found in the Marquesas Islands, among some of the savage tribes of Formosa, and in many other places. Far more often, however, a widow is allowed to remarry after the lapse of a certain period or the performance of a particular ritual.

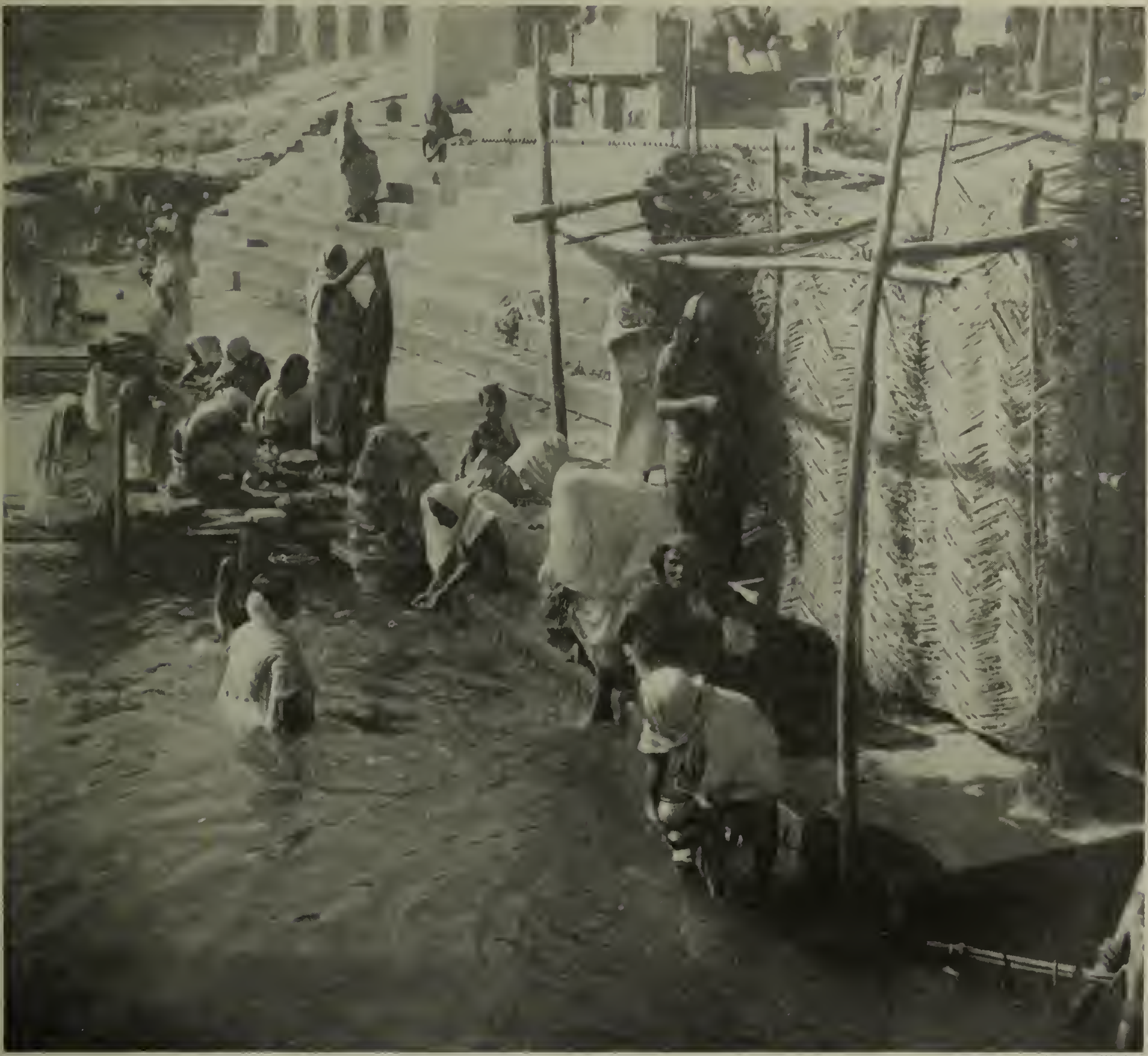
The end of the mourning period for the Arunta widow is marked by what is called 'trampling the twigs on the grave.' On the appointed day the widow, painted all over with pipeclay and wearing a chaplet of small bones, hair and feathers, proceeds to the camping-ground where her husband had died, and which since his death has been 'burnt out' in order that his spirit may be driven from its old haunts. She is accompanied on her pilgrimage by the adult members of the tribe, and on arrival one and all shout their loudest and beat the air with their hands



From Malinowski's 'Sexual Life of Savages'

GRADATIONS OF MOURNING DRESS FOR WIDOWS IN THE TROBRIANDS

Trobriand widows wear mourning garb for a period that varies according to the dead husband's status. In full mourning (left) the widow covers her breast with black beads and wears a necklace of balls of her husband's hair, another of rope, another of his calico, and, on top of all, his jaw-bone ; her head is clean-shaven and her face blackened. For half-mourning she wears only one necklace and the jawbone ; her hair is partly grown ; she no longer blackens her face, and she carries a sprig of aromatic herbs in her right armlet.



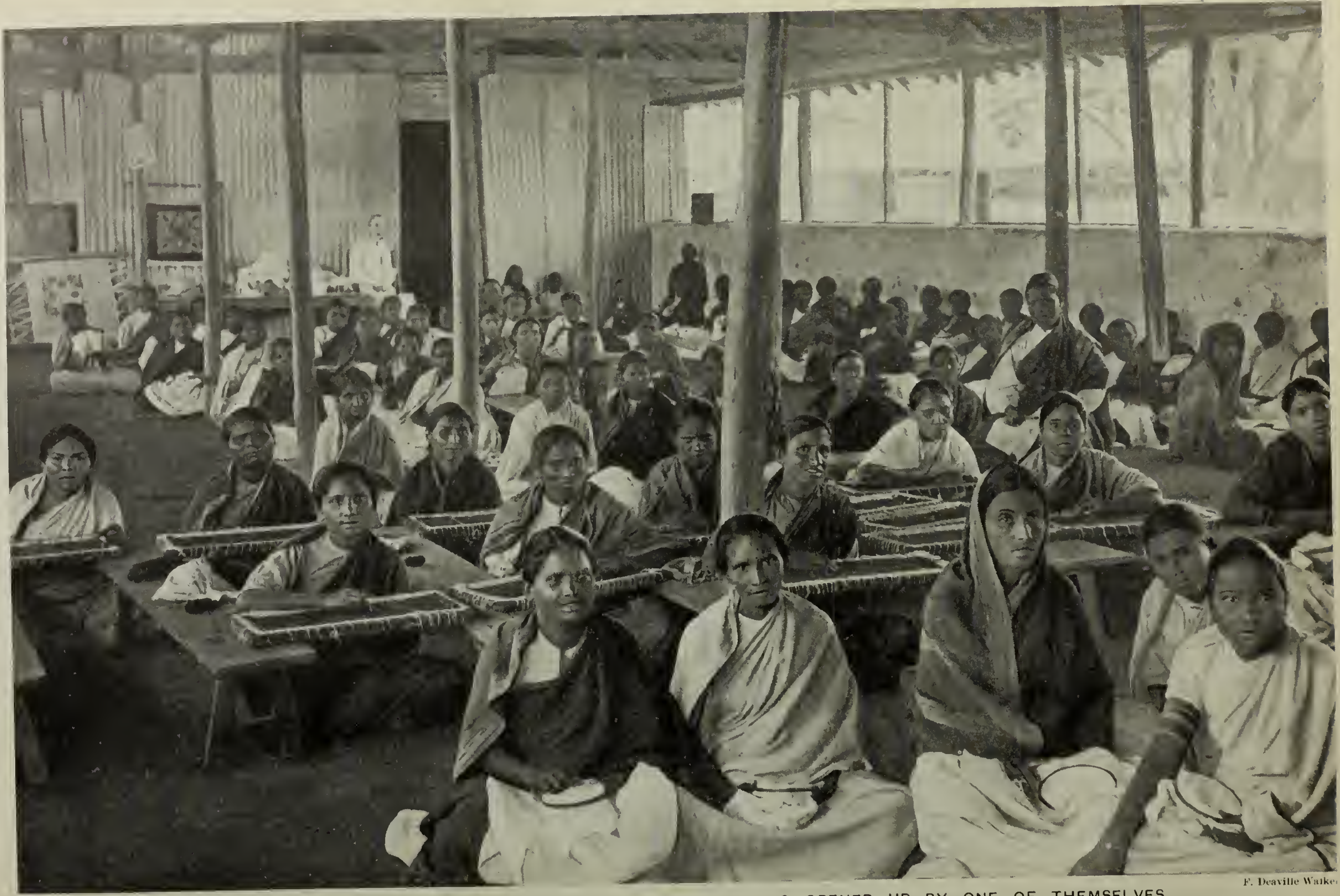
Deaville Walker

PATHETIC VICTIMS OF A VAIN AND IGNORANT SUPERSTITION

One deplorable consequence of child marriage as formerly customary in India was the large number of women who, married in infancy to men many years their senior, were left widows at an early age. For widowhood, according to Hindu doctrine, is the penalty incurred for sins committed in a previous incarnation, entailing hopeless drudgery for the rest of life. Daily along the Ganges scenes like the above could be witnessed—widows bathing in its sacred waters in hope to wash away the sins that had brought such doom upon them.

and spear-throwers—all with the same object of frightening the dead man's spirit. Then from the camp the party run to the actual grave, the leader executing a wide détour as if to head off the spirit and prevent him from doubling back to the camp. Arrived at the grave the men jump vigorously on the brushwood-covered mound to prevent the spirit getting out, while the women beat the air downwards. Then some of the women displace the men on the grave, and engage in a fierce conflict until their blood drops upon the ground. Finally the widow scratches a hole in the grave, tears her chaplet into fragments, and puts them in the hole. This done, she gets up and carefully scrapes all traces of the clay from her body, although sometimes she leaves a white stripe down her forehead to signify that, though she has completed the period of mourning for her first husband, she is not yet ready to be taken by his successor.

At the end of the customary period of mourning in the Portuguese territory in West Africa the widow goes to a running stream and deposits in mid-river her late husband's bed and one or two of the articles he commonly used. Then she washes herself and sits on the bed. Now the medicine man of the village wades out, dips her three times in the water, and then dresses her in her scanty clothing. Next the bed and the other articles are broken and the bits thrown downstream The woman is now conducted out of the river and on the bank is given a raw egg to eat, while the blood of a newly-killed toad or fowl is rubbed on her



F. Deaville Walke

PROSPECTS OF FREEDOM AND HAPPINESS FOR HINDU WIDOWS OPENED UP BY ONE OF THEMSELVES

Great efforts are being made to ameliorate the lot of Hindu widows. This philanthropic work owes its origin to the various Christian missionary organizations, and while it is now being much helped by the movement for the general emancipation of the women of India, it is still the Christians who do most for the widows. Eminent among them was Pandita Ramabi, herself a Hindu widow, who, converted to Christianity, founded institutions in which widows are taught industries by which they can earn their own living, and having thus secured economic independence can escape from a life of servitude with their husbands' families. In one institution no fewer than 1,500 widows are received, adults, like those shown here, learning weaving, and infants like thos shown in the opposite page, for whom school training is provided.

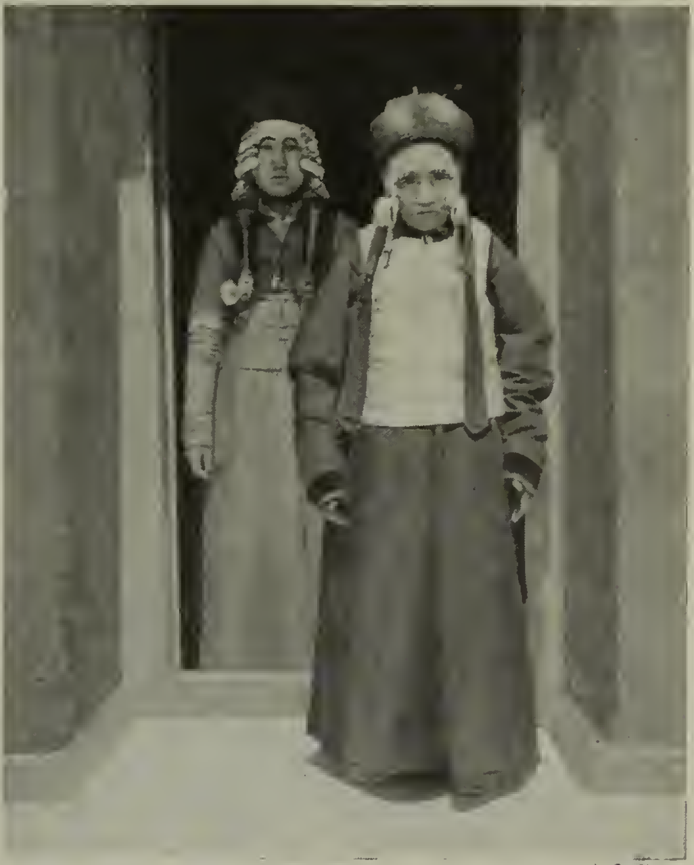
Deaville Walker

HAPPY IN THEIR IGNORANCE OF THE MIGHT-HAVE-BEEN

Preposterous as it may seem to people unfamiliar with facts in Indian life, these eight babies are Hindu widows. But for the beneficent action of Christianity their days would be spent, not in the bright atmosphere of a kindergarten, in the care of a kind-hearted teacher, herself perhaps a widow, but immured in the women's quarters of their dead husbands' families, ill-treated, despised, doomed never to know the happiness of having babies of their own.

lips. After these sacrifices to the memory of her husband the widow returns to the village and there sits on the ground with her legs stretched out in front of her until her deceased husband's brother comes and steps over them. This act, seemingly so strange and meaningless, is symbolical of sexual intercourse, and it may be regarded as an indication to the spirit of the dead man that his one-time rights have been permanently alienated. Sometimes the person performing the act is the one to whom the widow has been assigned as wife, but more often it is a substitute who thus, so it is believed, without harm to himself, renders the marriage innocuous to the new spouse.

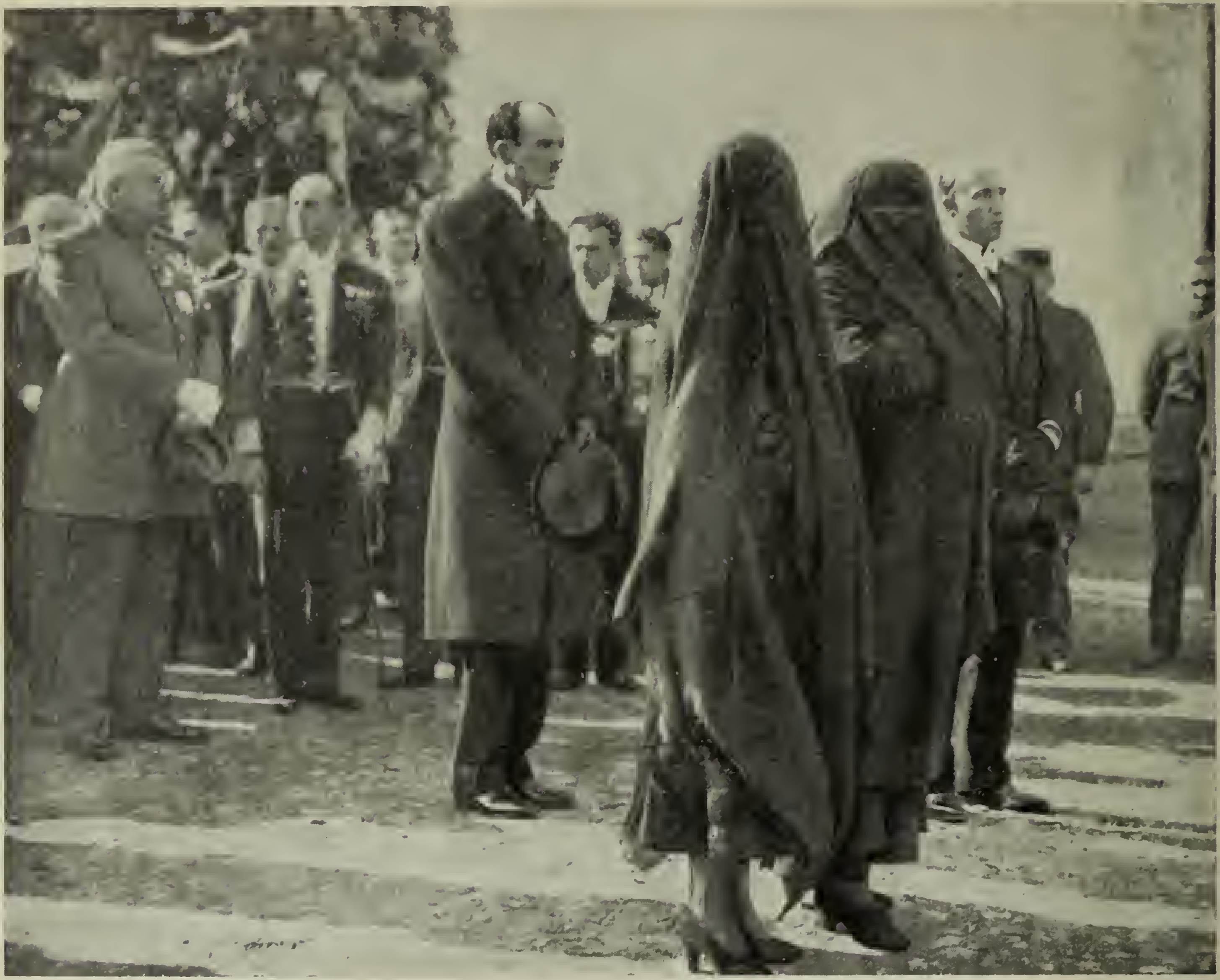
WOMEN are not allowed to remain long unmarried in ' tribal ' Africa, and Yoruba widows, when the mourning period has come to an end, are then escorted by their relatives to the river to the accompaniment of wails and volleys of gunfire. Arrived at the water they wash their clothes and themselves, after which they return to their suitors' homes and are taken to wife forthwith. The Formosan widow, among certain tribes at least, celebrates the end of her mourning by a second funeral of her husband. The first, or ' green,' funeral is when the body of the newly dead man is dried for nine days before a slow fire, after which it is placed on a platform in the open. Two or three years later, when nothing is left save the bones, there takes place the ' dry ' funeral, when the remains are placed in a grave. The widow is then free to marry again if she can find a husband.



A. L. Strong

MOURNING CAPS FOR MONGOLIAN WIDOWS

Head-dresses of astonishing designs, richly adorned with silver and jewelled trimmings, are worn by all Mongolian married women. With widowhood, however, this extravagance is discarded, and far plainer caps are worn—as by the old lady in the foreground here.



P & A

EUROPEAN ROYAL LADIES IN FULL PANOPLY OF MOURNING

During this present century, and especially during and since the Great War, there has been a growing tendency in the most highly civilized societies to discount the outward manifestation of grief, and, consequently, for widows to discard the long black veil and the black crape 'weeds' that custom formerly required them to wear for a full twelve months after their husband's death. This full paraphernalia of mourning is still, however, worn at the actual funeral ceremony, as here, for example, at the obsequies of the Duc de Vendôme by his widow and daughter.

Before leaving the subject of remarriage it may be noted that the second marriage of a widow does not as a rule necessitate the elaborate ceremonial that generally attends the first. This is due to the fact that union with a widow is not considered to be so 'dangerous' as with a virgin, who has not been initiated into the mysteries of the married state.

Up to the present we have been concerned almost entirely with the widow in savage society, chiefly because of the wealth of picturesque ritual and fascinating theory that have her for their centre. Her counterpart in the higher cultures is not so colourful a character, but she is just as pathetic, as anyone will admit who watches the gloomy procession through the cemetery gates on a Sunday afternoon—the long train of black-garbed women, many wearing thick and heavy veils, bringing their flowers and plants to lay on the graves of their loved ones. Gifts and garb are alike eloquent, for the former are said by some authorities to be a relic of the age-old custom of placing food and drink on the tomb in order that the spirit of the dead may refresh himself in the intervals of sleep; while the veil very probably has a double origin, in the desire to express sorrow in so obvious a fashion that all (including the mourned) may appreciate its genuineness, and also in the quite contrary desire to disguise oneself in order that the spirit (whose touch, as we have seen, means death) may not seek a renewal of the conjugal relationship.

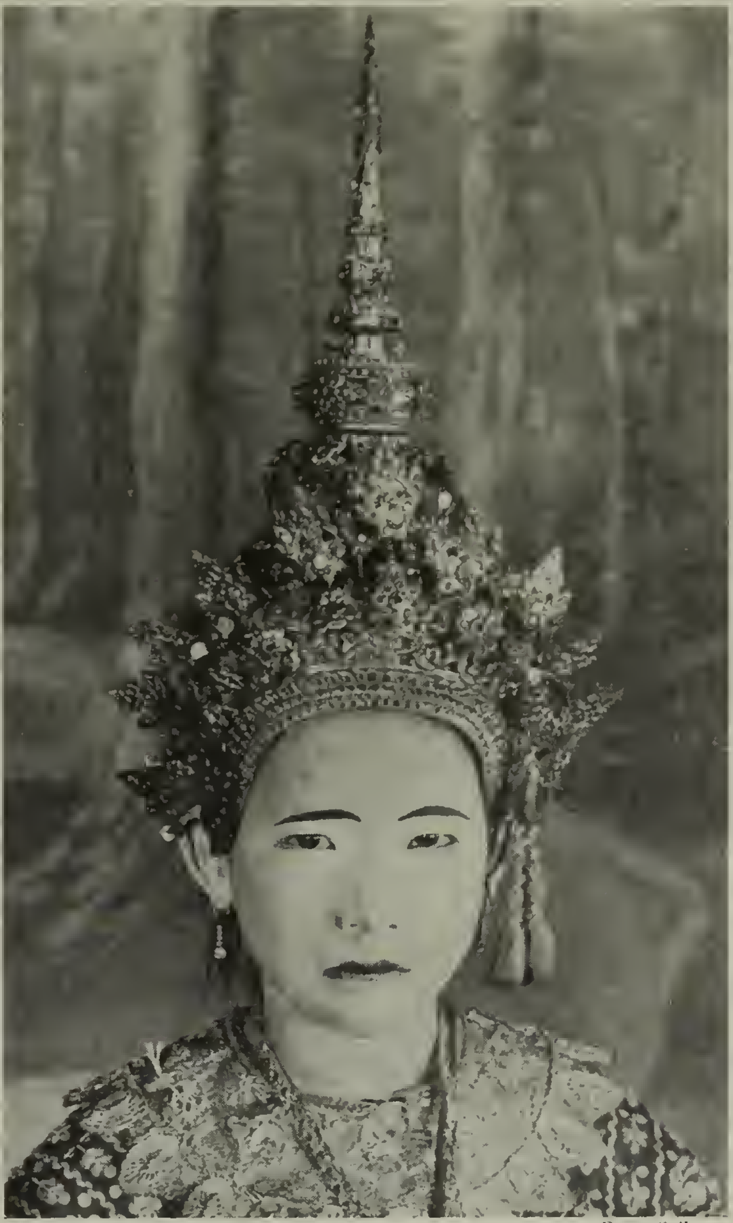
In Victorian England the widow wore deepest black for a year, and this was followed by a period of half-mourning, when black was varied with lavender, mauve or purple. In the twentieth century we tend to discount the outward show of grief, and perhaps the time is not far distant when the widow will entirely discard the gloomy paraphernalia of widowhood. Nor need we then regret the disappearance of the funerary emblems. The widow's grief is, alas, an ever-recurring phenomenon; it is only the means whereby it finds expression that differ and change.

THE GOLDEN BALLET OF THE EAST

DANCING, drama and religion remain inextricably intertwined in the East, as may be seen in the ballets founded on the Hindu religious epics, one class of which is here described, another being the Javanese form discussed in the chapter on Animal Dances of the East. Further varieties are dealt with in the chapters on Oriental Dances and Devil and Other Spirit Dances.

IN the gorgeous Orient the principal feature of the drama is the Corps de Ballet. Arrayed in cloth of gold, adorned with sparkling and precious jewels, often with no other stage than the natural beauties of a background of tropical verdure, lissom maidens and youths perform the amazing undulations and serpentine movements of age-old dances, which they have been taught from childhood to regard as the perfection of terpsichorean art.

Fundamentally the difference between Western and Oriental drama and dance is one of religion, since the subject-matter of the Eastern drama is invariably chosen from the legends and tales of the culture-heroes associated in story and song with ancient faiths of Hindustan. When, centuries ago, Hindu and Buddhist priests migrated from India to Java and China by way of Siam and Cambodia, they naturally took with them and spread abroad the deathless fables of the Ramayana and the Mahabharata (see page 43). These stories of the exploits of the gods of the Hindu Pantheon particularly lend themselves to dramatic representation, and seem, too, from the numerous sculptured remains on the crumbling temples of Java and Cambodia, to have formed the basic factor in the scenes portrayed in stone by the artists of that era. It need hardly be added, perhaps, that art and religion are as closely connected in the East as they are in the West.



Ewing Galloway

SPIRED HEAD-DRESS OF SIAMESE DANCER

The dresses worn by the royal temple dancers of Siam are magnificent. No jewels are used, but a profusion of tinsel, and less often of gold, contributes to the splendour of the effect. The head-dress is specially remarkable. It is a tall filigree structure of elaborate workmanship, very similar in form to the votive spire seen on Buddhist temples.

When Hindu Java, at the end of the fifteenth century, exchanged its religion for that of its Moslem conquerors, all that was best in Javanese culture migrated to Bali, an island lying directly to the east of Java. The emigrants comprised the priests, Hindu and Buddhist, the aristocracy, and, since Islam forbids the representation of the living form in its art, the artists. The present-day Balinese, descendants of so rich and cultured a stock, possess great physical beauty; they are tall, slender, very graceful, with skins the colour of bronze, wavy black hair, dark, lustrous eyes, and regular features. The heirs of a people who constructed the magnificent Javanese temples could scarcely be bereft of artistic sense, and Balinese art as it appears in temple architecture, sculpture, painting, handicrafts, and, most of all, in the drama and the dance, is of a very high order.

IT may well be that art closely connected with religion is responsible for the gorgeous pageantry of the ancient faith which Bali, alone among the countless islands of Island-India, professes. For here the ancient gods of Hindustan are worshipped with all their wonted magnificence and splendour. As is natural to a people who have preserved their faith through five centuries despite the all-conquering power of Islam, religion plays a very important part in the life of the Balinese, and enters into almost everything they do;

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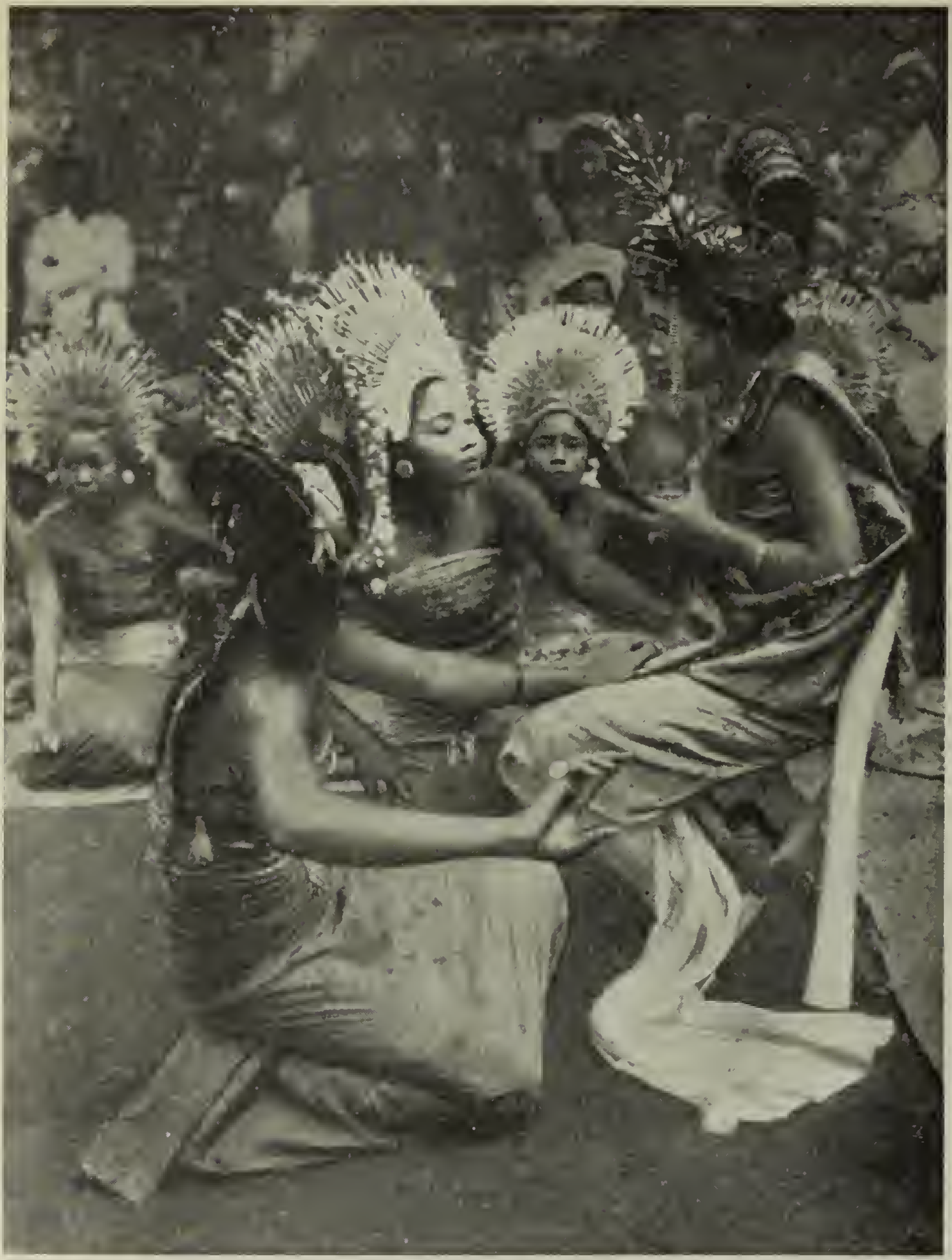


G. H. Malins

THE HERO ARJUNA IS TEMPTED BY EVIL SPIRITS

Bali, east of Java, is famous for its girl ritual dancers. The photograph shows a phase in 'The Temptation of Arjuna,' a ballet from the Mahabharata. The character of Arjuna is one of the noblest in the great epic. One of the five Pandava princes, he is the wielder of the redoubtable bow, Gandiva. Here the evil spirits are represented by girl dancers with gilded. fan-shaped head-dresses.

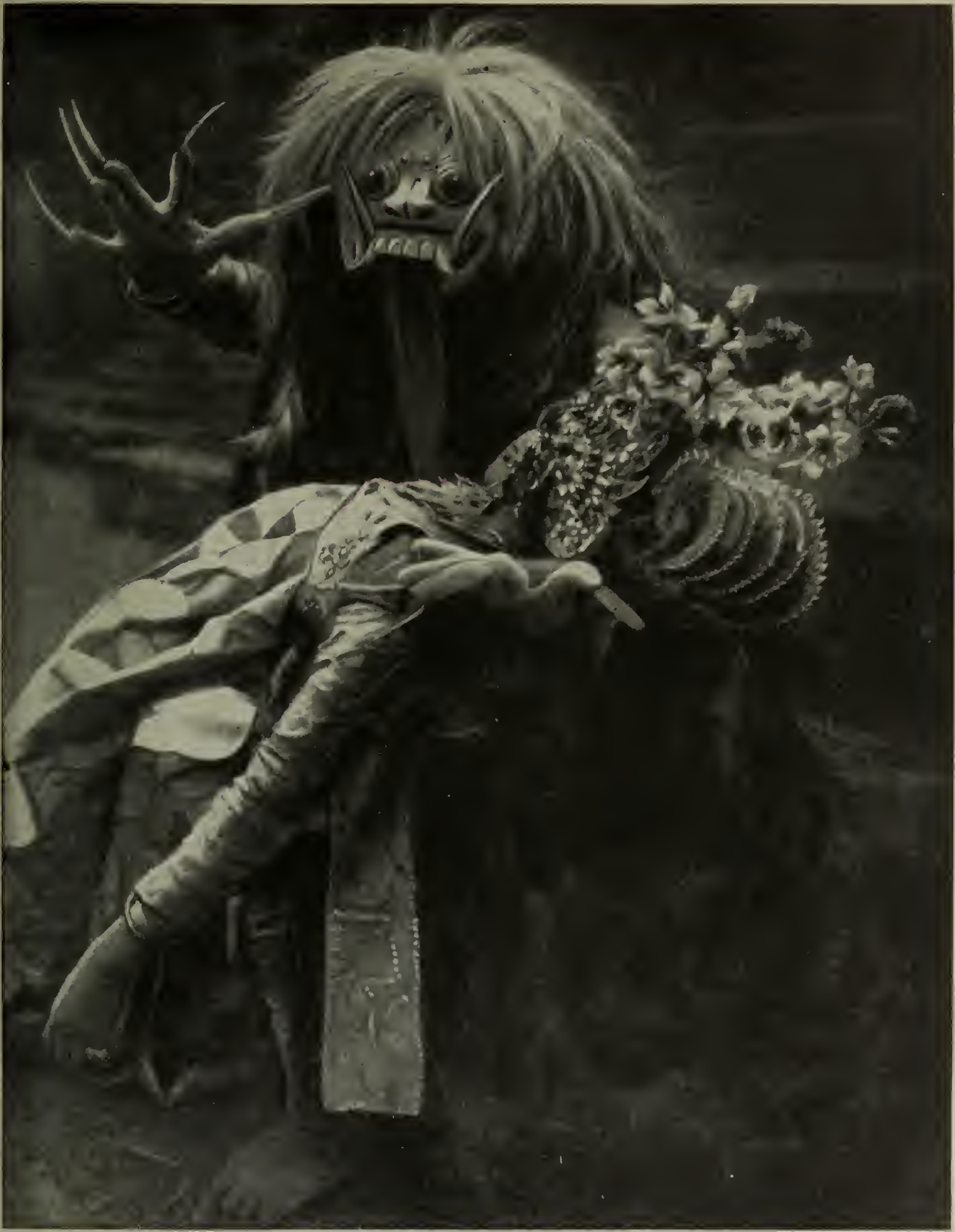
but, as in other parts of the Malay Archipelago, the animism of the aboriginal inhabitants has left a dubious legacy of good and evil spirits, who must be appeased by temples and shrines, offerings and worship. With these the Pedandas, priests of Shiva and Buddha, have little connexion ; their duties lie in keeping the orthodox temple festivals, in directing the dance ceremonies, in their own religious observances, which include the ritual of the Mudras, or ancient hand-gestures, and in teaching and training the temple maidens in the art of the dance, in which the ritual gestures play so important a part.

It is perhaps natural that the simple and lovable people of Bali, who fear and reverence the Pedandas as almost superhuman beings, and who daily watch them performing the striking ritual of the Mudras in the temples, of which there are at least three in every village, should expect a high standard of proficiency in these same gestures from the temple maidens on account of the essential religious basis of the dance ceremonies ; but it is more than curious that in Siam long artificial gold finger-nails should be worn by the dancers in imitation of those of the Buddhist and Hindu priests. Nothing can better illustrate the fundamental importance of the ritual hand gestures in the dance-dramas of the East.

The Pedanda or priest, having made his ablutions, attires himself in white and, seating himself on his mat, recites his prayers to the accompaniment of the Mudras. The actual hand gestures comprise features from religious ritual such as delicately touching with the tips of the fingers the nostrils to simulate breath control, which is supposed to confer occult and psychic powers. Considerable use of cult implements and flowers is found in the Mudras ; for instance, the white champaka flower symbolises the soul. In the Ngili-Atma ritual the Pedanda takes a champaka flower in both hands, describes a half-circle in the air, and places it in his hair. That means that the priest identifies himself, for the time being, with Shiva (a god), whose soul would be in his head, in contradistinction to that of man, whose soul, according to Hindu belief, is in his stomach.

Cult implements, which include the censer, chalice, rosary, hand-bell and sacred lamp, have striking similarities with those used in other ritualistic religions ; but the use of flowers in the Mudras is peculiar to Bali, where the ancient ritual gestures of the two great religions of India have perhaps been preserved in greater purity than anywhere else in the East.

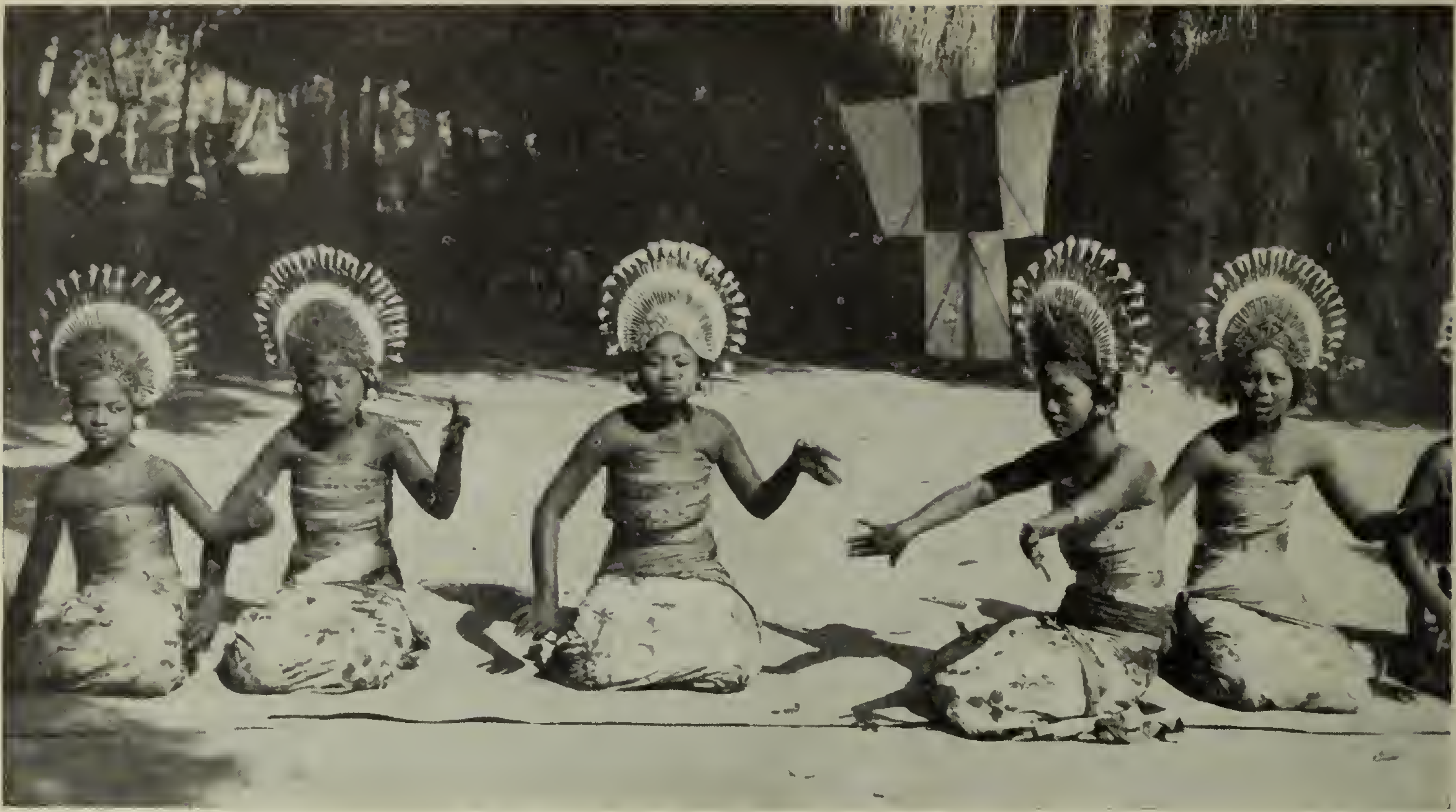
The girls chosen for positions as temple dancers are very young, between the ages of four and five, and are carefully trained in deportment, posture and the gyrations which comprise the chief part of the



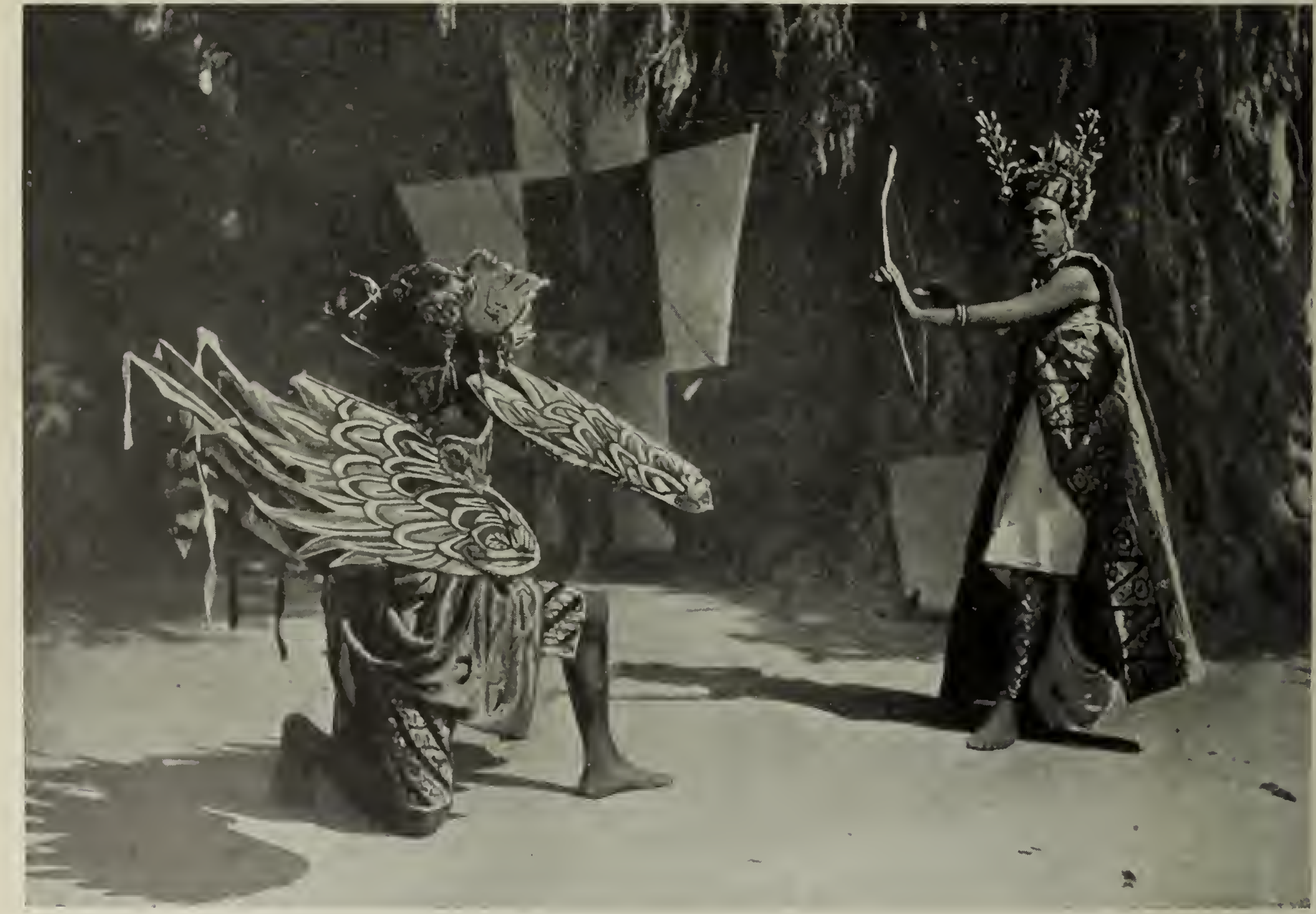
E. O. Hoppé

A TENSE MOMENT IN THE BALINESE TEMPLE BALLET

The subjects chosen for representation by the temple dancers of Bali are very sensational and highly charged with emotion. The favourite sources of the ballets are the Hindu epics, the Mahabharata and the Ramayana, both of which abound in dramatic situations. One of the girl dancers is here seen in the clutches of a long-haired, long-clawed evil spirit, who in the end appropriately meets with defeat. The performances, usually given in the daytime, are enacted by the side of a temple building or else against a natural background of jungle green.



Ewing Galloway



Dr. S. M. Manton

ARJUNA RESISTS THE TEMPTERS AND TRIUMPHS OVER THE EVIL ONE

The temple dances of the Balinese combine the elements of a mystery play, a religious service, and a gymnastic display. The lower photograph shows the final scene in a ballet from the Mahabharata, the 'Temptation of Arjuna,' in which the hero of the play slays the evil one in the form of a dragon. Another phase of this ballet, in which the noble Arjuna sets his face against the blandishments of his tempters, is illustrated above. The properties used by the performers are provided by the temple authorities.

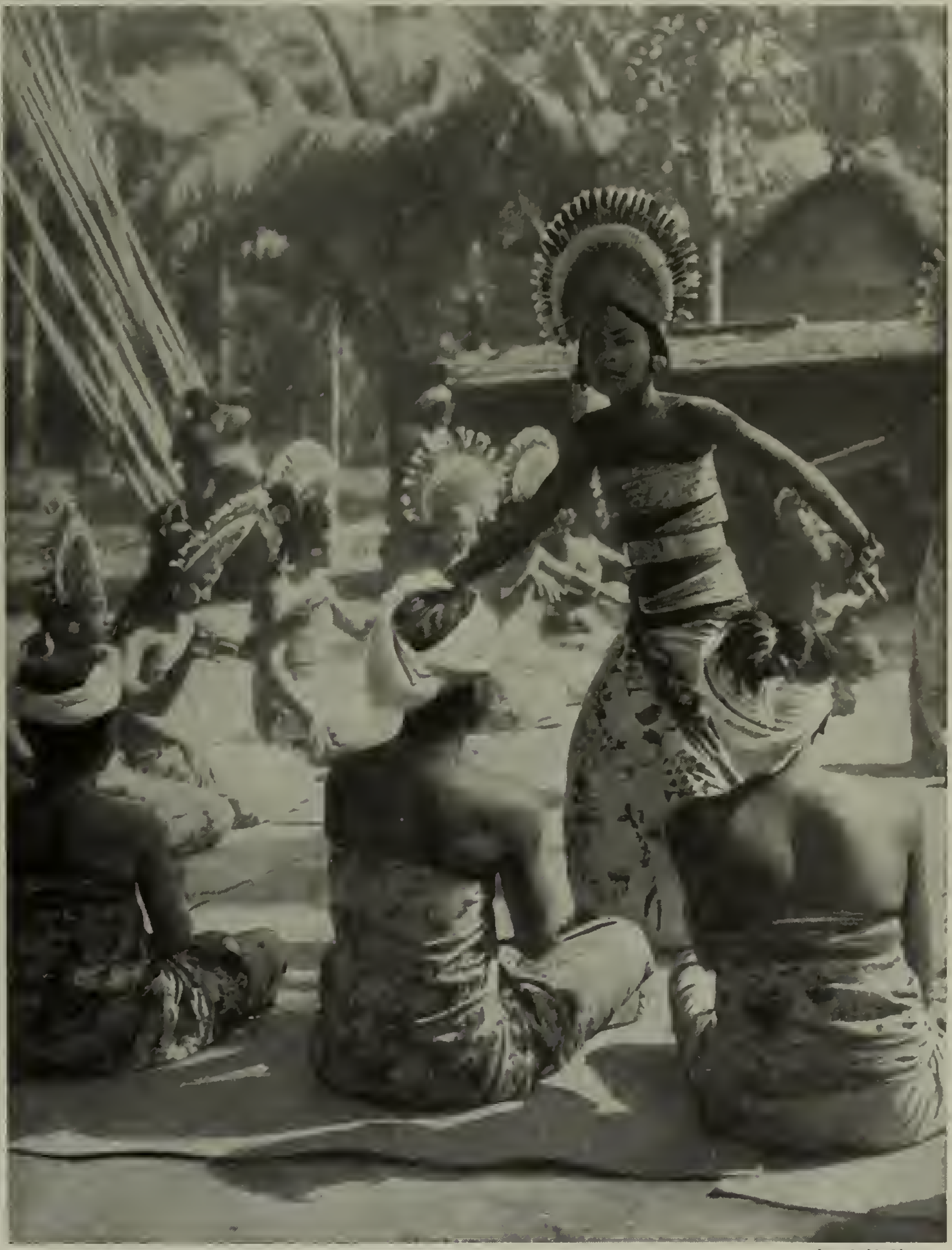
dance-dramas. To achieve suppleness of limbs and graceful carriage, so necessary for the successful accomplishment of the dance, this training no doubt includes massage of the limbs, an art with which the Oriental is more familiar than we are, and which, owing to the youth of the subject, may be carried to extremes unknown outside the East.

In the Balinese drama, owing to the fact that the dancers' faces are thickly coated with paint and powder, facial expression plays no part; anger, sorrow, hate, envy, pleasure and surprise have to be shown by means of gesture or by conventional signs. Indeed the successful portrayal of the story in these mimetic dances depends upon extreme ability in the ritual gestures. During the dance, which usually occupies some thirty or forty minutes, every muscle is brought into play, and it is amazing to see the gyrations which the little creatures, bound up in gilded clothes like mummies, and painted and powdered beyond belief, perform; but perhaps the most extraordinary feature of the dance is that it is all flat-footed. Performed on uneven ground, usually in the temple precincts, the movements of the writhing, quivering, supple-limbed bodies of the little dancers give the impression of unusual grace and subtle charm, while their extraordinary command of the art of gesture, and the prodigies, in this direction, which they are able to perform with their hands convey the meaning of their story to the mind in a fashion both remarkable and strange.

The clothes worn by the girls are temple properties, and comprise tinsel cloths, head-dresses and breast shields cut out of gilded leather, and gaily coloured sarongs or skirts. Fresh-cut lotus flowers are often used in the head-dresses, the lotus flower being especially sacred on account of its association with Vishnu, the lotus-born, one of the Hindu trinity. Flowers, freshly cut, are also used in the temple services, and in the Mudras or devotional exercises of the Pedandas. For the adornment of the person the favourite flower is the scarlet hibiscus, which lends exotic charm to the raven locks of a people whose passion it is to look beautiful.

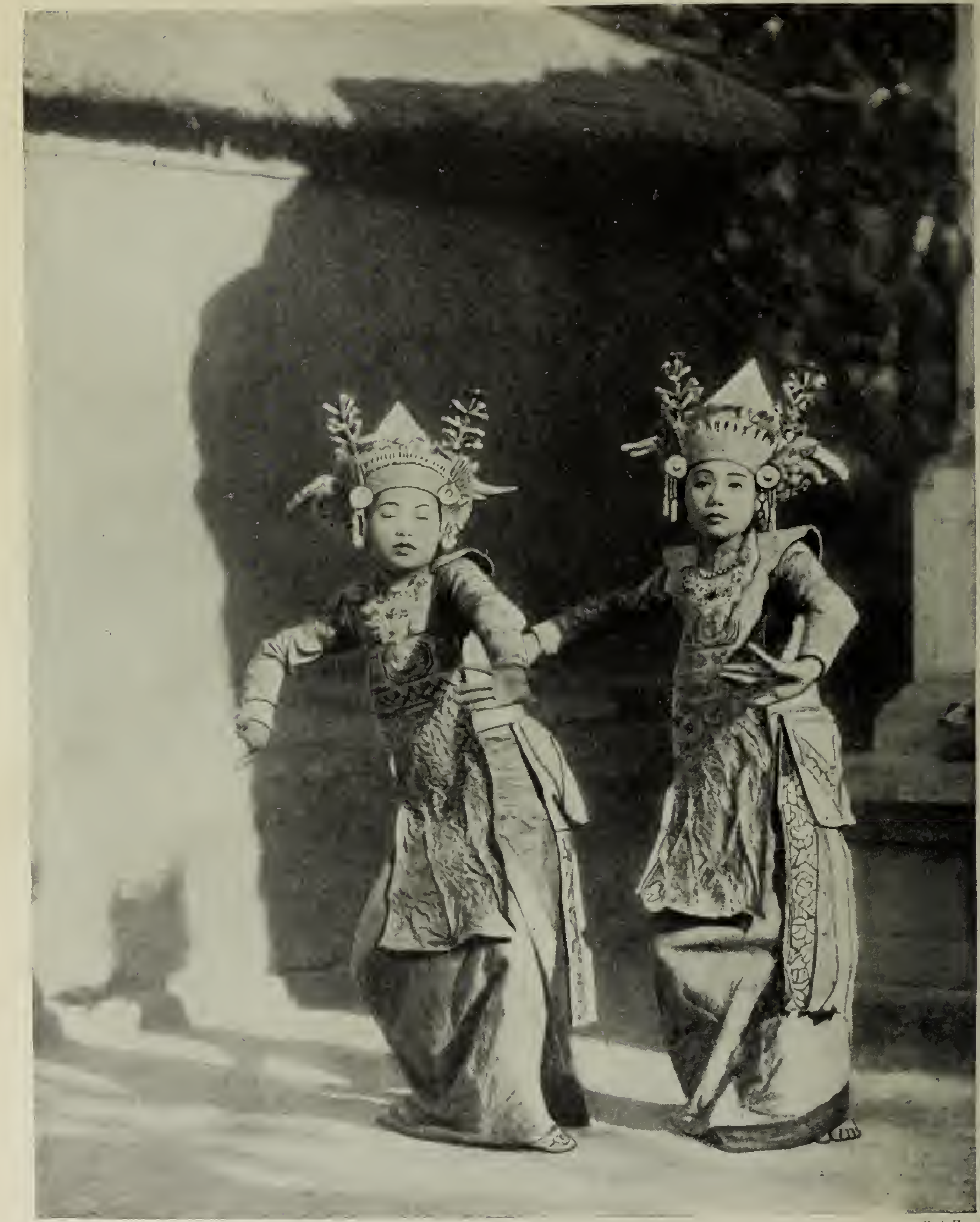
The subject-matter of the dance-dramas is often selected from the stories of the Ramayana and the Mahabharata, a favourite being the story of the temptation of Arjuna, the son of the pluvial god Indra and the real hero of the Mahabharata; of undaunted bravery, generous, tender-hearted, forgiving and affectionate, yet of superhuman strength and matchless in arms and athletic exercises, he rarely fails to appeal to the romantic maidens of that island Eden called Bali.

Those dancers who show great promise are attached to the more important temples, where the clothes or


Dr. S. M. Manton

AGE-OLD HINDU MYTH IN A DANCE OF TODAY

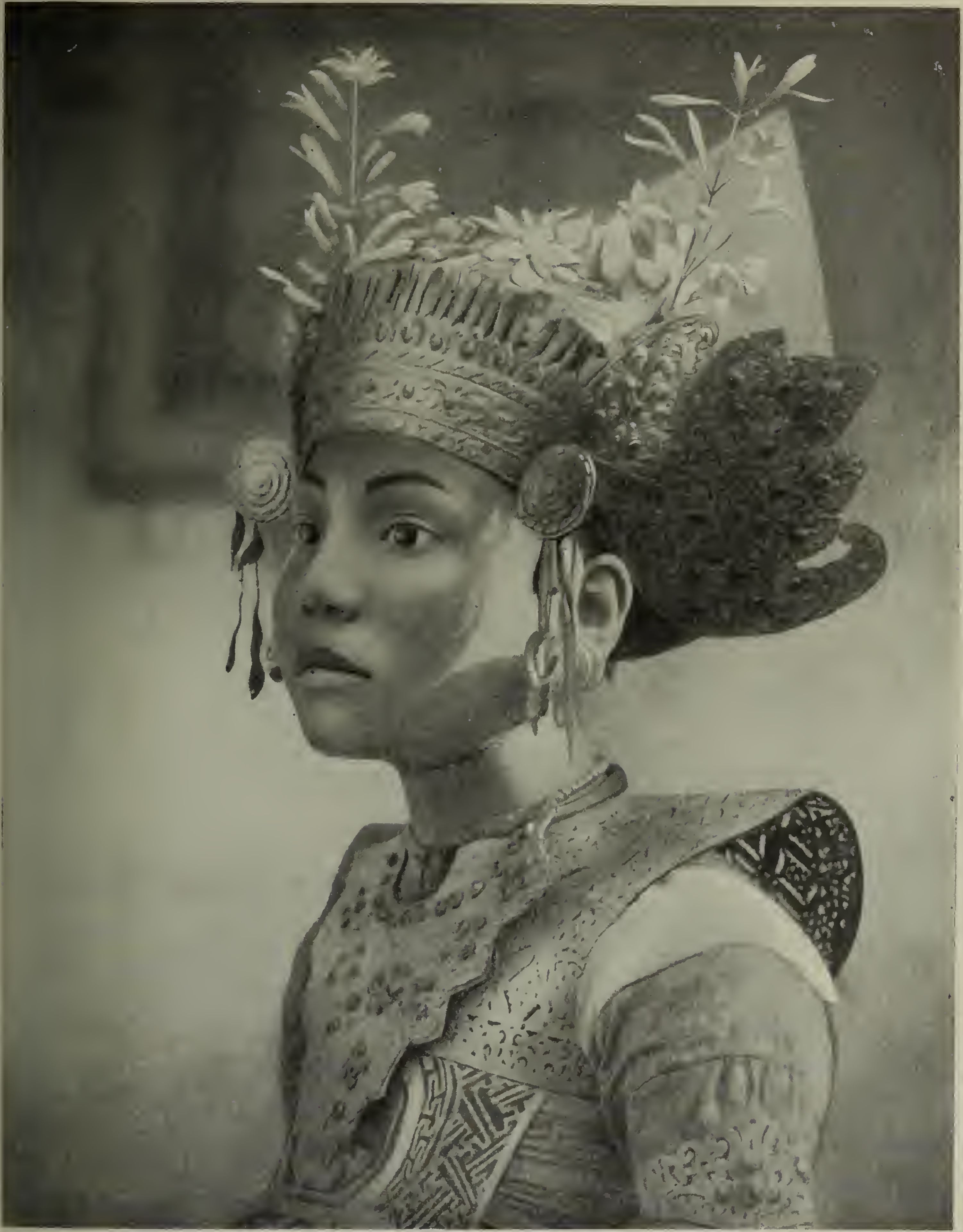
In the phase here seen of 'The Temptation of Arjuna' the girl dancers are posturing before seated men. Arjuna is a prominent figure in the Mahabharata. This particular example of the ballet is based upon a two-thousand-year-old myth, which received its present form and was adapted for the ritual dance towards the end of the nineteenth century.



E. O. Hoppé

MEMBERS OF THE CORPS DE BALLET OF A BALINESE TEMPLE

From each Balinese girl the Hindu temples in the island exact at least three years' dancing service. Girls between the ages of ten and twenty take part in the temple dancing in the intervals of their domestic activities. They are trained from babyhood, and twist and turn in marvellous contortions. Each dance lasts for thirty or forty minutes. The golden parts of the dresses worn by the performers are cut out in gilded leather. The dancers are swathed in their finery like mummies, and express ritual meanings with their fingers and with arm gestures.



E. O. Hoppé

LOTUS-DECKED HEAD-DRESS OF A TEMPLE BALLERINA OF BALI

The sacred dances of the island of Bali, in the Dutch East Indies, are as notable for the splendour of the spectacle presented as for the exquisite grace of the youthful girl performers. Apart from some of the village dances, in which simpler costumes are worn, the dress of the dancers is gorgeous in the extreme, consisting of brocades and batik heavily overlaid with gold and colour. The galungan, or head-covering, is specially beautiful. It is made of stencilled leather, gilded and coloured, and is adorned with fresh blooms of the sacred lotus flower.

Dr. S. M. Manton

DANCING GIRLS' EVERYDAY DRESS

Only on entering the temple must the women of Bali cover the upper part of their bodies. In this island religion inspires all work and play, and it is in great measure to the training for the ritual dances that the suppleness and grace of the Balinese maidens are due.

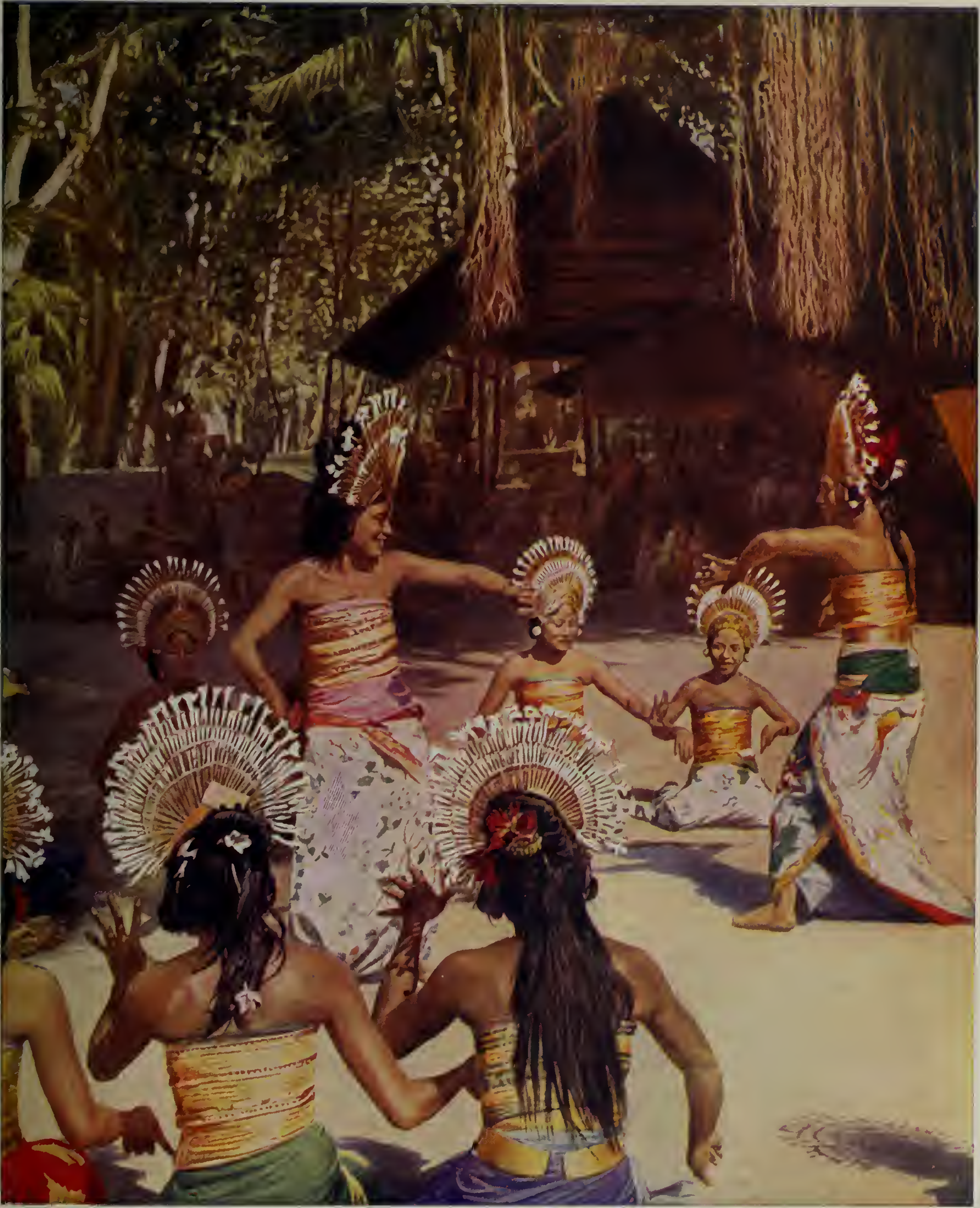
vestments are of great richness, the crowns or head-dresses often being constructed of gold, and the breast shields studded with precious stones of great value; but as soon as the girls attain to puberty their service in the temple is at an end, and they return to their native villages trained and tutored in the faith which they profess, the years of training forming the basis of their religious experience, and the beauty and art of the dance, their form of religious expression, a fragrant memory for the years of life before them.

Originally Cambodian dancers were, as in Bali, temple dancers, but for many centuries they have been attached to the court of the king of Cambodia, where they form a royal corps de ballet. Here in a land whose crumbling ruins testify to the grandeur, importance and 'glory that was Greece' the beautiful dance-dramas of the East have survived not as a form of religious expression, though the underlying motive is religious, but rather as the supreme achievement of an art long lost, but still pictured and portrayed in stone on the ruined temples which are scattered far and wide over the land.

The ballet consists of some thirty or forty girls chosen for their exceptional beauty and trained from early youth as professional dancers. As in Bali and other parts of the East, the face is so coated with paint and whitened with powder that all facial expression becomes impossible. The action of the drama becomes dependent on the skill of the dancer and her proficiency in the art of gesture. With undulating and serpentine movements, writhing, shuddering and quivering, the girls tell by means of posture and mime the legendary stories of Hindustan, dressed to resemble exactly the mythological figures carved upon their ruined temples.

All the wealth and splendour of Cambodia have been lavished upon the ballet. The dancer's coats are of cloth of gold, sparkling with jewels, the legs are sheathed in gold brocade, and a tiara of gold set with precious stones forms the head-dress, while the gesture language of the hands, in which the girls are remarkably proficient, is in no way impaired by the flashing stones of the gorgeous rings with which their fingers are loaded. The performance usually takes place in a large hall open at the sides to the accompaniment of an orchestra composed of gongs, drums and wooden harmonicas; the latter, a special feature of Cambodian and Siamese orchestras, are made of resonant wood and struck with velvet-padded sticks.

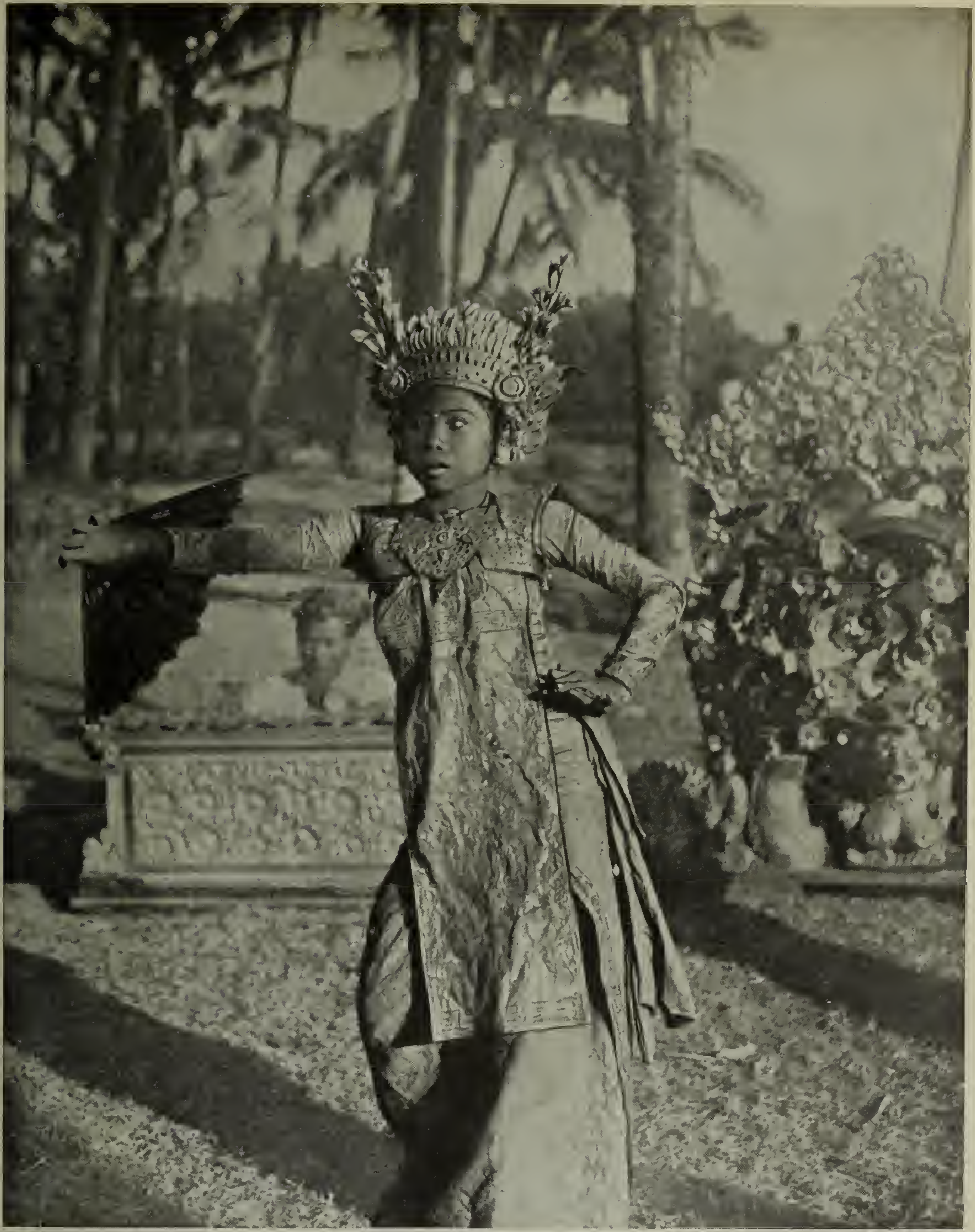
Amongst the Siamese by far the greater proportion of the people are Buddhists; nevertheless the subject-matter of the drama, one of their most cherished and ancient institutions, is confined to the stories of Brahmin mythology, the Ramayana and the Mahabharata, brought to Siam many centuries ago by Hindu priests, and a living testimony to the way in which Buddhist and Hindu philosophy and thought have developed side by side, two religions differing completely in essentials, yet existing together without antagonism. Dancing is here again the principal feature in the dramatic entertainment, and an



Dr. S. M. Manton

GIRL DANCERS OF BALI IN THE GOLDEN BALLET OF THE TEMPLE

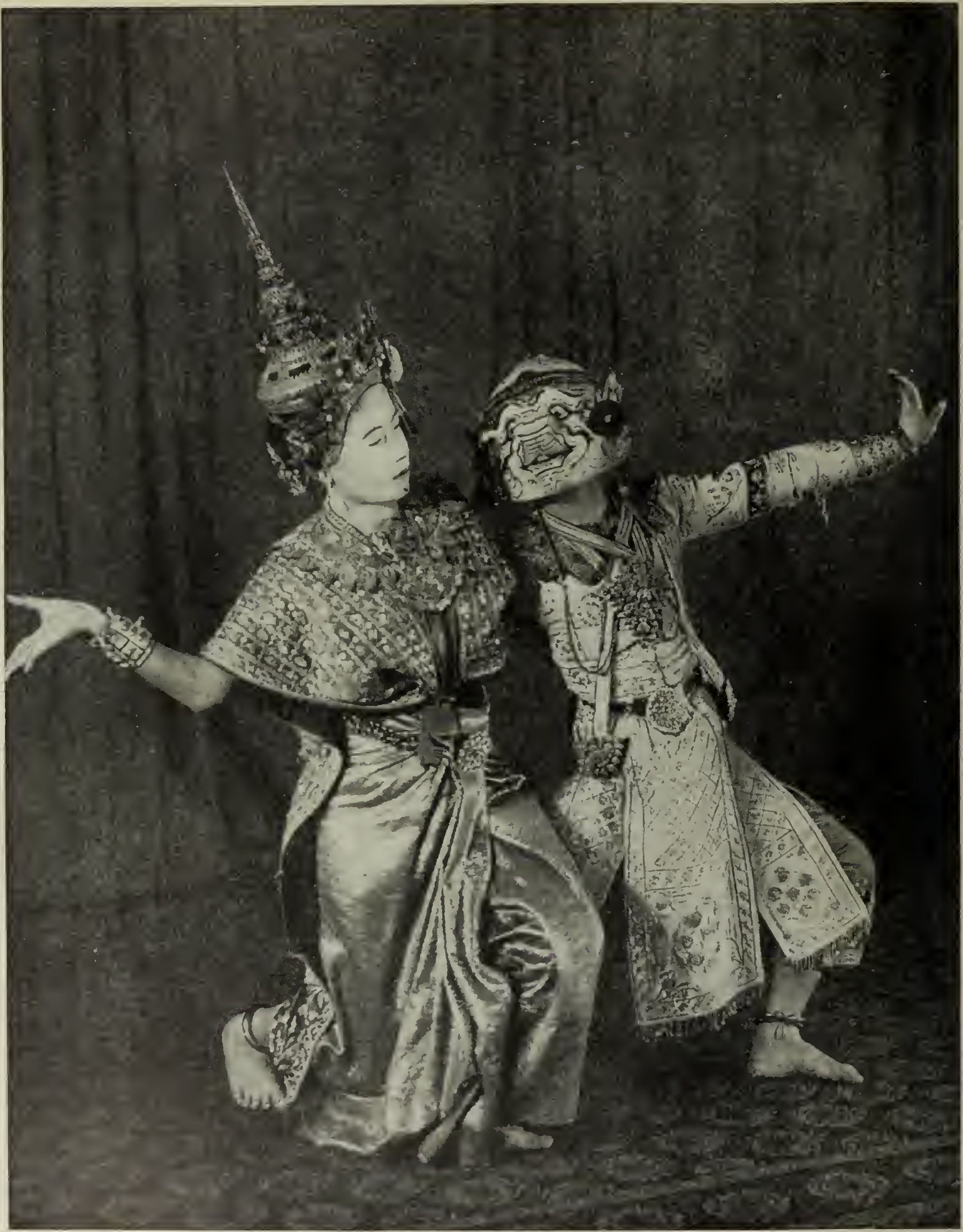
In few parts of the world is the ritual dance carried to such a pitch of complexity and exactitude as in the island of Bali, off the eastern tip of Java. The performances are executed by young girls, arrayed in gowns glittering with gold leaf and tinsel and wearing ornate flower-decked head-dresses. The dancers are dedicated to the temple at the age or four or five, from which time they are trained in their art. Each posture, each swaying of the body, each movement of the fingers, hands and arms, has its special symbolic meaning. The ballet is performed to the plaintive though exciting music of the gamellan (see page 43).



W. O. Burden

BRILLIANT FAN-PLAY AND POSTURING AT A TEMPLE FESTIVAL DANCE

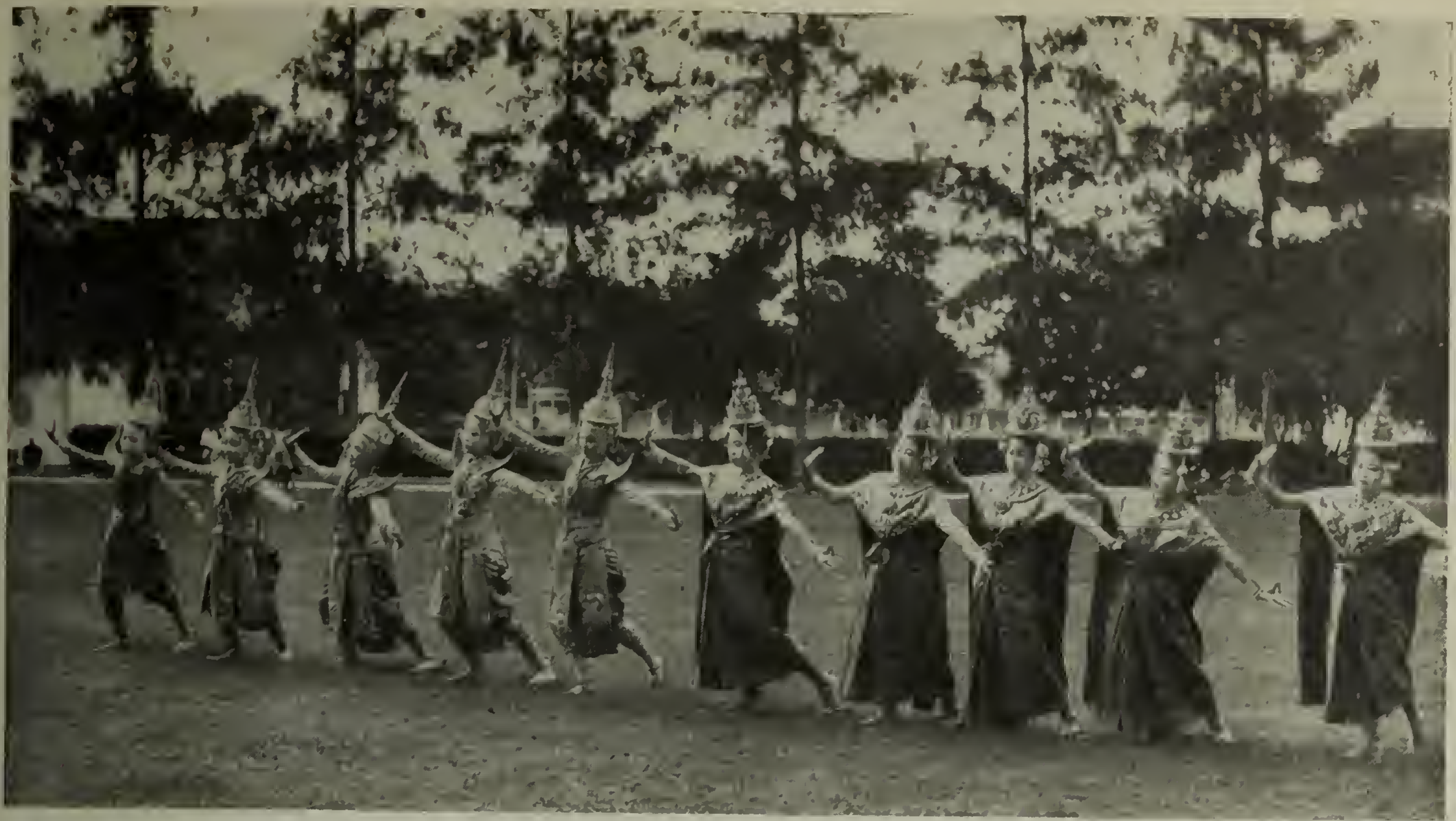
The skilled manipulation of the fan is an important feature in the elaborate temple dances of Bali, and in the clever little hand of the Balinese ballerina the fan can be made to express a world of meaning. The lissomeness of these youthful dancers is the result of a long and exacting training, and every muscle of their bodies is brought into exquisite play. There is no tip-toe dancing. The whole is performed flat-footed and often on uneven ground, but in spite of these apparent handicaps the grace, control and suppleness of the dancers are incomparable.



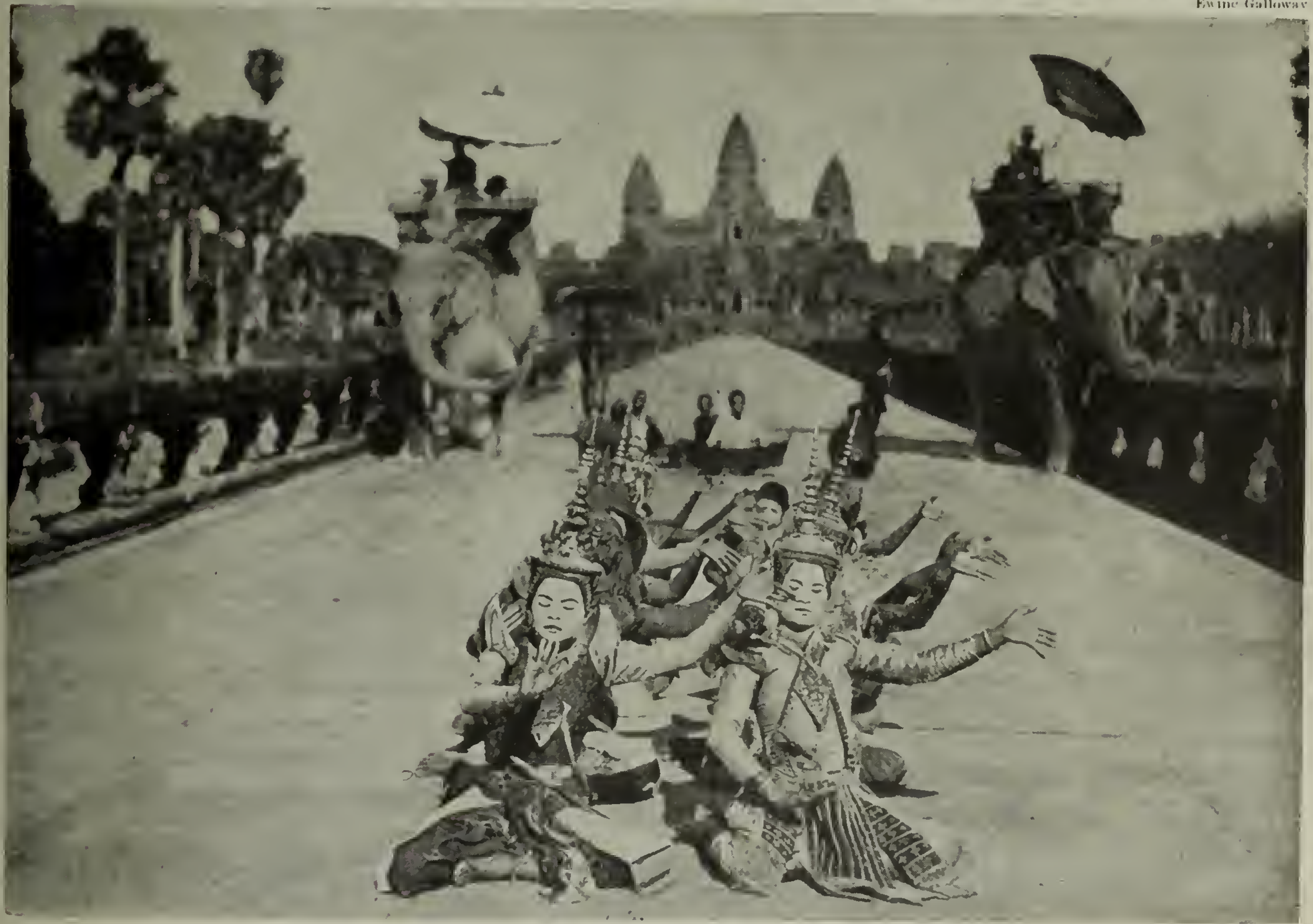
Ewing Galloway

ROYAL TEMPLE DANCERS OF SIAM INTERPRETING A RELIGIOUS LEGEND

The religion of Siam is Buddhism of the southern variety, similar to that obtaining in Ceylon and Burma. The king is the religious as well as the political head of the country, and Siamese art and literature are mainly religious or inspired by religion. The ritual dances of Siam bear a marked resemblance in steps and postures to those of Cambodia and Bali. The mask is used in these dances for the same purposes as it served in the ancient Greek drama, namely, to emphasise the character presented and also to increase the carrying power of the voice.



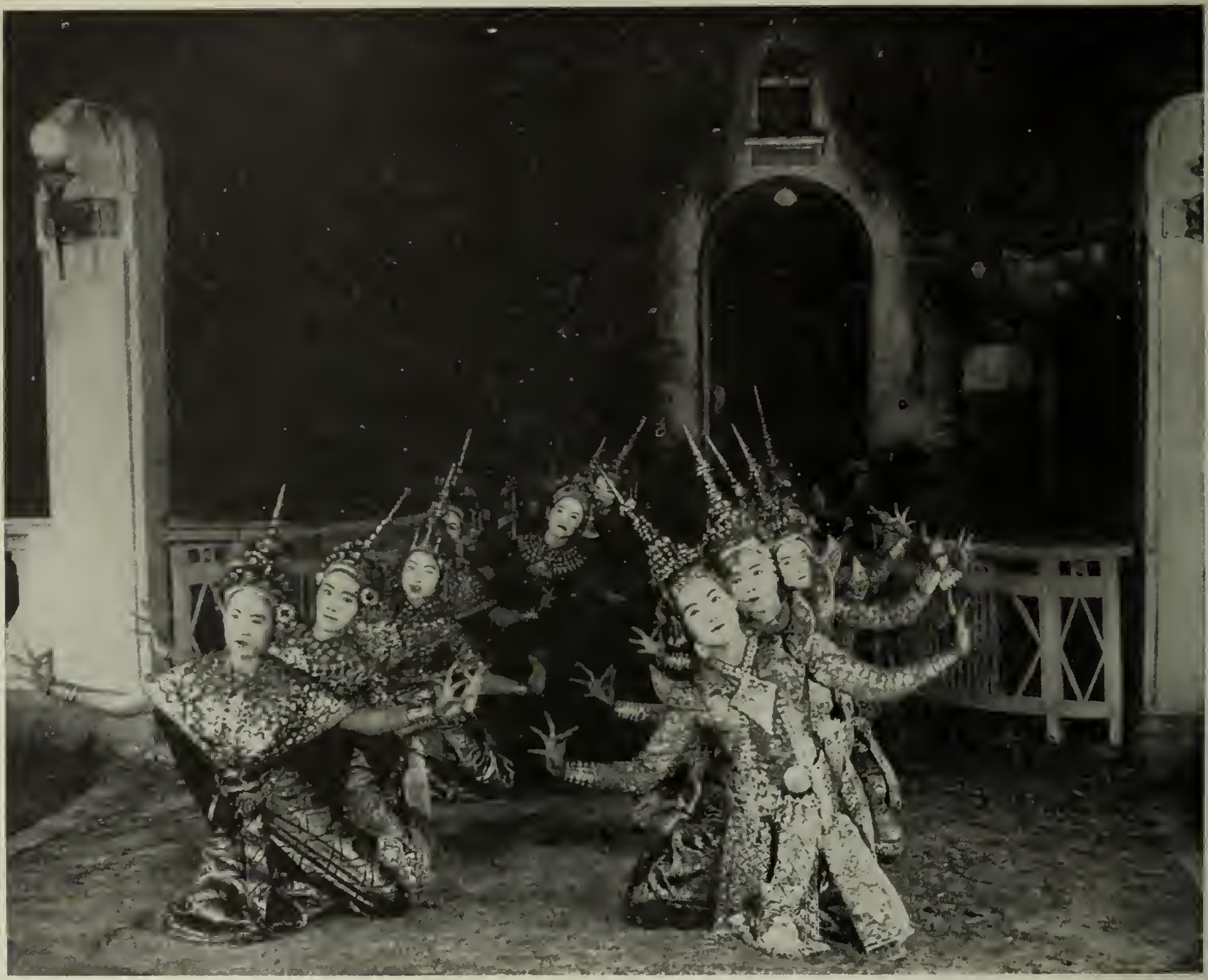
Ewing Galloway



Topical Press

POSE AND POISE IN RITUAL DANCES AT BANGKOK

Like so many of the dances of the East, those performed by the royal temple dancers in Siam are very largely exhibitions of posturing. The steps are executed with a gliding motion. The dancers are remarkable for their endurance and for the consummate perfection of their technique. Interspersed between the sections of the main dance are incidental dances depicting such states of mind as love, hate, and so forth. Thus there is a dance of loyalty, a dance of obedience, a dance of respect. The lower photograph shows a dance of loyalty in progress.



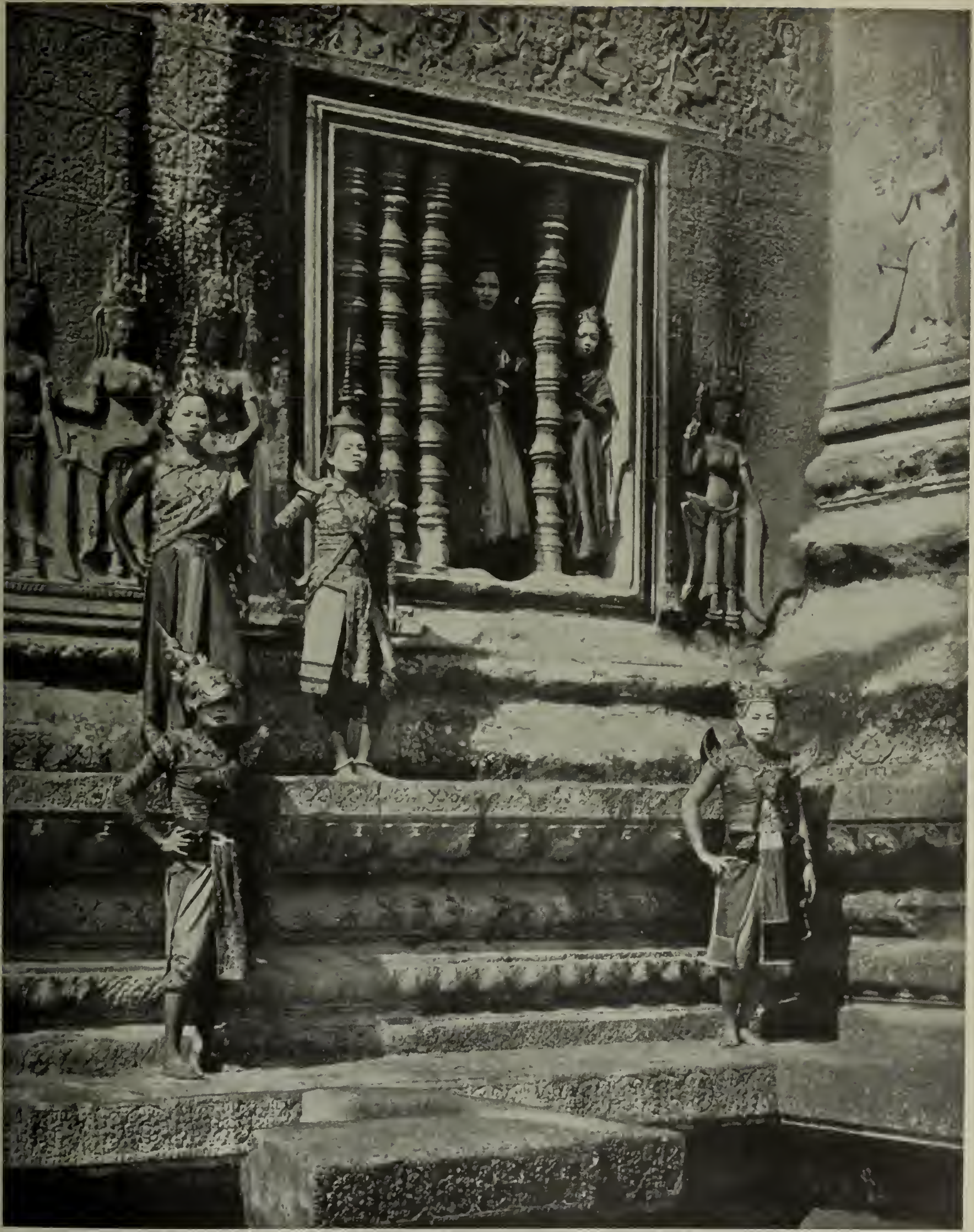
Ewing Galloway

SUPPLENESS OF FINGERS AND ARMS IN THE SIAMESE BALLET

Although the Siamese are Buddhists, they go solely to the Mahabharata and the Ramayana for the subjects of their dance-dramas. Unwarlike themselves, they are very fond of themes depicting the triumph of warriors. The performances in the Royal Temple at Bangkok last several hours, and are accompanied by harsh instrumental music and much loud singing. The executants are in the main women, though sometimes a few men are introduced for the less important parts. The female dancers are marvels of suppleness. As the result of years of training they can bend their fingers backwards from the joints and their arms backwards from the elbow with the greatest ease.

endless amount of time and trouble is taken in training the body to the difficult postures and undulations which the art demands. The most important parts are taken by the women, but comic relief is sometimes supplied by two or three men who take the part of modern peasants, a rôle analogous to that of our country bumpkins. The faces of the women are, as in Bali and Cambodia, completely covered with powder and paint, thereby precluding all possibility of facial expression.

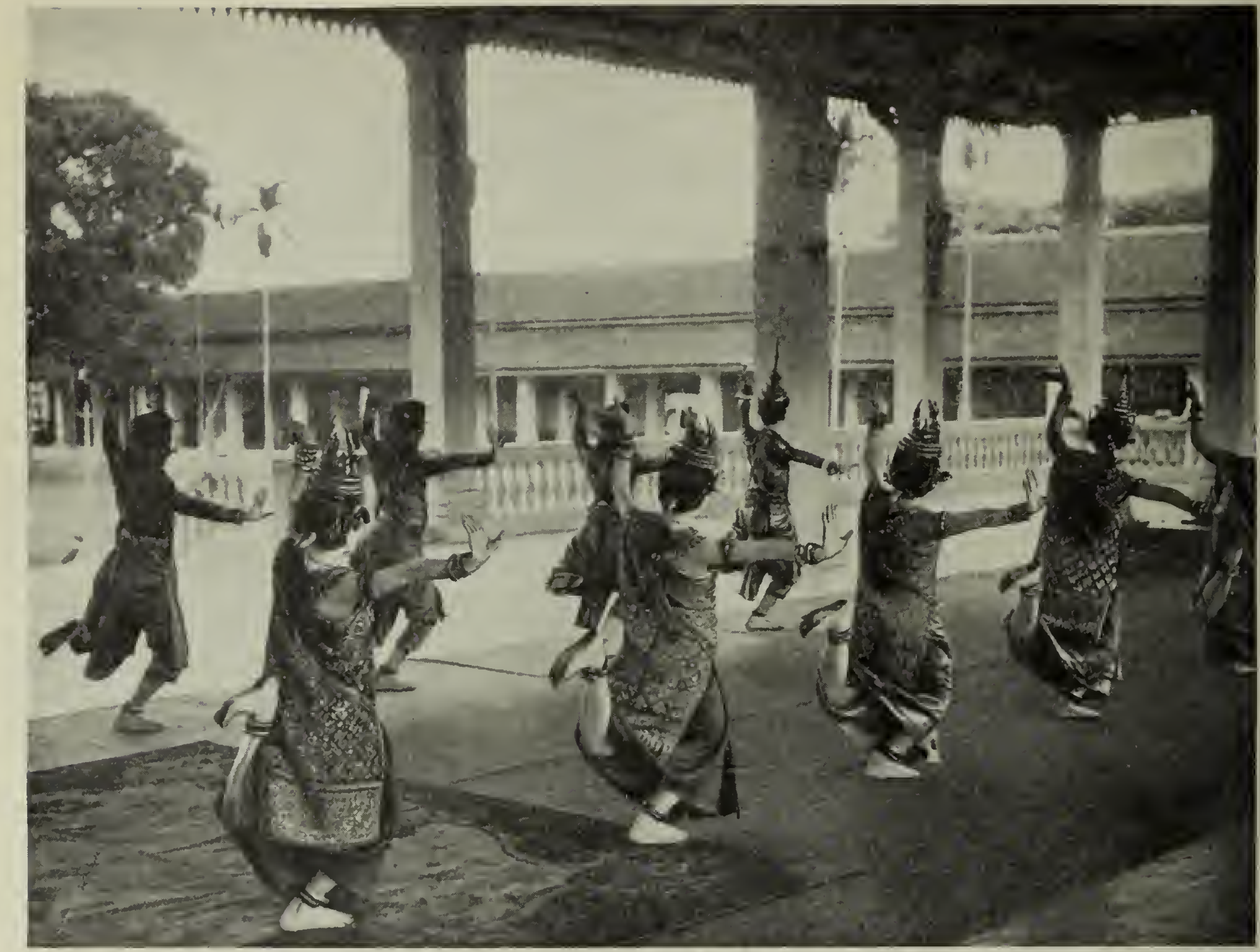
The drama is usually played upon a stage open on three sides, while the fourth is reserved for an orchestra consisting of fiddles, drums, gongs and flutes. The music is harsh and discordant and distasteful to the European ear ; no doubt European music has a similar effect, at any rate at first, on the peoples of Siam. The general impression is that Siamese music is played in a minor key ; but this is by no means the fact. Orchestral music is often of a very sprightly nature, and many tunes are played as with the loud pedal down. Harmony is not understood ; but there is simple variation, and time is very carefully kept. Almost every person in Siam is proficient in playing at least one instrument, women usually confining themselves to the stringed instruments such as the Siamese viol or zither. As is perhaps natural among simple peoples, instruments of percussion are the most popular, and there are numerous varieties of drums, gongs, harmonicas or xylophones. The drums most commonly in use are slightly barrelled wooden cylinders, about twice as long as they are broad, closed at both ends by cow-skin drumheads. The fingers or palms of the hands are used in playing, and there is a great deal of gesticulation and flourishing by the performer, who usually works himself into a state of excitement analogous to that of our jazz drummers at home.



Ewing Galloway

DANCERS GRAVEN IN STONE COME TO LIFE IN THE CAMBODIAN TEMPLE TROUPE

Not far from the ruined city of Angkor, the ancient capital of Cambodia, stands the wonderful congeries of temples, Angkor Vat, which, after lying hidden for centuries, has now been cleared of the jungle growth. The principal temple is built in terraces one above the other, and all the available space on the stonework is covered with finely and minutely carved figures. Attached to the main temple is a corps of highly trained female dancers, who in their dress and attitudes imitate as closely as possible the sculptured dancers on the temple walls.



Ewing Galloway

ROYAL CORPS DE BALLET OF CAMBODIA ON THE VERANDA OF THE PALACE

In Cambodia the ballet is part of the king's personal possessions. The dancers, in the words of Pierre Loti, 'undulate like snakes. . . . At times they stretch out their arms, and then the serpentine undulation begins in the fingers of the right hand, flows through the wrist, the forearm, the elbow, the shoulder, crosses the breast and continues on the opposite side, until it dies at last on the finger-tips of the left hand, overloaded with rings.' The performers wear gorgeous dresses of cloth of gold, set with jewels, and golden tiaras

The orchestra is the natural accompaniment to the drama, and in almost every orchestra the gong, cymbals and clappers find their place. The cymbals, clashed together, mark every embrace of the stage lovers, while the clappers, made of split bamboo and played by some ancient females, probably superannuated dancers to whom nothing remains of their erstwhile beauty save a sense of rhythm, are used for marking time. The principal wind instrument is the 'pi' or pipe, made of ebony, whose notes resemble the Scotch bagpipes.

Singing, which forms a great part of the entertainment, is always slow, loud and of strong nasal intonation. The dancing consists of wreathing the arms with fingers turned back, swaying and writhing the body, and advancing or retiring with gliding motion, the toes turned out widely, and the weight supported on the heel of the foot rather than the toe. The dramatic performances often last for hours, and embody incidental 'pas seul' dances indicative of love, triumph, hate, anger or sorrow, and concerted 'morceaux de ballet' implying the array of armies, flight of angels or struggles with monsters. The dresses of the dancers are similar to those used in Cambodia, though not so gorgeous; tinsel is more common than gold, and precious stones are remarkable for their absence. The head-dress of the dancers calls for some notice on account of its close resemblance to the Pra Pang, or votive spire of the Buddhist temple, emphasising once again the close connexion between the dance-dramas and religion.

The striking similarity between the dance-dramas of Bali, Cambodia and Siam can only be explained by the fact that wherever Buddhist and Hindu thought has migrated there will be found the dancing temple-maiden, and the matter of her dance the ancient myths of Hindustan. And indeed it could not be otherwise where art and religion are so closely intertwined as to be almost one; where drama, story and song, ritual and ceremony point out with such clarity the essential religious importance of the dance, which, popularised for the sake of the people, is in itself the highest achievement of religious expression.

THE DRUM, SACRED AND SECULAR

Concerning the use of the drum in various activities of peoples whose culture is still elementary much will be found in the chapters on Rain-makers and Rain-making, Driving out the Devils of Disease, Devil and Other Spirit Dances, and elsewhere. Here it is considered chiefly as a means of long-distance communication and in its magical aspects, including its use in the cult of Shamanism.

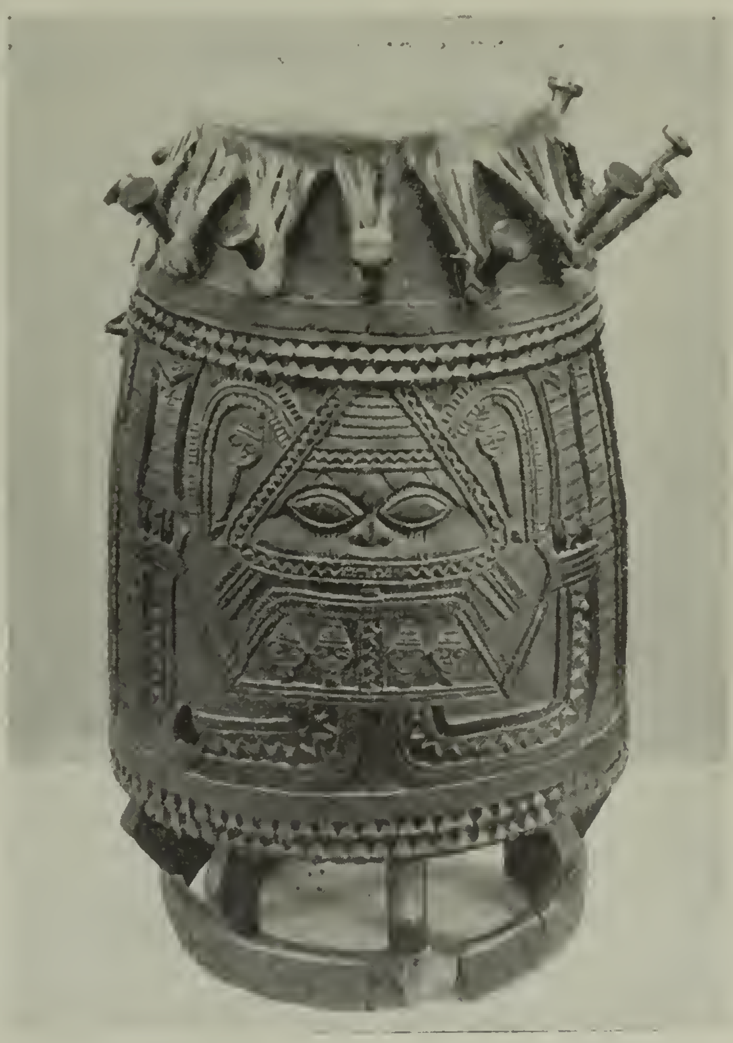
What instrument can equal the drum in antiquity? Not even the most primitive races are ignorant of it. In the course of thousands of years it has come to possess a sacred significance as well as a merely secular one. In ancient Egypt it had a religious use, and in old Mexico was in almost continual and monotonous employment as a priestly instrument. But although it is to be encountered pretty widely in America, India, Siberia, Australia and the Pacific archipelagoes, it is chiefly in Africa that its weird tones find employment as the summons of the witch doctor or as the telegraph of the local chiefs.

That the drum is regarded as sacred by some peoples, as having a life of its own, is shown by the recently abandoned custom of the Baganda of Central Africa, who, on re-covering their sacred tympanum with a fresh cow-skin, not only ran the animal's blood into the hollow, but actually beheaded a man and allowed his life-stream to flow into the instrument. They did this so that whenever the drum was beaten the king might get new life from the spirit of the slain man.

But, besides having a soul of its own, the drum of primitive man has a voice, a voice which can reverberate its message across miles of forest and lake, prairie or tundra. Europeans are frequently astonished at the extraordinary rapidity with which messages can be received and replied to by drum-sound. The true home of drum language is Central Africa, east of the chain of the great lakes. By its means the villagers converse in the most intimate manner, inquiring after each other's health, quarrelling, even declaring war by syncopation. But it is notorious that insults expressed in a drum-palaver are punished more rigorously than those conveyed by word of mouth. It is like using bad language over the telephone—a public offence.

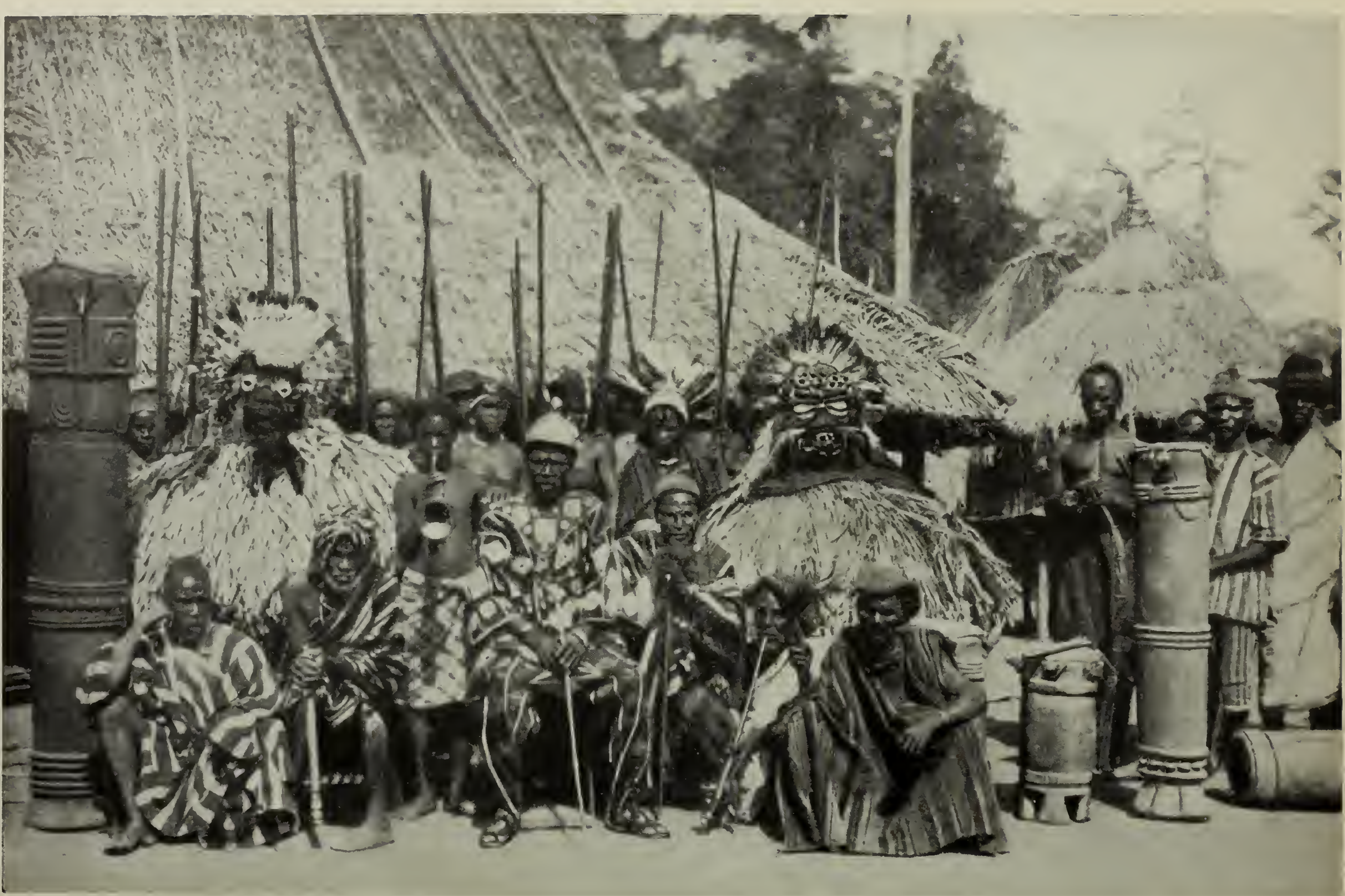
The drum language of Central Africa consists of beats on different parts of the drum's surface. There are four distinct notes in a drum's register, and these may be imitated by tapping on the cheek with the mouth held open, or indeed may be whistled, so that they actually convey a different medium of communication. The words expressed depend upon the number of taps, the depth or lightness of the note, and the rhythm, long or short, much as in the Morse code of telegraphy. This kind of telegraphy is not only practised in Central Africa, but in Oceania, the Amazon country in South America, in Mexico, and in north-west America.

The forms taken by signal drums are of great variety, and the manner in which they are held and played differs greatly among the peoples who employ them. In the country south of the Congo the drum is usually hung from the body, much as a European drummer might carry it, while to the north of these latitudes it is made to rest on feet or supports. Some African drums are round, like our own, others resemble a wooden box. A simple form is a mere section of tree trunk hollowed out and covered with hide or parchment, while a few are actual tree stumps, excavated and covered with skin, and are thus 'stationary' drums. An extraordinary little signal drum is the bow-drum of the Amadi, Aganda



WAR DRUM OF THE CITY OF BLOOD

Notable among stationary drums of Africa is this war drum of Benin City. It is carved in panels of grotesque heads and serrated bands, with drumhead of leopard's skin pegged down to the sides. It stands three feet eight inches high on a carved stand with claw feet.



Wide World

DRUMS THAT ARE BEATEN BY AFRICAN WITCH-DOCTORS TO HELP THEM IN THEIR MAGIC

In many parts of Africa the drum is a conspicuous feature in the life of the natives. Among some tribes it is regarded as sacred and as having powerful qualities of magic. Until quite recent times the Baganda of Central Africa used to behead a man and let his blood flow into their sacred drum. Other tribes use the drum for sending messages, which by this means can be despatched **with** marvellous rapidity over long distances. Among the peoples who employ the drum for purposes of magic are the Guere, a cannibal tribe of the Ivory Coast. In the photograph of some members of this tribe the drums used by the sorcerers are seen at either side of the group. They are carved out of wood.

and Bangba tribes of the Ubangi river, in which the tympanum is fixed to the inward side of a bow, an arrow being tapped from a cane string so as to beat upon it with reverberant tattooings, capable of being heard a long way off. Such drums are used by hunters in the forest, either to send news of their whereabouts to their friends, or to tell their wives to prepare a meal against their return. Stationary tree-trunk drums are frequently placed near elephant-pits to act as signal stations to the tribe should a passing hunter find that one of these great beasts has fallen into the snare laid for it.

The drums used by the peoples of Oceania are more various in shape than those in use in Africa. Those employed in Java and Sumatra are made of pieces of bamboo so separated from the stem that a joint intervenes, enclosing a hollow space, which is split longitudinally. These are hung on trees and beaten with sticks. Probably in the first instance the stem of the bamboo was employed just as it grew, until it was discovered that the hollow joint with a split in it produced a more resonant sound.

Ewing Galloway

KEEPING THE RHYTHM FOR THE DANCE

Some of the simpler African drums are merely sections of tree trunks hollowed out and covered at one end with hide or parchment. Surprising effects can be got out of them by skilful use of fingers and palm of the hands, without the aid of sticks. The African has a remarkably keen ear for rhythm, which this musician marks not only by means of his drum, but also by singing.

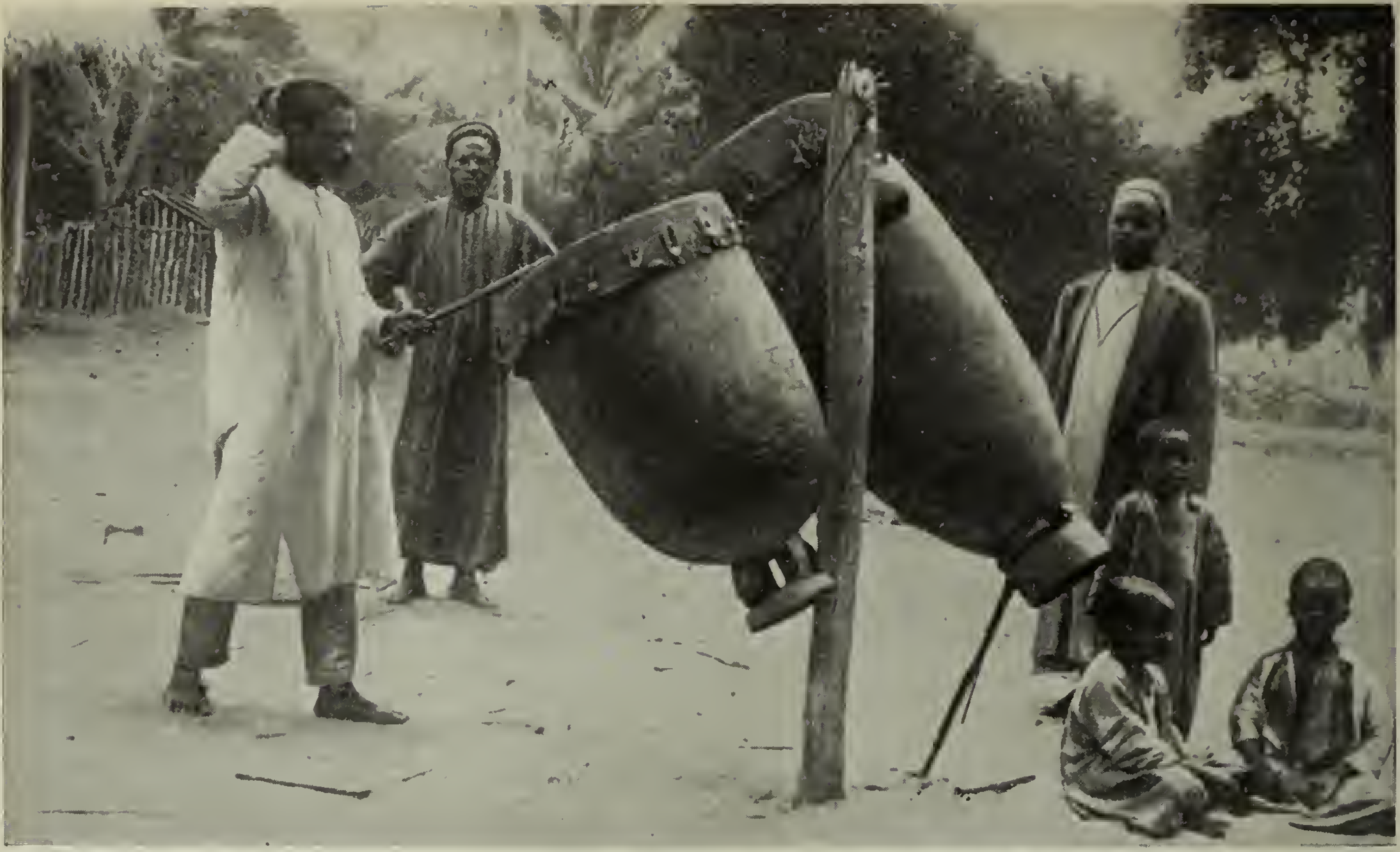
A PERCUSSION instrument that is perhaps unique is preserved in Pedjeng village, in the island of Bali, where, enclosed in a stone tower, about thirty feet high, is an all-metal drum, of kettledrum shape, around the rim of which are a number of fantastically carved human heads. No one knows the origin of this drum or its history. It was there when the famous Dutch botanist, Rumphius, visited Bali in 1750, and it is regarded by the Balinese with great awe, so much so, that when the writer, anxious to see the drum, clambered up the stone-work of the tower to a small opening and not only saw it, but touched it, the natives were awestruck, and said that some great ill luck would occur to him who had done such an impious deed. It is the fact that within an hour a violent thunderstorm came up with remarkable rapidity out of a brilliantly clear sky and a thunderbolt fell which missed the writer's car only by a foot or so!

But wooden drums of various designs have almost superseded the bamboo type in Oceania and the Pacific archipelagos. In the Philippines narrow tree trunks, hollowed out and split lengthwise, are hung from trees, while in Borneo and Java hollow wooden drums, often elaborately carved, are placed in a recumbent position on the ground and beaten with sticks resembling our wooden drumsticks. In the New Hebrides an entire grove of trees is frequently cut down partially and the hollowed stems are turned into drums with longitudinal slits, capable, when beaten together, of a surprising tumult.

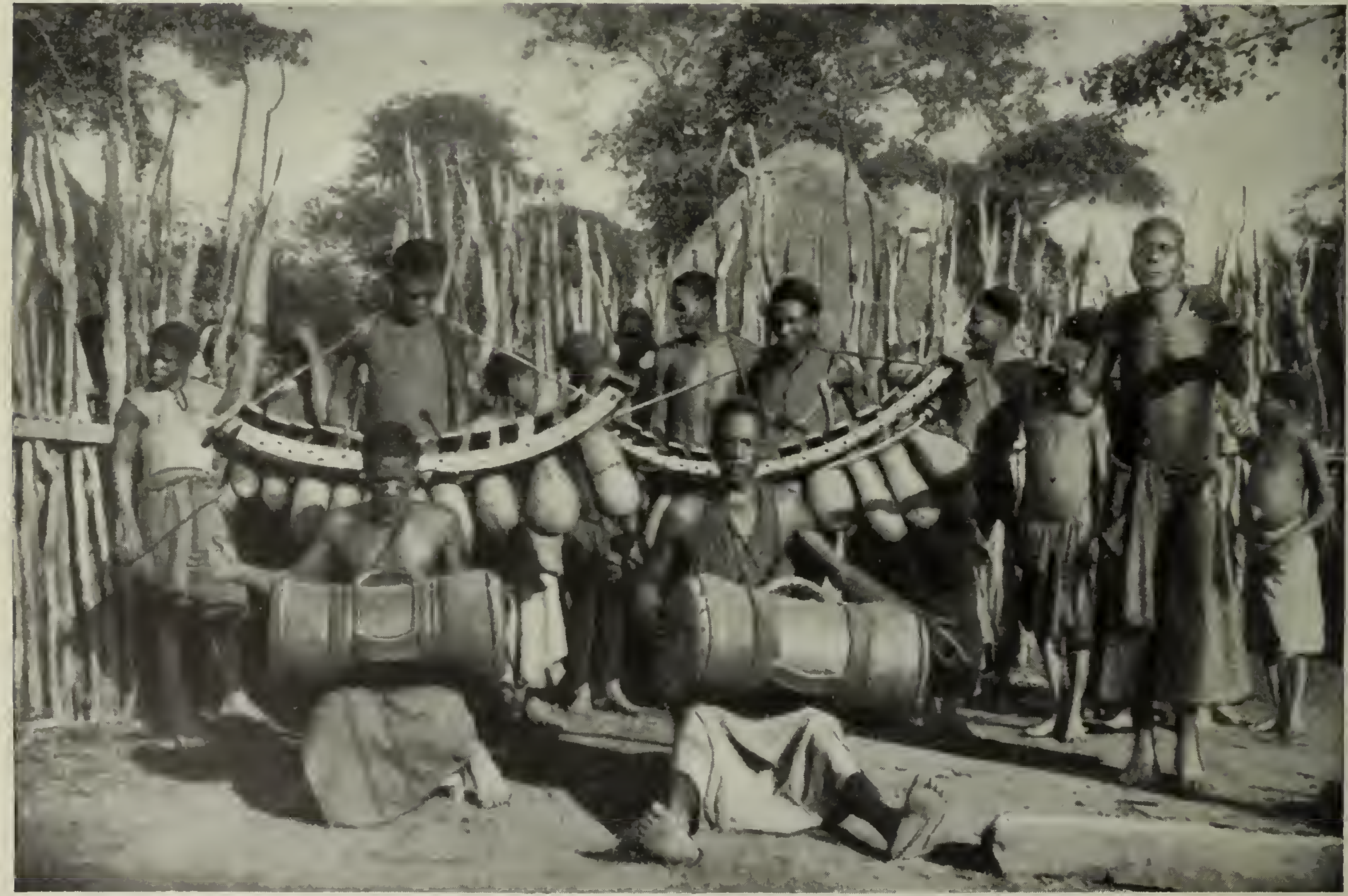
The Somalis have drums resembling mortars in shape, while the people of Morocco make drums out of clay. Some Congoese drums are merely earthen pots, the opening of which is covered with skin.

It is perhaps in Siberia that the drum is still employed most particularly for magical purposes. It is connected with the cult of Shamanism, a system of sorcery or spiritism, the practitioners of which pretend to have intercourse with the spirit world. This they carry on by means of a magic drum, which, indeed, is in use among several Arctic peoples, and formerly was in Lapland, where it was prohibited in 1671 by Swedish law.

This instrument is made of a single piece of wood, hollowed in its thickest part in an oval form, the under part of which is convex, in which they make



Keystone



W. F. Taylor

STATIONARY SIGNAL DRUMS AND ORCHESTRAL TYMPANI

Nowhere has the use of the drum as a means of communication over long distances been so wonderfully developed as in Africa. Above are two of the large wooden-framed kettledrums available for such signalling purposes. The lower photograph shows the side drums used in a native band. These are elongated cylinders of wood, suspended from the drummer's neck and struck on both ends with the bare hand The instruments in the background here are a form of xylophone with bottle-shaped gourds for sound boxes.

two apertures long enough to permit the fingers to pass through, for the purpose of holding it more firmly. The upper part is covered with the skin of the reindeer, on which they paint in red a number of figures, and from whence several brass rings are seen hanging, and some pieces of the bone of the reindeer.

A divining rod is placed on a definite spot, showing from its position after sounding the drum what magic inference might be drawn. By means of the drum the priest could be placed en rapport with the spirit world, and was thus enabled to divine the future; to ascertain synchronous events occurring at remote distances; to forecast the measure of success attending the day's hunting; to heal the sick; or to infect people with disease and cause death. Such a drum is also used by the Eskimo shamans in Greenland. Its shape varies slightly according to locality

THE Samoyeds of Siberia use a drum of reindeer skin ornamented with brass rings. The shaman, or medicine man, attended by an assistant, walks round in a circle invoking the presence of the spirits, shaking a large rattle the while. The noise grows louder, and as the spirits are supposed to draw near the sorcerer he addresses them, beating his drum more gently, and pausing in his chant to listen to their answers. Gradually he works himself into a condition of frenzy, beats the drum with great violence, and appears to be possessed by the supernatural influence, writhing and foaming at the mouth. All at once he stops, and oracularly pronounces the will of the spirits. The shaman's office is an hereditary one, but if a member of the tribe should exhibit special qualifications he is adopted into the priesthood, and by fasts, vigils, the use of narcotics and stimulants in the manner employed by the North American Indians he comes to believe that he has been visited by the spirits. He is then adopted as a shaman with midnight ceremonial, and is invested with a magic drum.

Baron Nordenskiold

A LADY DRUMMER OF EL GRAN CHACO

Many primitive peoples besides the African employ the great carrying power of drum taps for mutual communication over long distances. In the Gran Chaco region of Argentina, for example, to which this girl belongs, it has been practised for centuries.

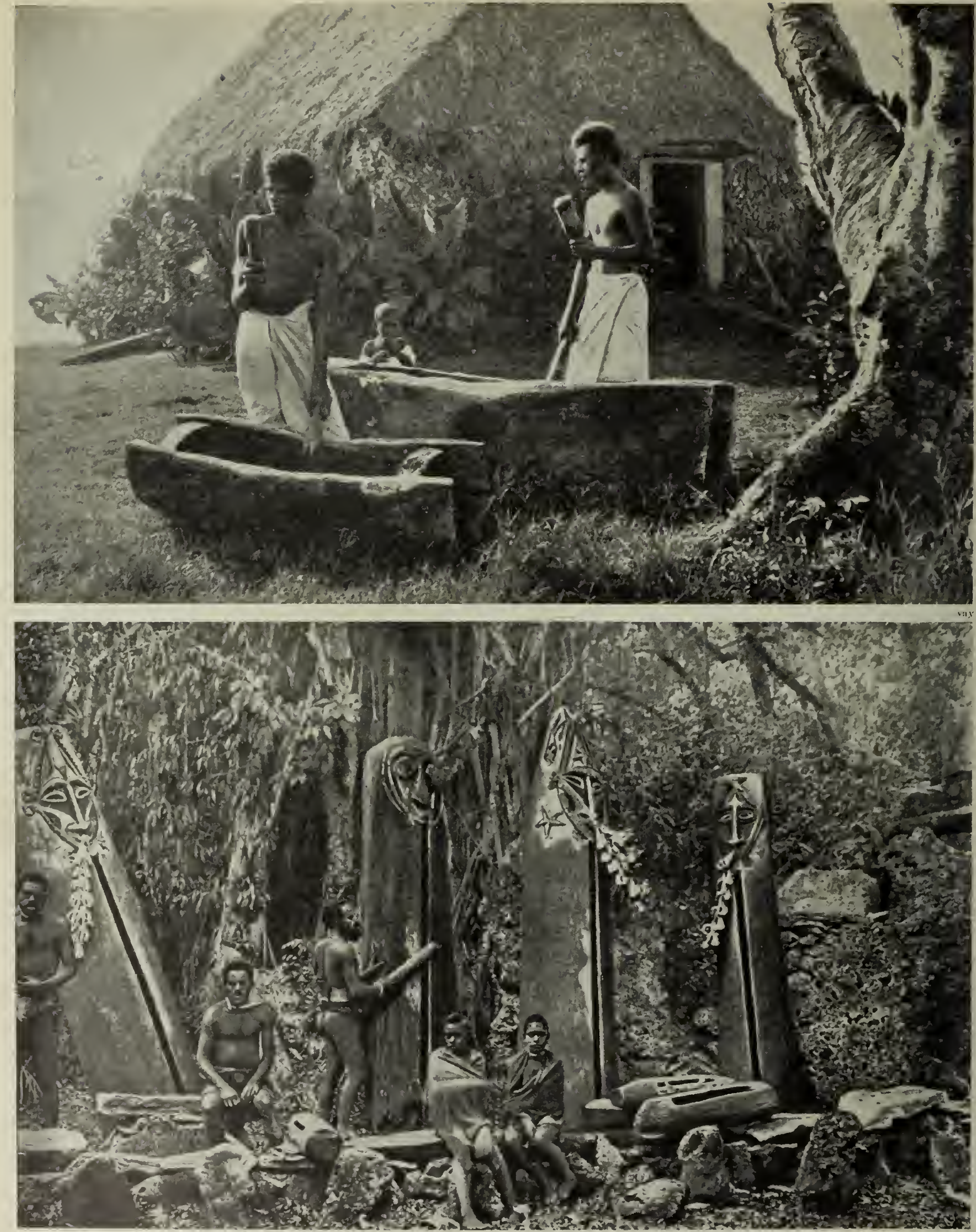
E.N.A.

WIRELESS TELEPHONY BY A BUNYORO HEADMAN

Uganda is in the heart of the home of the African drum language, by means of which the natives convey messages with astonishing rapidity to other villages surprisingly far away. Words are expressed by drum taps of varying intensity, number and rhythm.

The method of playing the magic drum of the Siberian Yakuts requires considerable skill, and a prolonged course of practice is essential to success in it. One shaman told Sternberg that before he entered upon his vocation he was exceedingly ill for two months, during which time he remained unconscious. In the night he heard himself singing shaman's songs. Then spirits appeared to him in the shape of birds, and one in human form, who commanded him to make a drum and the other apparatus.

The drum they preserve with the utmost care. When they desire to know what luck they will have in hunting, or if a person will recover, the shaman kneels down before the drum and beats it, at first with light strokes, then louder, stronger ones. The instrument is cut in one piece out of a thick tree stem, the fibres of which run upward in the same direction as the course of the sun. It is covered with the skin of an animal, and in the bottom holes are cut by which it may be held. Upon the skin are painted the figures of spirits and animals, lands and waters, and on the surface is placed a bundle of metal rings which act as an indicator. When by means of

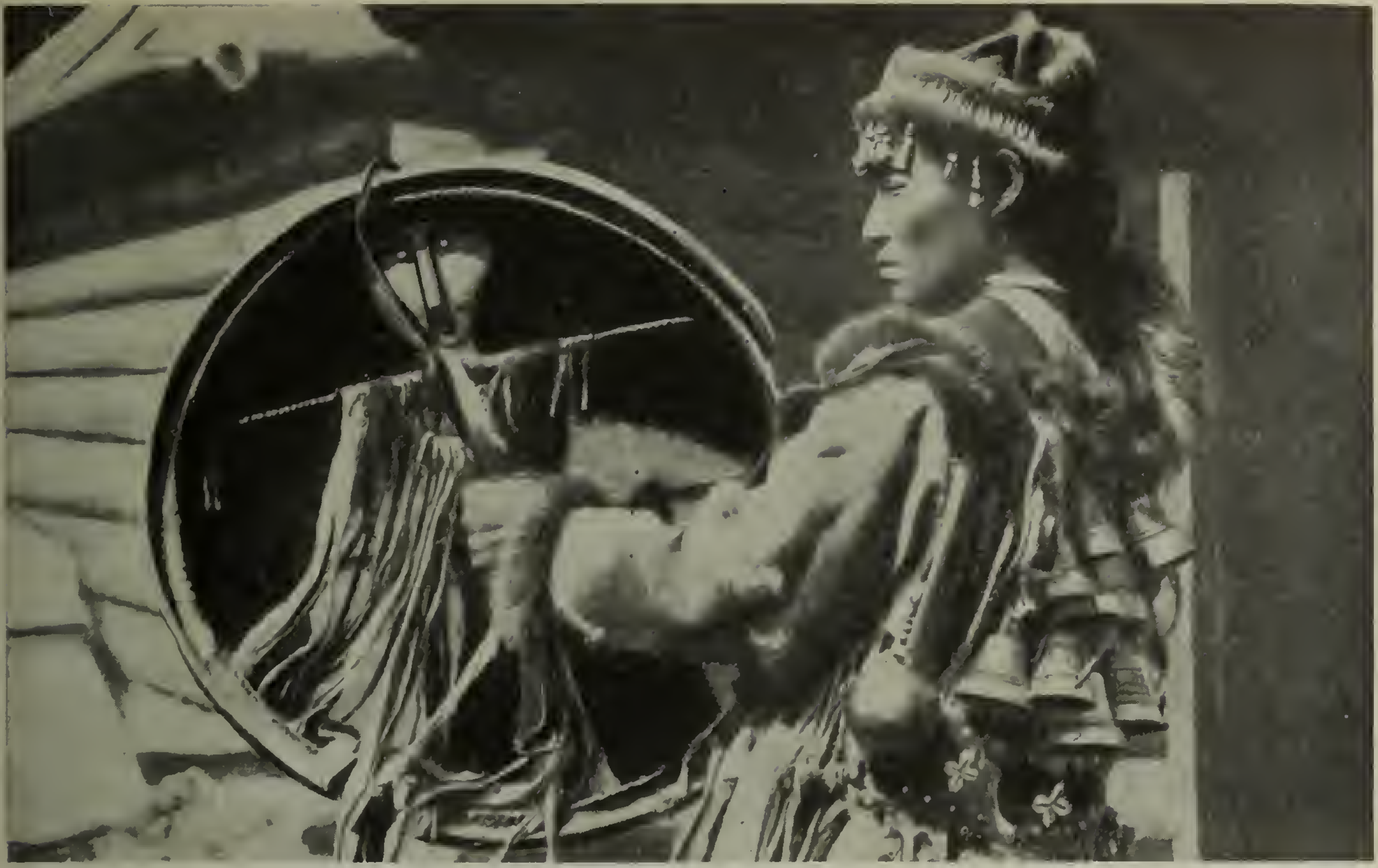


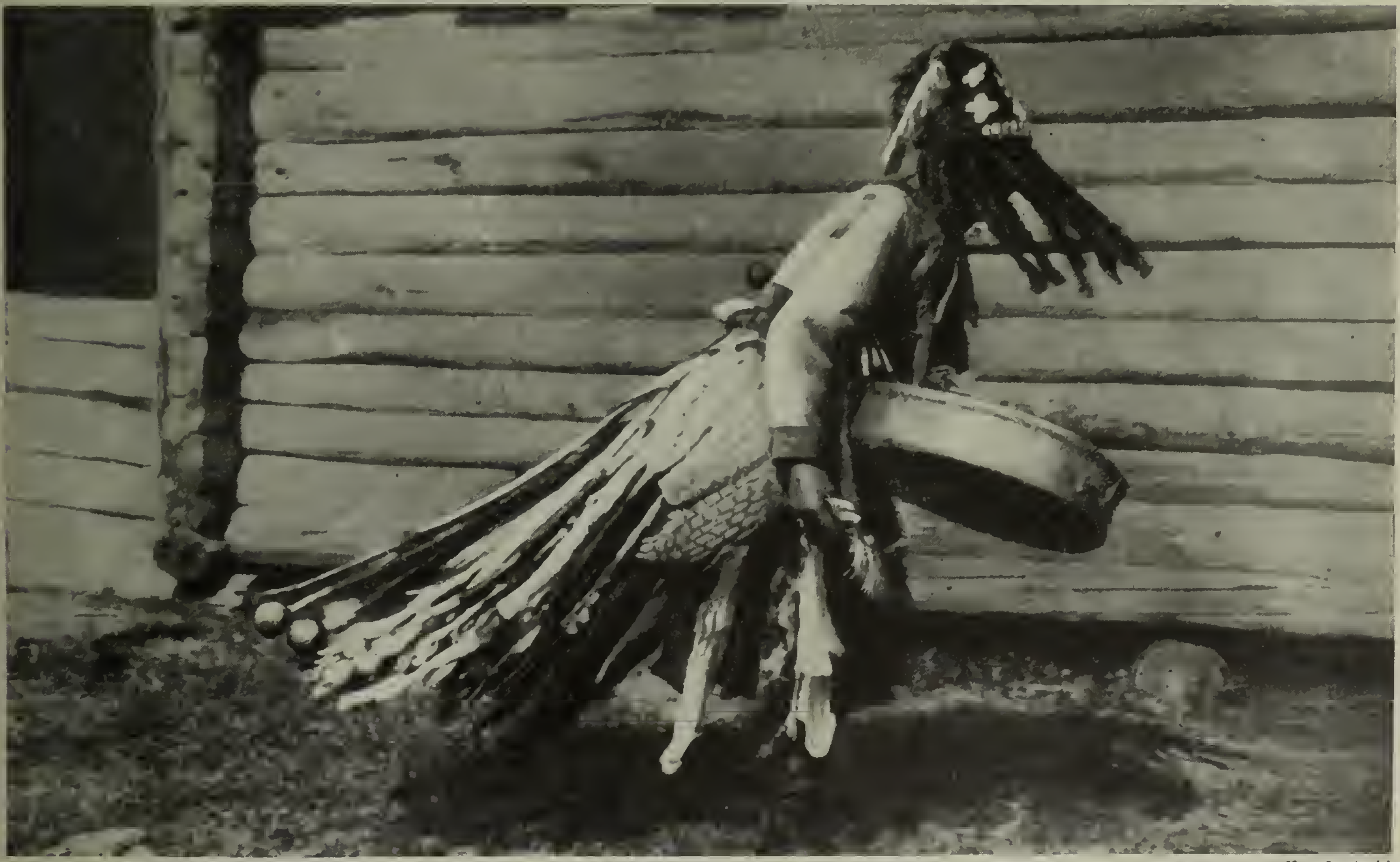
Way

E.N.A.

DRUMS TO CALL FOLK TO CHURCH AND KEEP THE DEVIL AWAY

That noise has efficacy to ward off evil is an idea held by simple folk the world over. In the New Hebrides it is given practical application in these grotesque objects, hollowed logs which the natives beat like drums to frighten evil away. The crude dug-outs of the Fiji Islands shown in the upper photograph are used for summoning purposes. They are beaten with short, heavy mallets. In the old cannibal days they were thumped to summon the natives to their feasts of 'long pig.' Nowadays they are used as church bells, to call them to prayer.

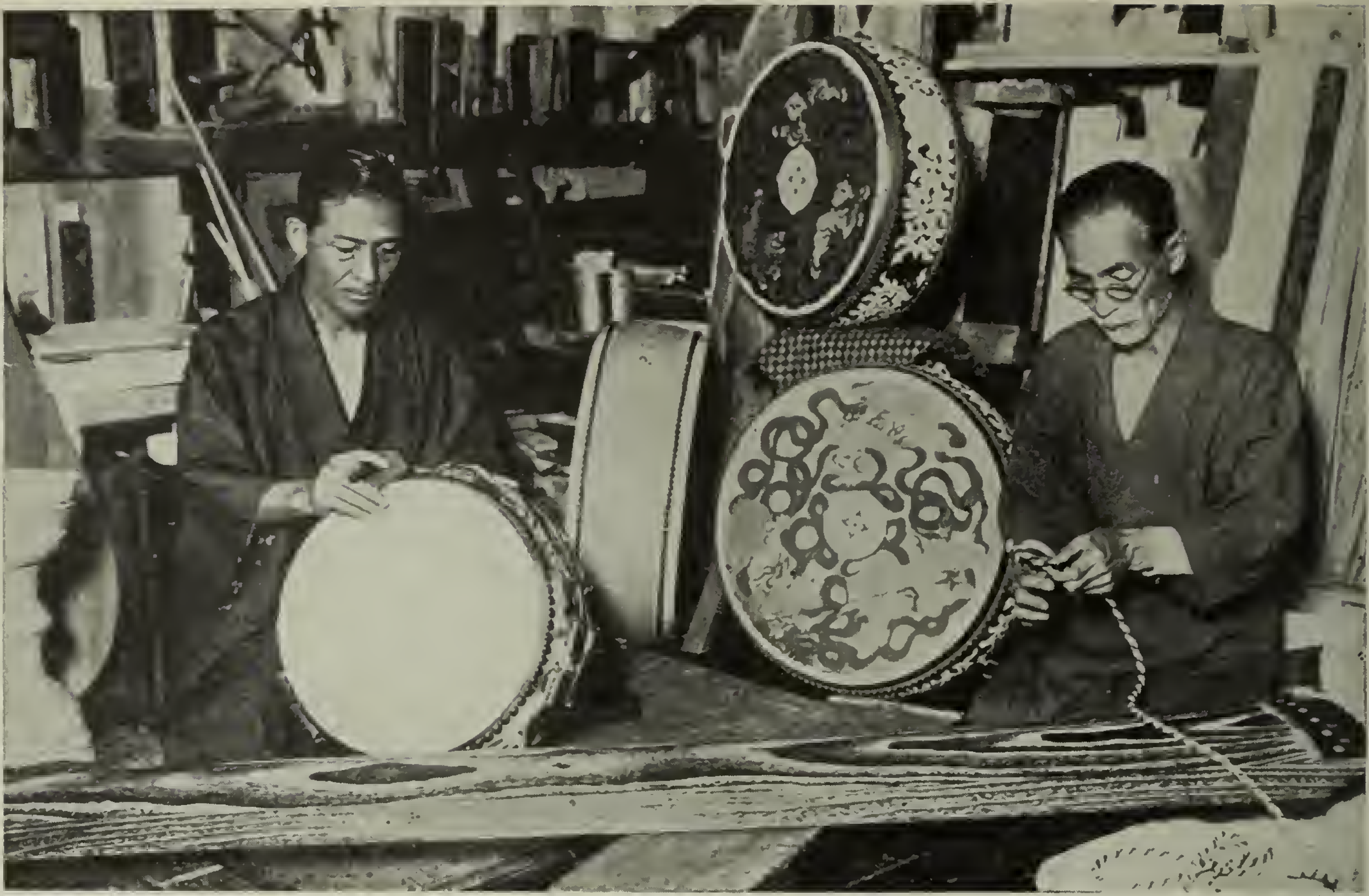




Kurt Lubinski

MEMBERS OF THE SHAMAN PRIESTHOOD WITH THE SPIRIT-INVOKING DRUM

In the cult of Shamanism the drum is the means by which the priests communicate with the spirits. The instrument used by the shamans of Siberia is cut out of a single piece of wood, over which reindeer skin is stretched. The bells on the priest's back (top) are supposed to announce his presence to the spirits. Inside the drum is a wooden sacred image decorated with coloured ribbons. The lower photograph shows a shaman priestess, her face hidden by a mask of black ribbons, whirling in an ecstatic dance under the spirits' influence.



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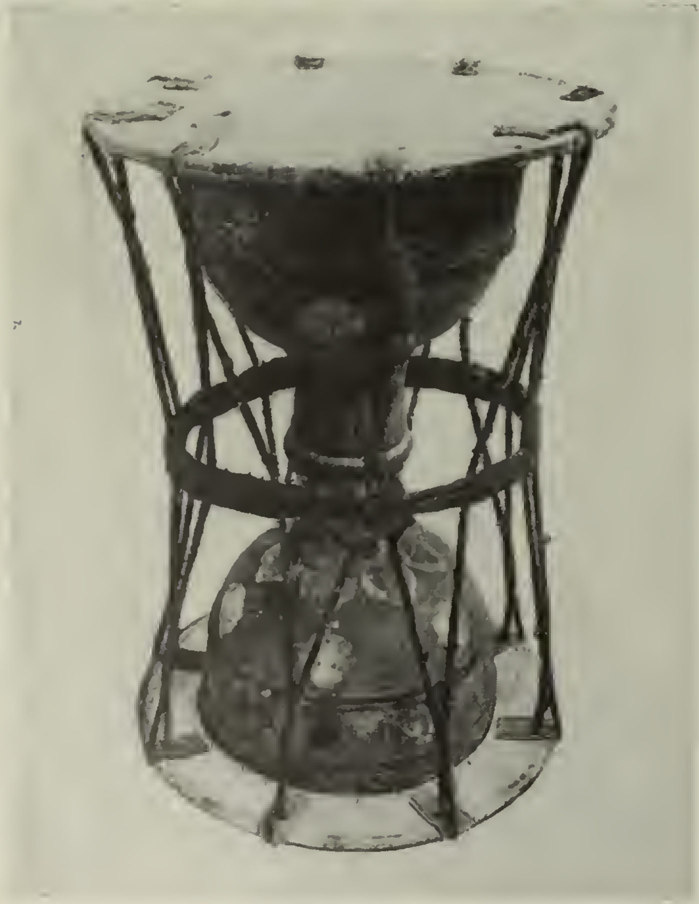


E.N.A.

EXQUISITE ARTISTRY IN JAPANESE DRUMS

This hour-glass-shaped instrument is one of the hand drums used by the dancers in the No plays of Japan. Above craftsmen are shown putting the finishing touches to the drums intended to furnish the sacred music at the coronation of the Emperor.

beating these move in the direction of a certain figure, the answer is understood to have been given in terms of that figure's symbolical significance. Sometimes the shaman falls into an ecstasy, when he usually places the drum on his head. Then he sings a magical chant, in which the reply is more or less oracularly indicated. Great care is taken that nothing shall touch him during this process, and he may lie in that state for hours, seemingly more dead than alive.

The people of China, Burma and the adjoining countries all employ drums for the purpose of rain-making. These are decorated with little figures of frogs, the animal traditionally associated with flooded rice-fields. Several of the tribes of Central Africa, during a season of drought, beat drums to imitate thunder and induce rainfall by sympathetic magic.

The drum is, in short, regarded by the savage as the larger voice of the king, the priest or the god, as well as a means of communication, and has thus come to be thought of as in itself a thing of almost supernatural character. Its note is perhaps the most solemn and portentous known to man. The hollow beatings of the sacred drums of Africa and India, their monotonous tones and persistent boomings, have been known to stir profoundly even the most unimaginative of Europeans, and travellers and explorers who have traversed the vast forests of the Congo region or the Amazon have written with feeling regarding the note of menace and horror of these instruments, the memory of which they have been conscious of for the remainder of their lives.

Curiosities of Custom. 4

MODERN SLAVERY AND SERFDOM

Of all the customs surveyed in this work, trade and ownership in human beings is the most deplorable. Its wide distribution in the world today is indicated here: no little difficulty has been experienced in securing photographs to illustrate the text—encouraging, perhaps, the hope that even those peoples who tolerate serfdom in their midst are ashamed to let the fact become known.

It will come as a shock to many people to learn that slavery still exists in the world—that human beings are still bought and sold like cattle. It has been customary to assume that Wilberforce abolished the slave trade in 1807, and that since then the iniquitous system, which was adopted from the Greeks and Romans by the European races, has entirely disappeared.

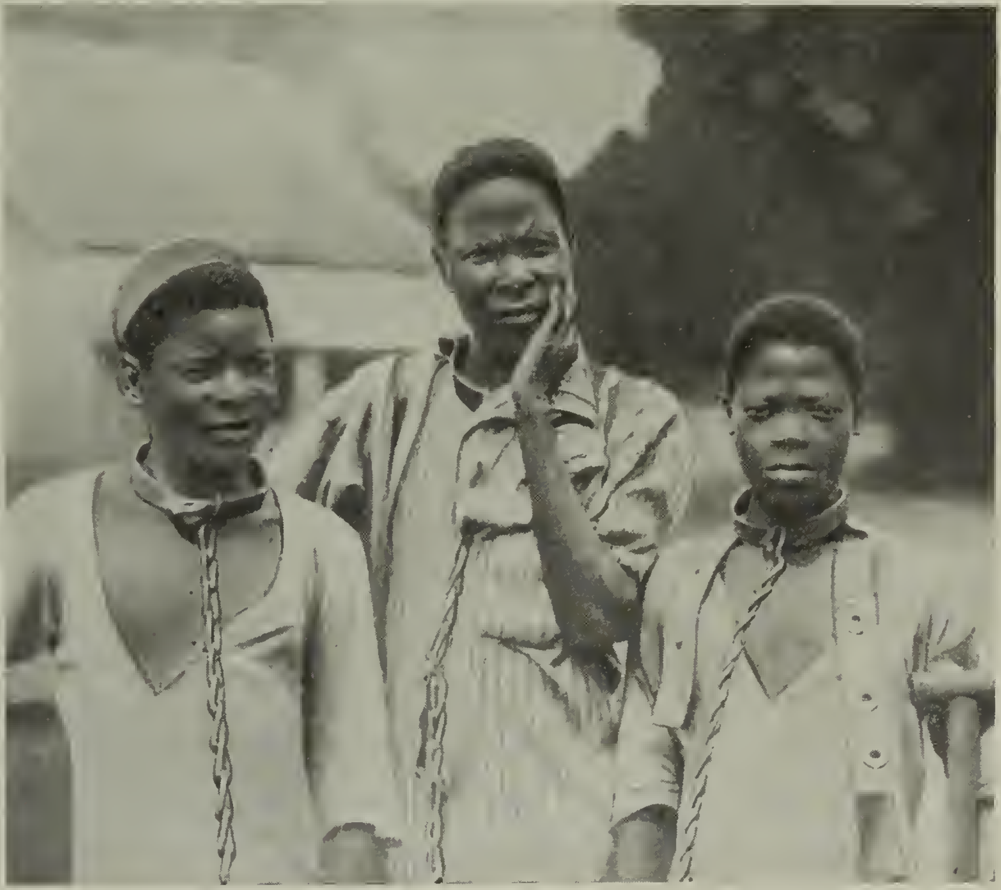
Not only in what the League of Nations has aptly described as its 'classic form'—raiding, capture and exchange for money according to the will of the master—is slavery in existence to-day. Those medieval forms that the system assumed in feudal times—vassalage, villeinage and serfdom—all find their reflection in some part of the world at the present time.

As a nation we can rightly take pride in the fact that not since 1833 has slavery, in its most open and callous form, been allowed to continue within the confines of the British Empire. Long before that our Courts held that a slave setting foot on British ground became instantly a free man. It is unhappily true, however, that under the guise of indentured labour a system bearing a suspicious likeness to slavery has existed. But even where this has been found the Government has done its best to bring about its abolition.

According to the slavery convention of 1926, slavery is defined as the status or condition of a person over whom any or all of the powers attaching to the right of ownership are exercised. Comprehensive as this definition is, it would not seem, on a strict interpretation, to embrace some of the forms of modern economic slavery. When inquiring into the charges of slave-trading brought against Liberia, the International Commission were compelled to ask themselves 'whether practices restrictive of the liberty of persons analogous to slavery, which are apparently temporary but tend to become permanent in practice from lack of power of legal redress on the part of the person involved,' could reasonably be included within the scope of this definition. The ordinary man will have no doubts.

'Adoption,' 'peonage,' 'forced labour,' 'indentured labour,' these are all terms that mask slavery, from Hong Kong in the Far East to Liberia on the western coast of Africa. It flourishes not merely among what we call the coloured races, but, bitter as the reflection is, among white men. The invention of the limited liability company clouded the conscience of mankind, and in the economic struggle for dividends the money of quite respectable and kind-hearted members of society was used to propagate those horrors of the Congo and Putumayo which shocked the world in the first decade of the present century.

Most books on modern slavery have of necessity been written at second hand. It has been left to the League of Nations to compile what may be regarded as the first judicial report on modern slavery.



Ewing Galloway

CHAINED SLAVES IN THE 'HOME OF THE FREE'

Irony of fate could hardly have more terrible illustration in real life than the system of slavery established by the free-born descendants of emancipated slaves in a state expressly founded by abolitionists to be the home of the free. This photograph, smuggled out of Liberia as recently as 1930, shows how natives are secured by collars and chains for 'forced labour'

Martin Munkacsy

MILITARY SUPERVISION FOR COMMANDEERED LABOUR

Porterage, road making and building are three of the principal public services for which native labour officially 'recruited' is provided in Liberia under compulsory conditions indistinguishable from actual slavery. Natives are here shown pressing concrete bricks and (top) employed in building in Monrovia. Note here the armed guard in charge of the working party.

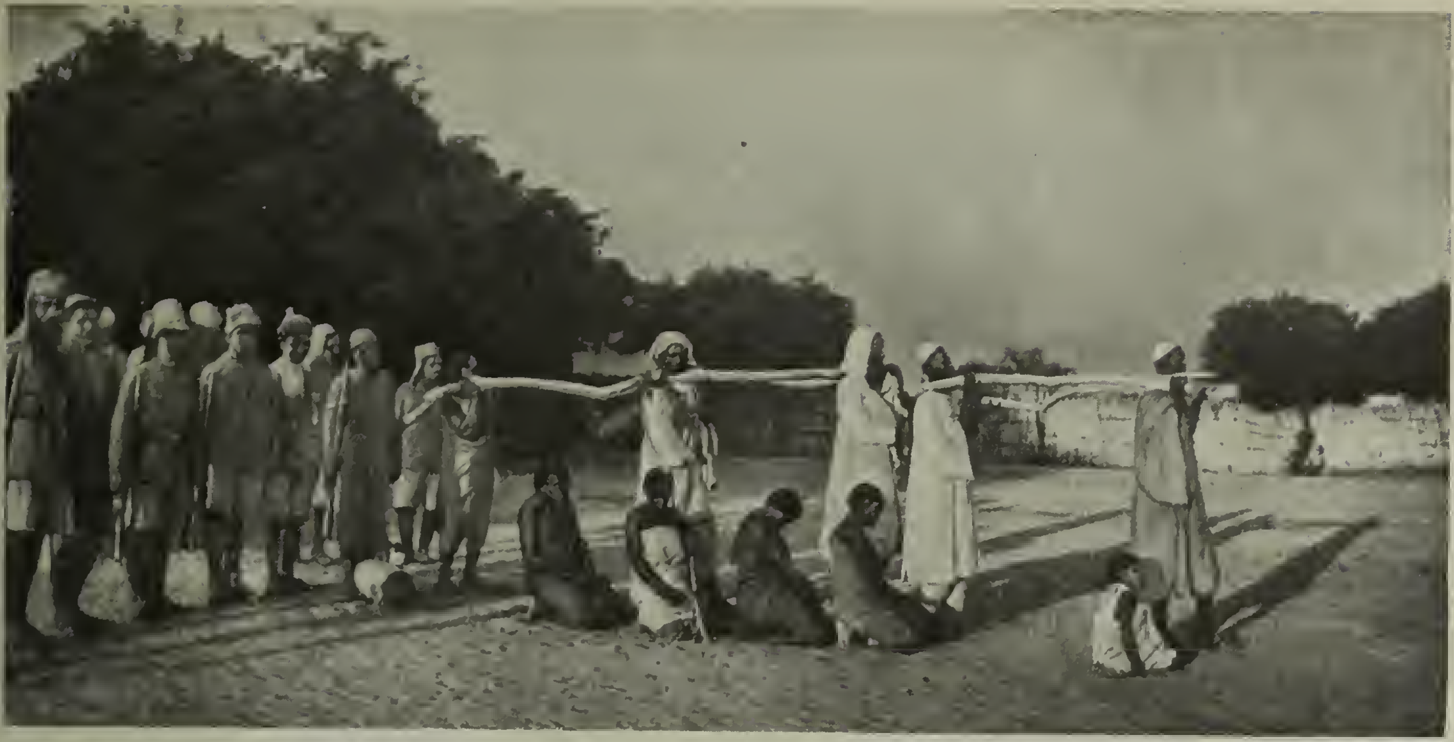
A commission of three investigated the charges on the spot, and their report is there for all the world to read.

The fact that slave-trading is practised in Liberia is of especially tragic interest because of the origin of that state. Between 1820 and 1860 the American Colonisation Society rescued more than eighteen thousand slaves from the Union and repatriated them in Liberia, on the west coast of Africa. This was to be 'the Home of the Free,' as the name of the country signifies. In 1846 Liberia became an independent republic. Its constitution embodied, naturally enough, a provision against all slavery. How these descendants of enfranchised slaves have interpreted that clause is now known to the whole world.

Human flesh is bartered and sold in Liberia under various forms. Sometimes these forms have a legal flavour. Pawning is one of them. A native who has committed a breach of the law has to pay a fine. He must raise the money, of which he has none. He pawns his children. Pawning implies, of course, the right of redemption, but as the native has no money, the human pledge remains in pawn—or in slavery. He gets such formal documents as the following, which, with its pretence of legal phraseology, might be regarded as funny if we do not remember what the transaction implies.

> This to certify that I, Sidi Weah, at Gbowah Section have pawned one girl and one boy to Sergeant Johnny Williams until the amount £13 10s. thirteen pounds ten shillings sterling which I due him be pay to him *at any time*.

The story of Liberian forced labour is a terrible one. By involving a local chief in a fine which he cannot pay, wholesale raids can be carried out. Settlement of the fine can be made only by providing the men needed for a job. And not only men. The black conscripts who



Capt. K. Amall

Topical Press

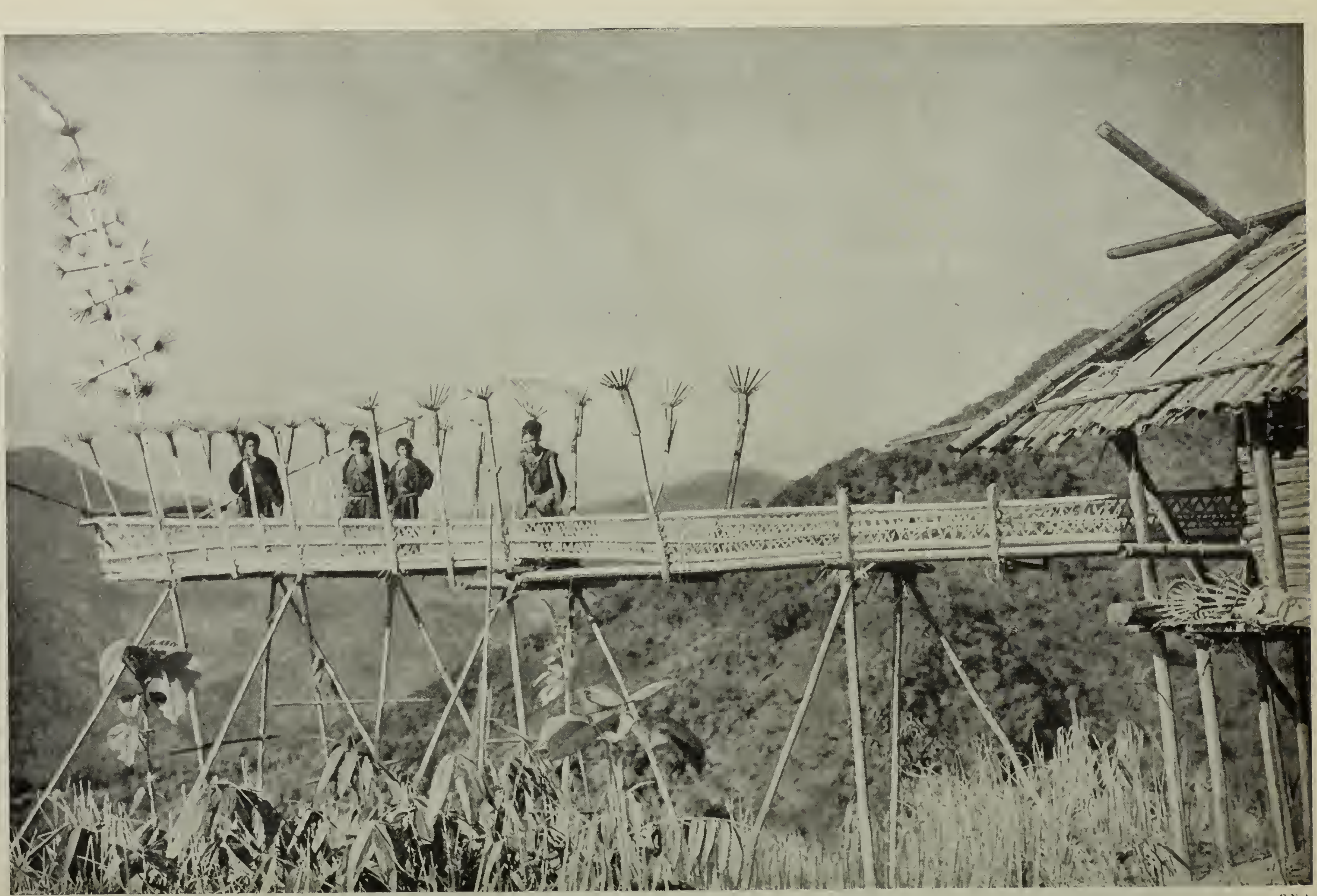
RAIDERS HOIST WITH THEIR OWN PETARD IN A SLAVE-RIDDEN LAND

Notwithstanding edicts from the Abyssinian authorities prohibiting slavery many Abyssinian princes own enormous numbers of slaves. The file of men (below) are the bond-servants of one such magnate carrying gifts of food and drink to a camp conference. In the Sudan the British government takes drastic action to suppress the slave trade, and the upper photograph shows how some captured Arab slave-raiders were given a taste of their own medicine by being fastened in the wooden yokes from which the slaves had just been released.

enforce these orders must have a free supply of women. Opposition is met by cruelties as old as the history of human slavery. One ready means of torture for which the appliances are always handy is to light a fire under the victim.

The most profitable employment of these human goods by the people and government of a country whose motto is ‘ the love of liberty brought us here ’ is for the labour market in the island of Fernando Po. All the machinery of these transactions—the beatings and burnings and chainings—imitate the features of the classic slave-raiding and slave-trading. Not only are these wretched men sent to Fernando Po for the profit of the Liberian Government officials, but they are retained within the territory of the country for porterage, road construction and barrack building. The Commission found, moreover, that while the American Firestone Plantation Company which operates so effectively in Nigeria, had not consciously employed any but voluntary labour on its leased rubber plantations, it had accepted ‘ recruits ’ obtained for it by official methods.

COUNTY FREE LIBRARY
SAN RAFAEL, CALIFORNIA



E.N.A

RAMSHACKLE OUTPOSTS WHERE UNHAPPY HELOTS KEPT CONSTANT VIGIL OVER THE GROWING CROPS

Although some of the slaves in Upper Burma were engaged in domestic work the great majority were employed as agricultural labourers. Here, for example, are three slaves—one male and two female—with their owner on a 'Yi-wa,' the building erected in the fields to house women slaves whose work it was to scare birds off the crops. Slaves were well fed and clothed, but were paid no wages, were beaten savagely if they failed to work satisfactorily, and were hunted and sometimes shot if they tried to escape. Slaves married slaves and their children were born slaves. Some of them were fairly well treated, but on the whole their lives were spent in abject misery, and all, without exception, eagerly sought release.

The unfortunate natives of Africa are still exploited as slaves throughout the Dark Continent. The traffic flourishes throughout the West African coast and has not yet been completely suppressed in British protectorates. In Portuguese territory—especially in Angola—natives are recruited, brought down to the coast, and sent to work in Portuguese islands. In a famous libel action which occupied the Courts some years ago it was brought out in evidence that the Portuguese Government had offered two hundred black labourers for £3,550.

This is called 'contract labour,' but as the contracted labourers are taken by force, and in many cases believe themselves submitting to slavery, the title does not seem to matter. Slavery by any other name smells just as foul. In our own unfortunate experiment in South Africa after the Boer War Chinese labourers were signed on for a number of years under the compulsion of the local Chinese authorities. A contract was read to them which they could not understand, and having duly signed, or made their mark 'on the dotted line,' they were shipped to Africa.

WHITE races, it would seem, unlike the Mahomedan races, are shy of engaging openly in the slave trade. Hence these euphemistic names of 'contract labour' and the like. The French, since they assumed authority in Morocco, have suppressed the open slave market, but slave-trading in a covert fashion still continues. Very well-to-do natives will own several slaves, whilst those powerful chiefs the 'Lords of the Atlas' number their serfs by the thousands. It is noteworthy that it was due to French colonial ambition that the slave trade in the Persian Gulf flourished so profitably for the last forty years of the nineteenth century and the first few years of this. To spread French influence the representatives abroad of liberty, equality and fraternity distributed the protection of their flag broadcast. The slave-trader seized upon the gift, and under the protection of that flag thousands of African natives were forcibly seized, trapped or netted and sold in the markets of Arabia and Persia. The British Navy, which had hitherto kept this traffic within bounds, naturally refrained from firing upon the flag of a friendly nation.

IN 'Christian' Abyssinia slavery flourishes on an enormous scale. Some of the Rases or princes are said to own as many as fifteen thousand. As in Liberia, high-sounding edicts have been passed against slavery—the Emperor Menelik even made it a capital offence—but the raiding parties still go out and still the inhuman traffic in black ivory continues. For the world at large, which has difficulty in knowing what is going on, the Abyssinian authorities once published statistics showing how many slaves had been liberated. The total for three years from 1924–26 was 1,109. But it is calculated that there are over two million slaves in the country!

On becoming a member of the League of Nations it was agreed that Abyssinia should 'secure the complete suppression of slavery in all its forms and of the slave trade by land and sea.' Abyssinian slaves now trickle across the frontier, lured by the prospects of free employment in the Sudan cotton plantations. They come in ever-increasing numbers, and Sir Austen Chamberlain, when he was Foreign Secretary, announced that 'in no case has any escaped slave been sent back to Abyssinia.'

While in the British Protectorate of Sierra Leone, where the Government has not yet been able completely to establish its authority, and in the districts already mentioned, the slave traffic goes on, its worst features are to be found on the east coast of Africa, where from time immemorial the Arabs have raided their black brothers. For a century our

F. Kingdon Ward

A SIGHT TO MAKE ANGELS WEEP

Shocking conditions of child slavery exist throughout China, in some regions without any attempt at disguise. This poor mite is one of thousands of girl slaves bought for a song from the Lisu tribesmen and devoted to a life of hopeless misery and degradation in Yunnan.

CROWNING MERCY OF THE BRITISH EMPIRE: FREEDOM FOR ALL UNDER THE UNION JACK

In 1925 the then Governor of Burma led an expedition to the Hukwang Valley in Upper Burma to put an end to the slavery and human sacrifice which existed among the Kachins and Nagas who occupied that still unadministered area. Despite the difficulties of the problem a peaceful settlement was effected, and by 1928 both evils had been practically abolished. The slaves were released on payment to their owners of compensation which worked out at about £10 per head, after which each emancipated slave was given a certificate guaranteeing freedom for himself and his descendants for ever and a social status equal to that of all other free men in the valley. Arrangements were made for those who wanted land to get it in the valley or in the British administered area.

F. Kingdon Ward

GIRLHOOD FOR WHICH A HAPPIER DAY HAS DAWNED

By means chiefly of equitable compensation to slave owners the British Government since 1924 has practically put an end to the slavery that had existed for a long period in the Burma Triangle, the wild district between the main branches of the Irawadi river in Upper Burma. These girls belong to the Maru tribe, many of whom were formerly held as slaves by the Kachins.

Government has made treaties with sultans and chieftains and all the autocratic puppets in the neighbourhood of the Persian Gulf, and by these treaties, if words could accomplish anything, slave-trading has been suppressed.

The last treaty was made in 1927 with the King of the Hejaz, and contained the usual clause for the suppression of the slave-trade. But the slave markets are still held openly with the official recognition of the Government. Indeed, as Lady Simon points out in her book on slavery, it is an absurdity to forbid slave-trading, when slave-owning is permitted. There are said to be seven hundred thousand slaves in Arabia, and as this 'property' must depreciate, efforts will be made to obtain a new supply. The slavers still run down to the African coast with the north-east monsoon, which blows from October to April, and return with the south-west monsoon between May and September, their holds full of black ivory.

It may be presumed, perhaps rightly, that the lot of the slave in Arabia or Persia or even Turkey is much better than it would have been in his native country. They are probably fed and treated better, once the brutalities of the raid are over, for the strict Mahomedan is merciful to his dependents, and acquires virtue by the emancipation of his serfs; but this does not affect the great principle of individual freedom which is at stake.

Modern slavery persists in its most horrible form in China, for there it is not adult men or women who are the victims, but little children. There are said to be two millions of these slave children in China. A girl is picked up for a mere song. She is passed from owner to owner as 'property.' She can be, and is, beaten and tortured or even killed without redress or penalty inflicted. Mr. Charles H. Coates, in his 'Red Theology in the Far East,' declares that 'floggings, suspension, the pouring of boiling water over the hands, the amputation of a finger joint, gagging and tying up for torture with hot irons, and similar cruelties are not uncommonly practised upon these children.'

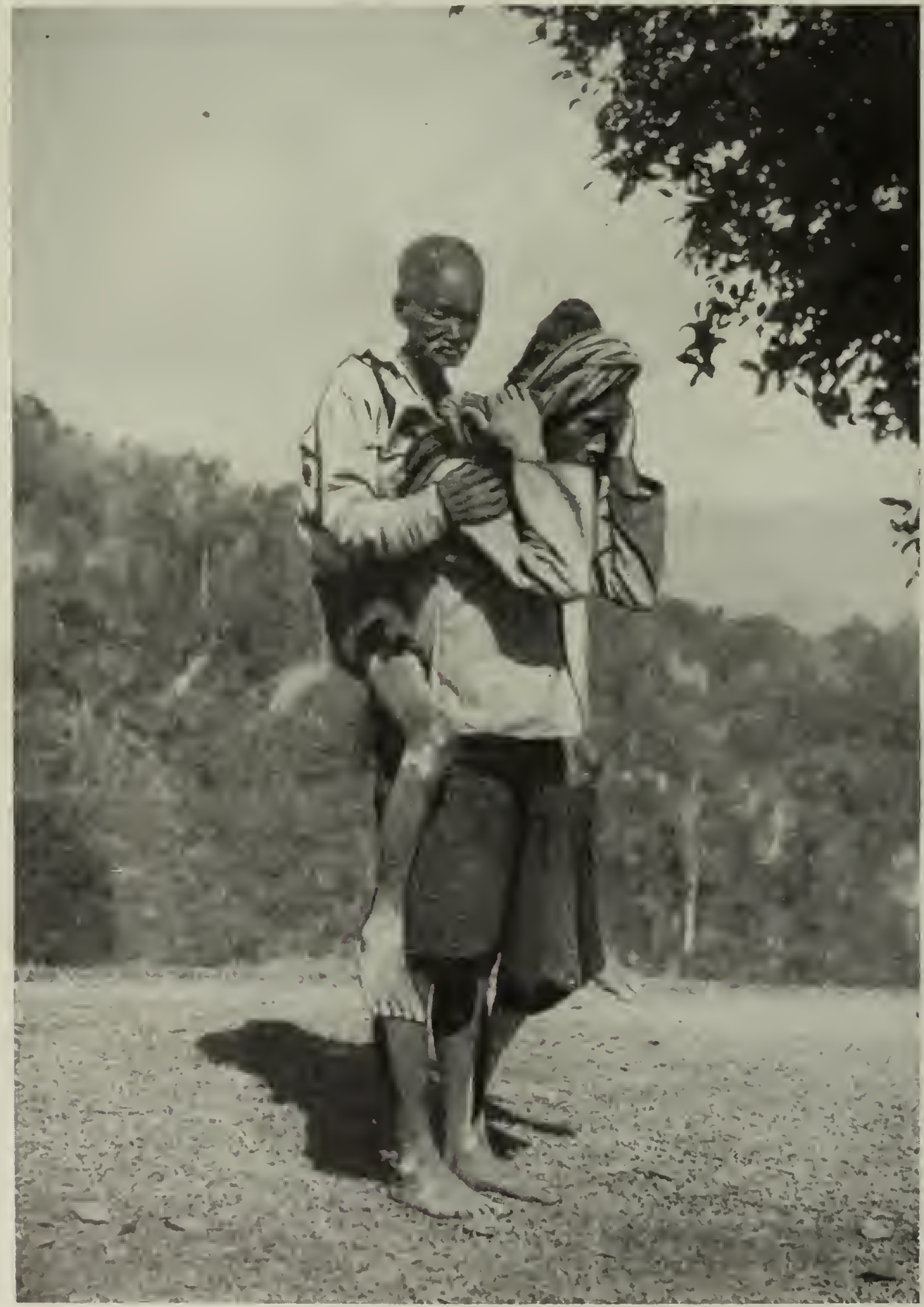
Here is another picture from the same pages. It is the story of a little girl who

> as a child, had been suspended by her owners from the ceiling, hanging by one rope which bound together both wrists and both ankles, and left in that situation all night. By the morning the poor little limbs were so mortified by this ordeal that all four had to be amputated. The foreign doctor who performed the operation secured for the child her freedom and a monetary compensation sufficient for her future from the owners, under threat of publication of the facts.

The usual history of these girl slaves is one for sombre reflection. They are bought cheap when only four or five. Their owners work them for ten years. Then they are sold for marriage or supplied at a price to the brothels of the great cities and ports.

A variation of this open purchasing of little human creatures as property is practised in Shanghai and elsewhere. Contractors hire young children from the country districts, paying their parents for the services of each of them two dollars a month. These children are then hired out to the mills and factories at six dollars a month. The children do not receive this money, and are housed and fed miserably, thereby making a profit for the contractor of four dollars a month. Young boys as recently as 1925 were being sold for ten shillings apiece. Some of them had been slaves for nearly six years. Marks on their bodies indicated that they had been burned with iron rods. As in other countries where slavery flourishes, high-sounding proclamations have been issued in China from time to time, forbidding the practice and enunciating the principles of human freedom, but still the slave trade goes on.

In our own Crown colony, Hong Kong, where according to the law slavery is impossible, the Mui Tsai system is practised. Here slavery is disguised as adoption. A child is pledged to a Chinese man in return for twenty dollars. To redeem her, the mother must pay all the arrears of maintenance. The child is then sold as an adopted daughter to another Chinese man. So, by gradual degrees, rights of absolute property are established. This is, of course, slavery carefully disguised. For years our Government has been struggling in face of the dead-weight of custom to abolish the practice. There are said to be ten thousand of these Mui Tsai in Hong Kong.

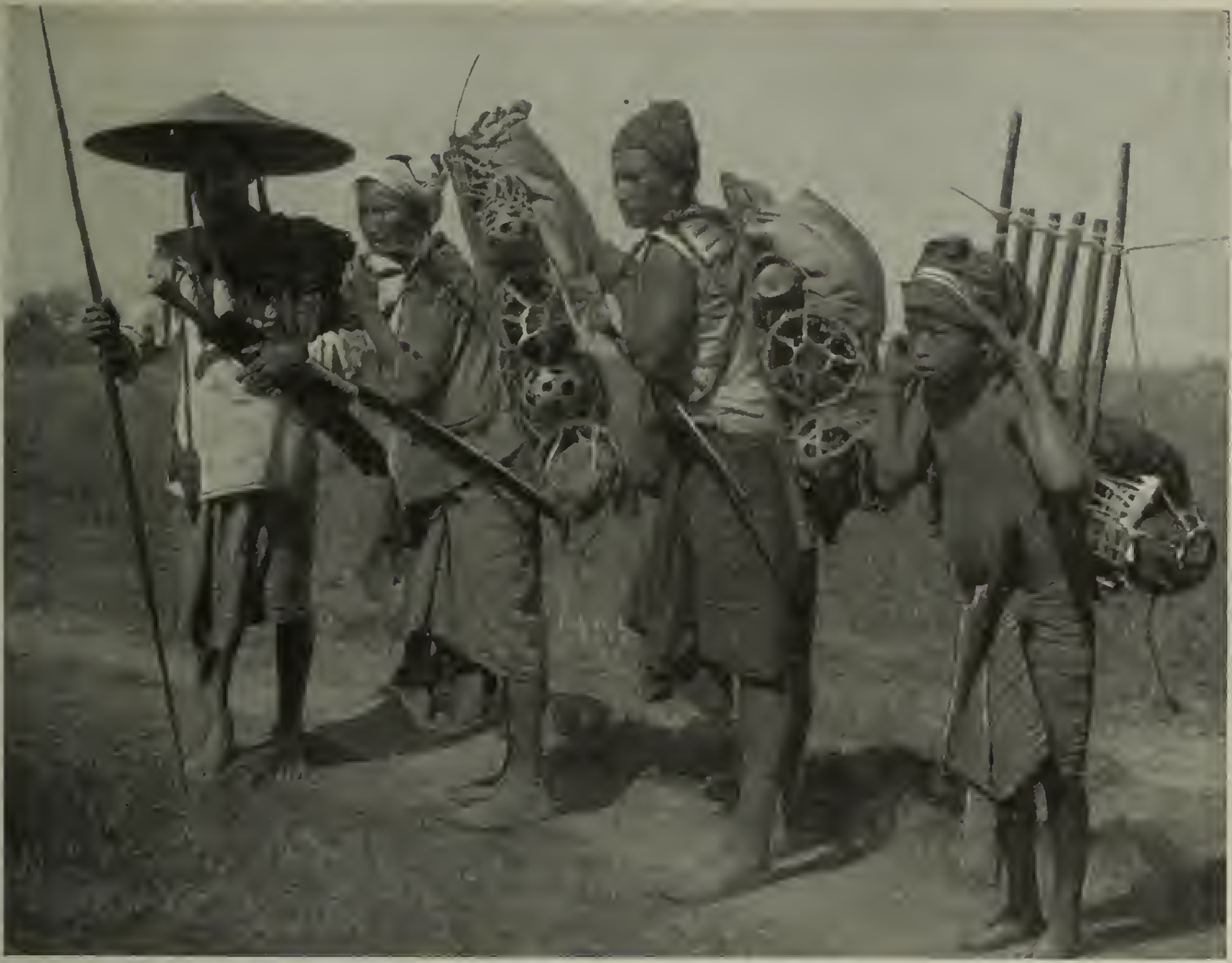


ALMOST TOO OLD TO ENJOY THE FRUITS OF FREEDOM

Young, able-bodied male and attractive female slaves were valued at something like £12 apiece, the old and children at £3 or £4. One very pathetic figure seen in the closing stages of the work of slave liberation was this emaciated old slave carried pickaback on the shoulders of his master, who brought him in in the hope of getting some compensation for his release.

Like the Chinese, the Tibetans practise slavery. In the Salween valley on the Tibetan frontier there dwells a curious tribe of dwarfs, known as the dwarf Nung, who are very popular as slaves with the Tibetans. Raiding parties go out frequently to secure a supply of these much-coveted little people. In the triangle of Northern Burma the activities of the British authorities have gradually eradicated the system from the country, though slavery still exists there. In Nepal slave-owning and slave-trading were abolished by 1926 in the course of two years by the courageous conduct of the Prime Minister, His Highness the Maharaja Sir Chandra Shumshere Jung. It is more than probable, however, that in the other states on the northern and north-eastern slopes of the Himalayas bordering on Nepal slavery still lingers.

The truth about the condition of affairs in Russia has been so obscured by propaganda for and against the Soviet Government that it is difficult to decide



Captn. Green

HUMAN CATTLE EMPLOYED IN CARRYING SWINE

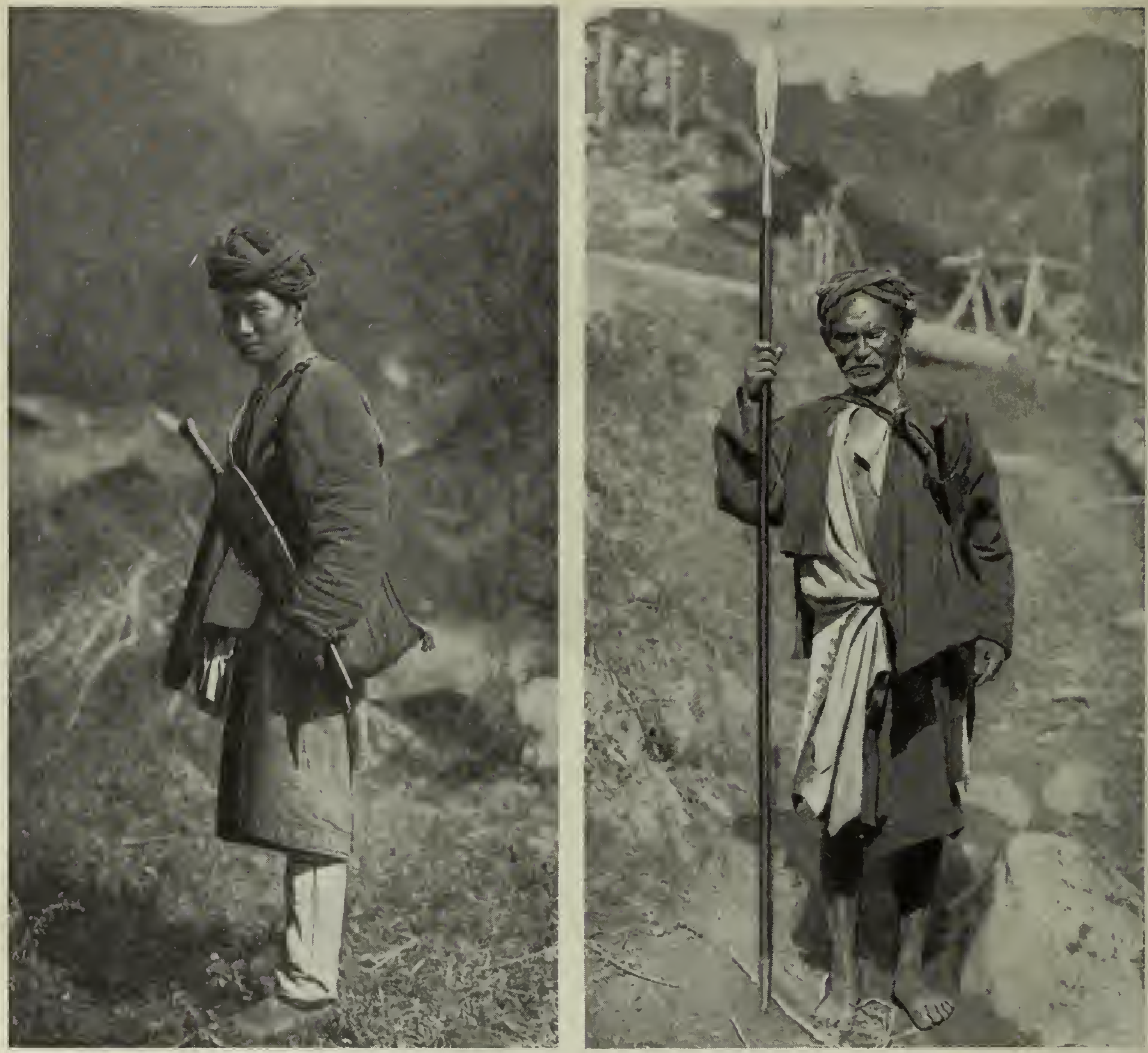
Conducted by their owner—the shady-hatted individual holding the spear that proclaims him a headman—these Kachin slaves are carrying pigs to a neighbouring village as part payment of the price of a bride. Pigs are ubiquitous in Kachin villages, living under the floors of the dwelling houses, which, for sanitary purposes, are raised some four feet above the ground. No Kachin, bond or free, is ever seen without his 'dah'—the sword which serves every conceivable purpose to which a blade can be put in peace or war.

what can and what cannot be accepted as a fact. The report of the National Lumber Manufacturers' Association of the United States on the methods of employing labour in Russian timber camps suggests, however, that even in Europe slavery exists today.

It is estimated that some four million prisoners, mostly guilty of political offences, are employed in these camps under conditions so brutal and inhuman that many of them try to injure themselves even by cutting off a hand in the hope of escaping from their misery. Throughout the entire northern region, in the big forest tracts, not only these convicts but exiles and forced labourers toil at the task of cutting the timber with which it is hoped to flood Europe. Reports state that in the freezing cold these unhappy men, half starved for want of food, are made to toil at work far beyond their strength. To some of them as they labour comes the relief of death. The others less fortunate are kept moving by whip or club. For failure to cut the allotted number of logs, these unhappy slaves are punished with the most barbaric cruelty.

There is one aspect of this continuance in the twentieth century of a servile class in the world which cannot be avoided. It is the inevitable consequence of economic conditions. White nations, in the process of imperial expansion, or because of commercial enterprises, have taken over vast tropical and semi-tropical territories. Here either the white man cannot work, or, if he did work, the whole white race might, it is held, lose caste with the huge surrounding black population. The native population may not want to work at the white man's job. What, therefore, is the white man to do ?

This problem has arisen in both Kenya and Uganda. In the former, demands have been made by the white men for the legalising of compulsory labour among the natives—a system akin to the corvée which was prevalent in France before the Revolution. The obvious danger of such compulsory labour developing into thinly-disguised slavery has always been present in the minds of the Imperial Government at home. In 1922 the Duke of Devonshire laid down the principles which the British people desire should be followed



E.N.A.

CONSCIENTIOUS SUPPORTERS OF HUMAN SACRIFICE AND SERFDOM

One obstacle to the abolition of slavery among the Nagas of Upper Burma was the belief of those people that the ' nats ' or spirits they worshipped must be propitiated by human sacrifice and that otherwise crops would fail and disaster and death would fall upon the villages. Victims for the sacrifice were slaves, of any age and either sex, and their emancipation was thus resisted on religious as well as economic grounds by the more obstinately conservative Nagas—of whom this overseer (left) and village headman (right) are representative figures.

towards the native races under their protection.

It created at the time very violent feelings in Kenya, where the white men considered they had been ' let down ' by the Imperial Government. In an area of 224,960 square miles there is a, roughly estimated, population of 3,000,000, of which only 16,000 are Europeans. Only one two-hundredth part of this vast region is at present cultivated entirely by Europeans. Kenya's problem is how to get the most out of this fertile part of the world when it is impossible to make the black population work without some form of coercion. The Duke of Devonshire's pronouncement was directed against the not unnatural tendency of the Europeans to get workmen to help them with their maize, hemp, coffee and wheat crops

That Declaration is the denial of the right to make use of forced labour, unless such labour is conscripted, as a soldier's services may be conscripted, in a national emergency for the national interests. If followed, it must of necessity make even the taint of slavery impossible under the British flag. In this Declaration it is laid down that

> His Majesty's Government think it necessary definitely to record their considered opinion that the interests of the African natives must be paramount, and that if, and when, those interests and the interests of the immigrant races should conflict, the former should prevail.

That there was need for some declaration of the kind this brief survey of slavery as it exists today, with all its sufferings and cruelty, amply proves.

'FENG-SHUI,' THE CHINESE SYSTEM OF BURIAL DIVINATION

No parallel exists to-day to the Chinese quasi scientific system of interpreting the configuration of the earth in terms of good or of bad luck. The subject is of real importance, because both Feng-Shui in its numerous branches and this belief in the mysterious activity of spirits have influenced the life of the masses in China to an incredible degree.

Feng-Shui is that most ancient science by the aid of which the Chinese fix the sites and locations of the graves of their relatives, of their temples and shrines, and even of their dwelling-houses. The two words really mean ' wind ' and ' water ' and signify the influence of climate and environment on any site or building raised by human hands. Out of the superstition associated with natural forces and the elements has arisen a set of rules of the most fantastic and involved description which must be observed in the choice of sites and buildings, and especially in the location of tombs, if evil influences are to be avoided.

Taoism, the ancient philosophy of China, implanted a belief in the Celestial mind that man must live in harmony with nature, and this aroused an extraordinarily keen observation of its functions, the distribution of mountains, the flow of rivers, the effects of winds and rainfall. These were believed to concern the welfare and fate of man in a most intimate degree, and to have magical repercussions on his existence and on the growth and prosperity of the crops.

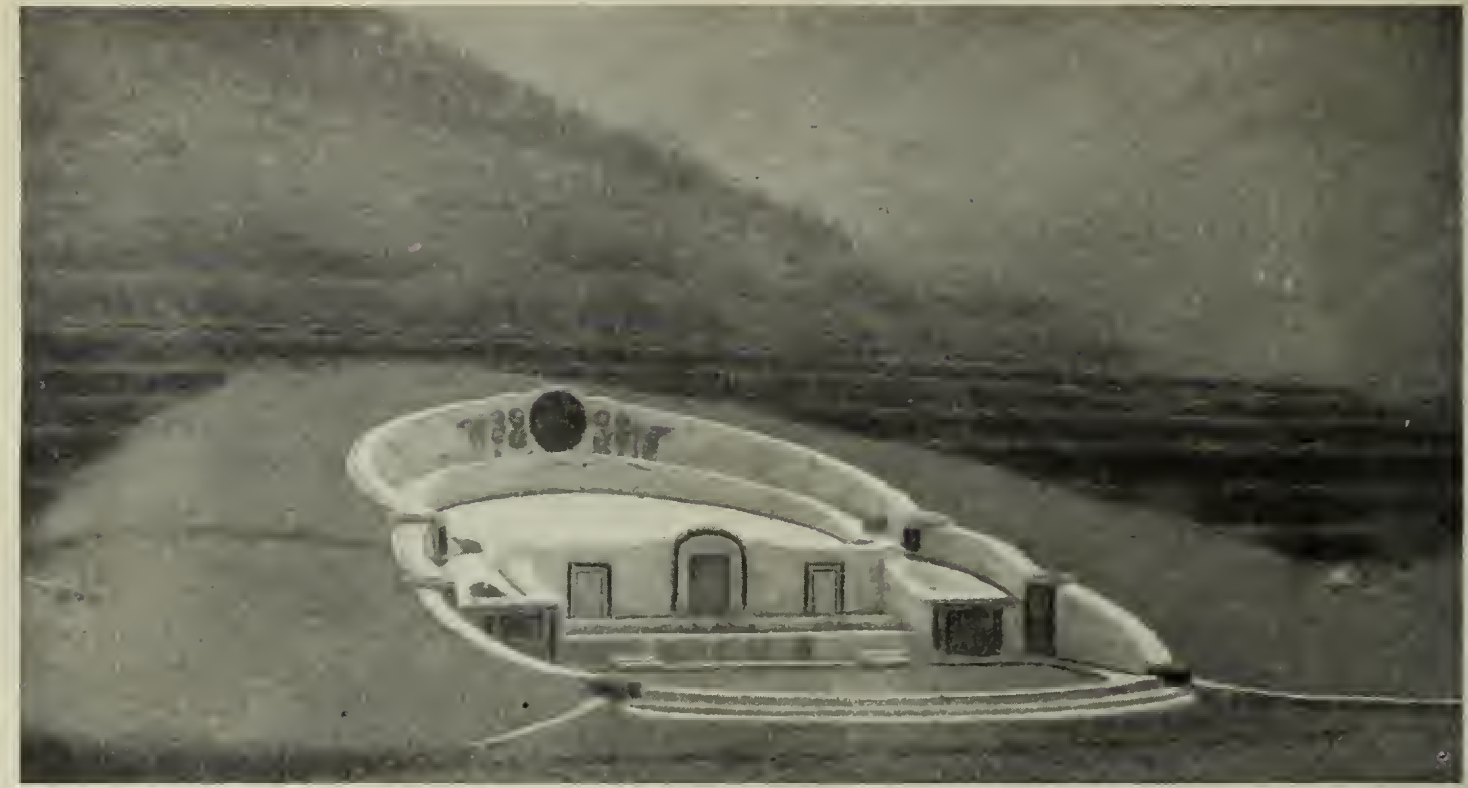
Therefore it was thought essential that they must be closely studied in order that only the best natural influences might come into contact with humanity. Especially did this seem necessary in connexion with the graves of ancestors, whose welfare in the tomb was thought to react upon their descendants and on the growth of the fruits of the earth. For the Chinese believe that man has two souls, one of which remains in the grave for some time after death, so that an inauspicious burial-place would have evil effects upon the lingering spirit, which would consequently wreak its wrath on its negligent relatives and on the crops they had sown.

Therefore the most pious care is still taken by virtually all classes in China in the choice of the site of a grave, and it is here that the science of Feng-Shui is brought into particular use. A special class of geomancers, who have made a deep study of the science, are called into consultation, an auspicious date for the burial ceremony is fixed, and the search for a favourable site is begun. This is often found to be a task of extraordinary difficulty, because of the disposition of natural objects in the near neighbourhood. No watercourse must run straight toward the spot, as it might carry with it evil influences. A straight road is similarly taboo, as that too much resembles a spear, and therefore a threat! The direction of the winds must be propitious, and no sloping ground must frown above the tomb, lest it carry rain water into the grave and enrage the spirit of the deceased. In short, there is no end to the semi-grotesque, semi-practical ' reasons ' which dictate the choice of a site.

Those who can face the necessary expense usually select the top of a sloping hillside, as likely to afford dryness, and surround the tomb with a wall in the shape of a horseshoe, with the ends slightly curling outward to keep off the wind, the closed end facing the hill top. Should the site selected have a natural rise at either side of the tomb this is regarded as particularly auspicious, as it is supposed to guard the dead from the influence of evil winds. But should anything in the nature of a gap occur in the surrounding land, this is filled up by a large heap of stones or a wall of earth. The corpse is invariably

OSSUARY URNS FOR THE TOMBLESS DEAD

Probably with an eye to the main chance, Chinese geomancers profess that it is extremely difficult to discover a site for a grave entirely free from deleterious influences attaching to adjacent natural objects. A consequence is that burials are often delayed for long periods, and until a satisfactory site has been found the bones of the dead are kept in jars like these.



CHINESE FAMILY TOMB MOST AUSPICIOUSLY LOCATED

All the important conditions required by the rules of Feng-Shui for a family grave are satisfied in this example in South China. It is set high up on a sloping hillside and enclosed within a wall shaped like a Greek omega, with the open end facing the south, and nothing to impede the entrance of light, heat, warm winds and soft showers. The terraces seen in the immediate vicinity are the banks of paddy or rice fields, and are advantageous as helping to deflect surface water from the tomb.

buried with its feet toward the opening of the horseshoe enclosure.

It is thought desirable that this opening should face the south, so that light, heat, warm winds and soft showers may find entrance to the tomb, and no object of any great size should be permitted to stand in front of it to deflect these. The general idea is that if these good climatic influences find their way to rejoice the spirit of the dead, he will see to it that his descendants enjoy similar good weather for their crops. The crenellations or openings so frequently to be observed in Chinese walls are usually made at the request of relatives whose ancestral tombs have been placed near these walls, so that good influences may pass through the masonry and not be diverted from the dead.

Water is often deflected from the tomb by digging a pond to receive surface moisture from the ground behind or above the building, only the water must not be carried off too swiftly, lest it tend to hurry away good influences. Anything in the shape of a curious natural object in the vicinity of a tomb is closely scrutinised before the site is accepted. A queerly shaped knoll or rock or other landmark may possess some extraordinary occult significance which might have the most disastrous effects, therefore the greatest care is first taken to arrive at its real significance.

The four points of the compass, too, are regarded as supremely ominous for a burial site. In the east lurks the great Blue Dragon, lord of the waters, to the west the White Tiger, ruler of the winds, on the south dwells the Red Bird, and from the north comes the Black Tortoise. If the grave faces the south, some landmark symbolic of the Tiger should stand to the west, or right, and of the Dragon to the east, or left. The Dragon is the more important, while the northern and southern genii are held to be of minor influence. A piece of high ground, a house, or pagoda, may typify these animal guardians, and if this is lacking, cairns roughly resembling them are often raised. Indeed this practice is not confined to tombs, but the good luck of a town or village is frequently enhanced by the erection of such images in the proper situations. If the earth in any neighbourhood appears peculiarly ' vigorous,' that is, if it is undulating or cast in ridges, this is considered a most propitious vicinity for good influences, for a snake-like ridge is thought to typify the celestial dragon from which proceed the vivifying rains. Certain forms of mountains, too, typify the five elements, fire, water, wood, metal and earth, and as one or other of these is thought to predominate in the scenery, good or evil influences prevail.

ALONG with the four grand points of the compass there are eight subsidiary points, which have affinities with different animals and elements, and which are assiduously examined by the geomancers to discover the influences that emanate from them or that are blown from their direction by the winds. All this notwithstanding, the practitioners of Feng-Shui are compelled to admit on occasion, when the crops fail, or a family is unfortunate, that Providence has overruled the natural conditions. That they have misread the omens they will never confess. But sin or folly on the part of a son or descendant may do much to neutralise the happy conditions of a father's burial-place, and an ancient proverb states that virtue is the foundation of the search for auspicious sites. In imperial times if the burial of a parent was unduly postponed by anyone who was a government servant, he was denied official promotion on that account. Frequently there is much delay in repairing buildings, roads and bridges, and even in digging the earth for agricultural purposes, because of the possible disturbance of good influences and the attraction of evil ones.

If damage is done to a grave by wind or weather, it sometimes becomes necessary to exhume the body and bury it elsewhere, or evil may befall the family to which the deceased belonged. In fact a family or clan overtaken by misfortune will almost certainly attribute this to bad Feng-Shui, and they will invariably find a geomancer to agree with them, for the fees are very considerable.

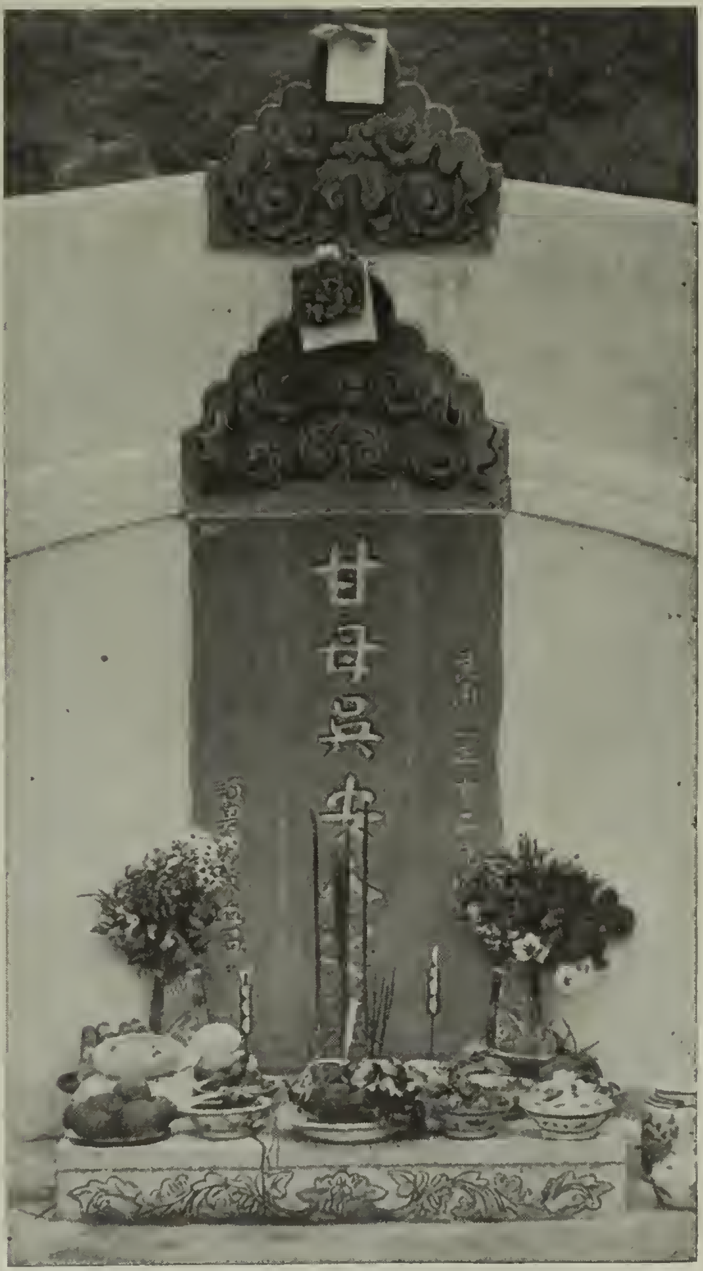
AMONG the poor peasants of agricultural districts a common graveyard on a deserted site is purchased where the influences are reasonably auspicious, and here the people bring their dead for generations. If the children of a deceased peasant prosper and elect to give him a better tomb they are often put to considerable trouble, as no headstones are erected and the remains must be sought for. But a test is in use which permits of the definite identification of a parent's bones, for a few drops of the son's blood applied to them will be absorbed, otherwise, if the remains are not those of an ancestor, the blood is not absorbed.

If a valley be unfruitful, if a house be unlucky, if a city or village should believe itself to be open to bad influences, the geomancers are called in, and usually prescribe some change, such as the blocking of certain approaches or the removal of obstacles in order that the site may reap the benefit of good Feng-shui.

That the idea arises out of the ancient superstition of animism—that is, the doctrine that everything has an indwelling soul of its own, and is therefore capable of good and evil—there can be little doubt. Every force in nature, according to this belief, was personified, winds, waters, trees, and, indeed, every inanimate object, and although this notion was by no means common to China, it was adopted in the Flowery Kingdom with extraordinary completeness. If the equally powerful incentive of ancestor-worship be added, it becomes clear why the Chinese pay such close attention to the science of Feng-shui, and why even the poorest will part with their last 'cash' to give parents a suitable and auspicious burial-place, for upon the good will of the ancestor the future prosperity of the family is thought to depend.

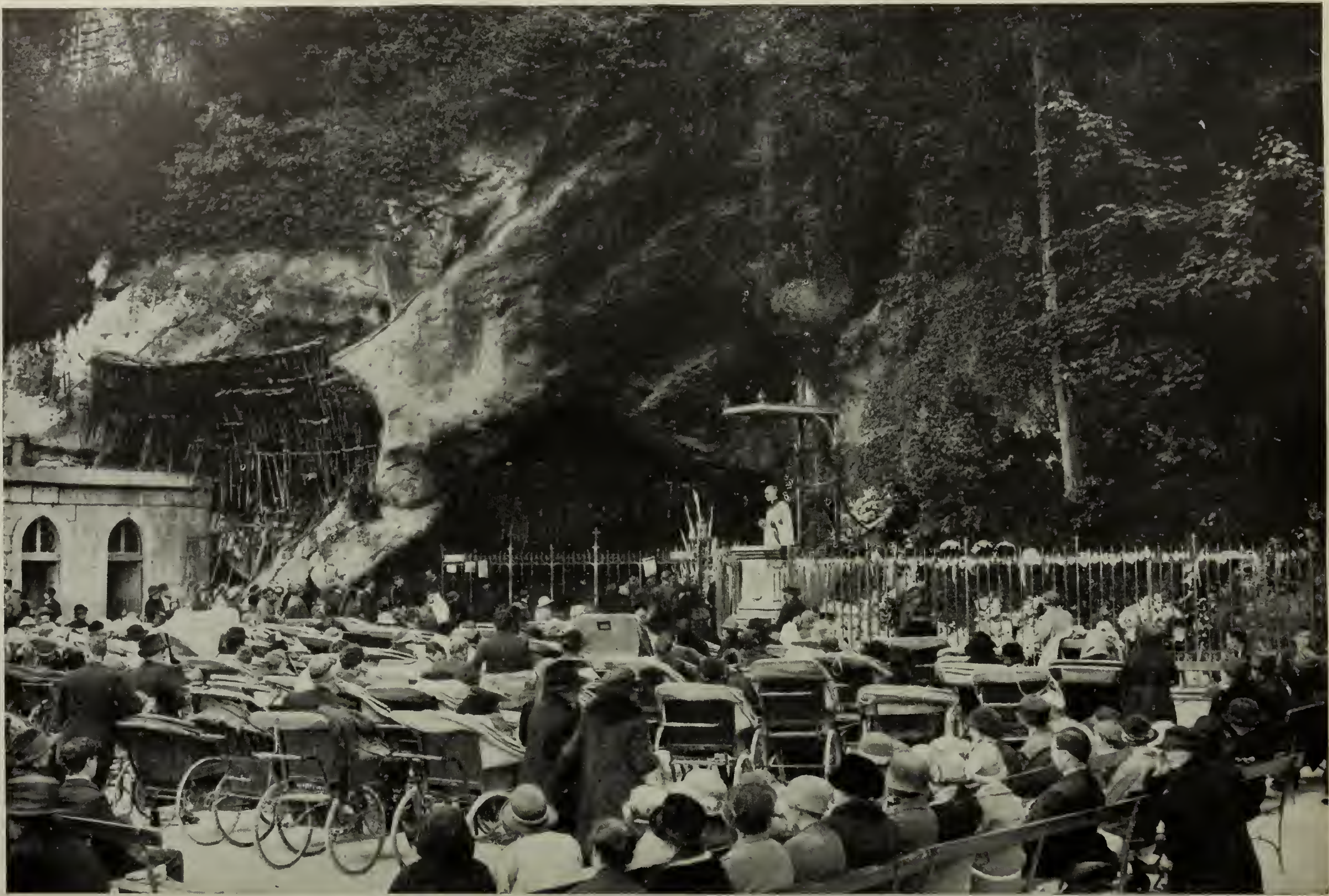
Especially did those who formerly sought official promotion by the exercise of literature pay the closest attention to the burial sites of their parents, for if they did not do so it was universally held that they would not succeed in their examinations. This was, of course, a logical extension of the idea that agricultural prosperity would not follow were the proper disposal of the ancestor's body not carried out. Many tales are told in China of students who failed miserably in their official examinations because of some trifling oversight in connexion with the position of a father's grave, and the sequel usually narrates that when an auspicious alteration had been effected, they passed with flying colours.

At the same time, sceptics have not been wanting in all ages who seriously questioned the efficacy of Feng-shui. But the power of Taoist superstition—for the geomancers, like all wizards, belong to this sect—is much too great to be questioned with any likelihood of success, and ancestor-worship, upheld by the upper and literary classes, has still so wide a sanction that in all probability it will be able to withstand modernist influences for some generations.



OFFERINGS BEFORE A CHINESE TOMB ALTAR

Large tombs constructed according to the principles of Feng-Shui frequently have an altar, or altars, dedicated to the god of the soil, to whom offerings are made at the time of Ching Ming, the great annual festival of the dead.



Sport & General Press

SOURCE OF THE WONDROUS WATERS OF HEALING: PILGRIMS AT THE GROTTO AT LOURDES

The Grotto at Lourdes is the spot where the Virgin is said to have appeared to the young Bernadette. Here is the very core and centre of the pilgrimage. From this rugged amphitheatre hewn out of the living rock flows the water which has become renowned far and wide for its powers of healing. The Grotto is the actual scene of the cures. The space around it is closely packed with sick people, the more helpless of whom are in invalid chairs. Tired the pilgrims may be after their long and unaccustomed journey, but not so weary as to lose interest. Each eagerly waits for the longed-for miracle to take place. The walls of the grotto are thickly hung with crutches, left behind by those who have been cured of their lameness by the waters of the spring.

THE PILGRIMAGE IN CHRISTENDOM

The urge to visit holy places, whether for spiritual or physical benefit, is deep-rooted in mankind. Apart from the Christian pilgrimages, described here, as well as in the chapters on The Pardon in Brittany and on Well-dressing and Holy Wells, there are many observed in other religions, the best known being the pilgrimage to Mecca. These last are treated in a separate chapter.

PILGRIMAGES arise from an instinct that is found among the fervent worshippers of every religion, who are impelled by their enthusiasm or their desire for spiritual benefit to visit spots which for them are hallowed by association with specially holy men and women or remarkable events which they call miracles. Long before the coming of Christ there were pilgrimages of this kind in India and in the Mediterranean lands. When Mahomet founded the religion of Islam, he made it a duty for good Mahomedans to make pilgrimage to Mecca, where he was born, just as Christian pilgrims visit Palestine and as in medieval times immense numbers went to Rome.

In the Dark Ages, when Christianity flourished and left its mark ineffaceably upon Europe, the pilgrimage idea spread widely and was put on a business footing. The object of pilgrims generally was to secure relics as well as to obtain 'indulgences' and forgiveness of sins. Relics were accordingly manufactured to meet the demand. Enough bones of saints were sold to make up the skeletons of large armies. As much 'wood of the True Cross' was produced as would have built a fleet of ships. Efforts were occasionally made by sensible and devout leaders in the Church to discourage these superstitious and foolish practices. To an abbess who was disappointed because she could not go to Rome, the learned Alcuin wrote to tell her she was better at home, especially if she expended the sum she had gathered for the journey on the support of the poor. A bishop of Orleans in the ninth century declared that living uprightly would make salvation far more certain than a visit to the Holy City. But protests were vain. Pilgrimages were exciting, a break in the monotony of existence. They had dramatic value, compared with which leading an upright life was dull. So the pilgrims were found by hundreds of thousands in all the countries of Europe, and the habit has persisted among Roman Catholics to this day. The nineteenth century saw it increase. New shrines and fresh 'miracles' were proclaimed, often against the wish of Church authorities.

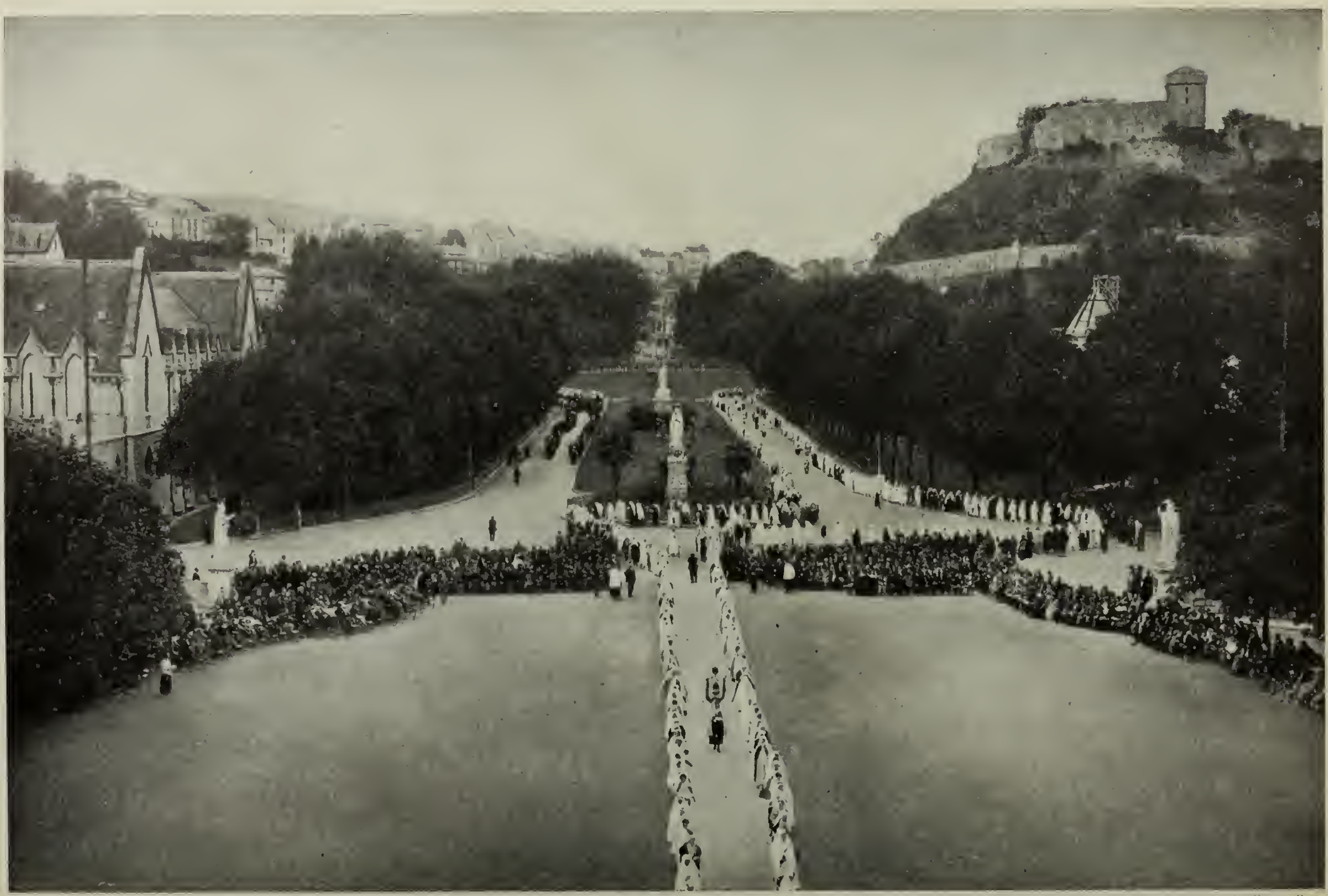
E.N.A.

WHERE THE 'VOICE OF A CHILD SPOKE'

In 1858 Bernadette Soubirous, a fourteen-year-old peasant girl of Lourdes, in the department of Hautes Pyrénées, had a vision. The Blessed Virgin appeared to her and bade her tell the priests to build a chapel by the spring. Before that time Lourdes was known to few; now the famous pilgrimage town is visited yearly by thousands.

THE popularity of Lourdes in France now rivals that of the most frequented medieval pilgrimage places. Augustus Hare saw in this a striking evidence of the power of the Roman Catholic religion in France. 'The voice of a child spoke in 1858, and since that time 100,000 persons have annually answered.' (That was in 1890.)

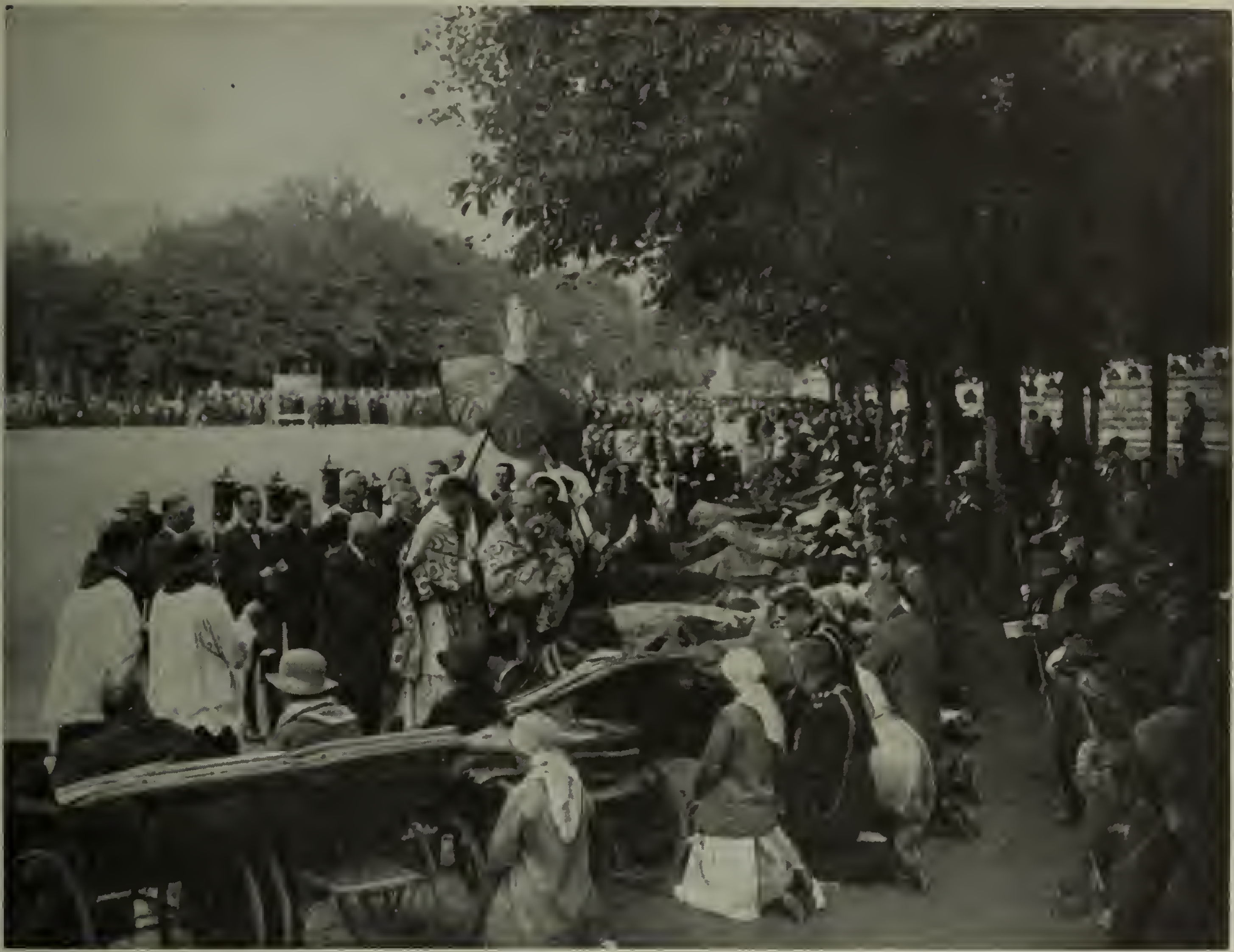
The 'child' was a peasant girl who believed that she saw the Blessed Virgin and heard the apparition say: 'Go to the spring, eat grass that grows beside it, pray for mankind, tell the priests to build a chapel here to me. I am the Immaculate Conception.' Lourdes was then an insignificant village. Now it is a large and prosperous town. At its railway station a million travellers alight every year. It has many hotels and restaurants, fine streets and churches. The 'chapel' which the Virgin is supposed to have asked for is a magnificent basilica. Nearly 2,000 bishops have stayed at Lourdes, including some eighty cardinals. News of the cures effected at the spring and shrine are authenticated by doctors and circulated among the faithful everywhere. Invalids and sick persons in every stage of disability and exhaustion are taken there by pious relatives. They sit in their wheeled chairs or



port & General Press

KILKENNY'S HISTORIC CASTLE LOOKS DOWN AT THE PROCESSION OF THE GREAT IRISH PILGRIMAGE TO LOURDES

The Roman Catholic Church has ever been famed for the stately magnificence of its pageantry, and this is seen to very great advantage in some of the processions that are organized in connexion with the pilgrimages to Lourdes. The effectiveness of such a procession depends to a large extent on the surroundings in which it takes place, and when the locale of the pageant is such a city as Kilkenny the effect is impressive in the extreme. One would have to go a very long way to find a more fitting setting for a great religious procession than the tree-lined open space flanked on one side by the cathedral buildings and on the other by the bold hill crowned by the majestic thirteenth-century castle, the seat of the Ormonde family.



Sport & General Press

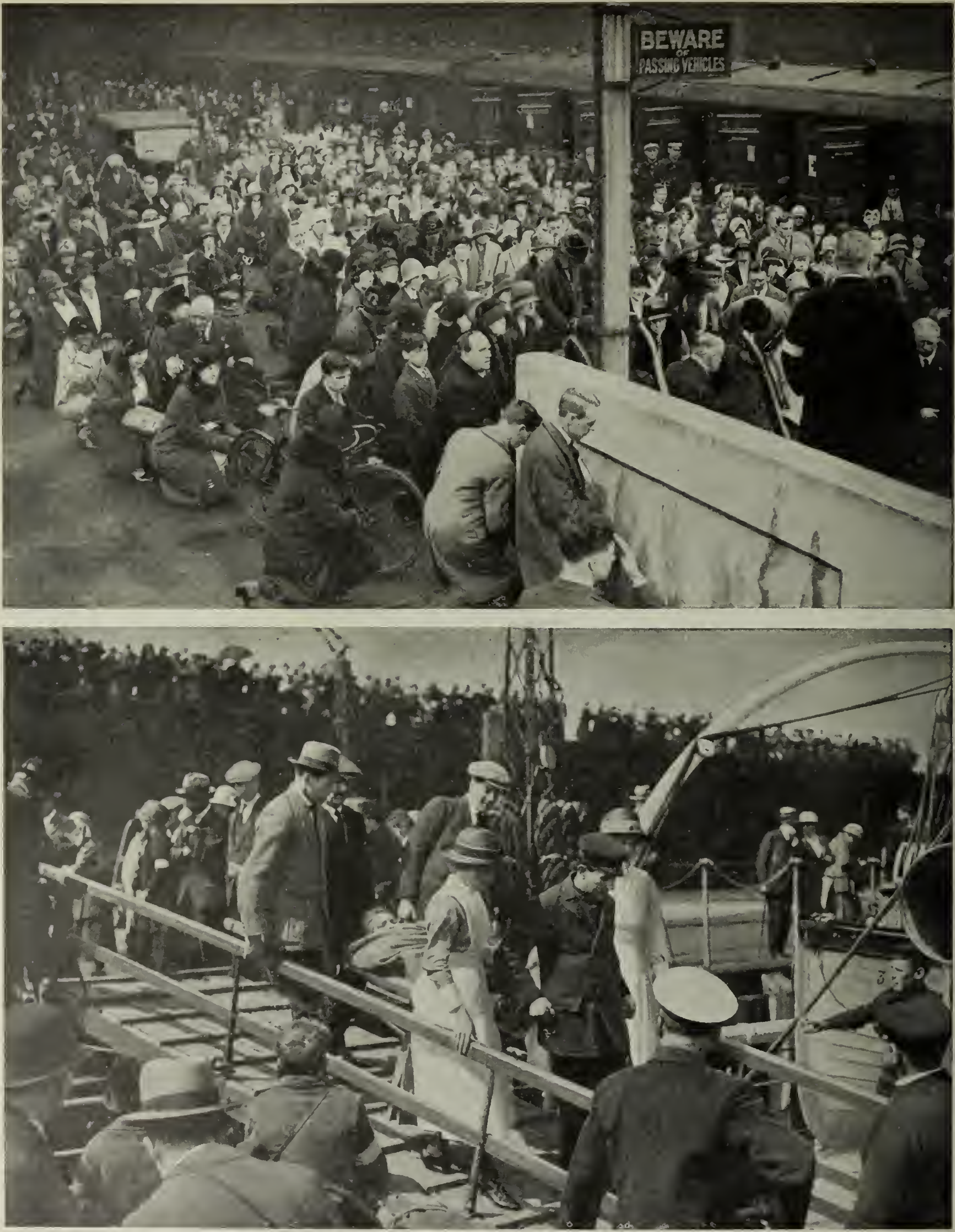
BLESSING THE SICK BEFORE THEY SET OUT ON THEIR GREAT ADVENTURE

The pilgrimage to Lourdes is very popular among Irish Roman Catholics, large numbers of whom leave the Free State every year to visit Our Lady of Lourdes. Everything is done to ensure repose of mind and body for the invalids who are seeking cure, and they are usually blessed before they start their journey. Sick persons taking part in one of these Irish pilgrimages to Lourdes are here seen lined up in their invalid chairs at Kilkenny, while the bishop of Ossory, carrying the Host under the canopy, passes along their ranks, blessing them.

lie on their stretchers, waiting hopefully to be blessed by the local bishop and sprinkled with the miracle-working water from the grotto. A regular service of helpers is maintained for the benefit of the halt, the lame and the blind. The helpers are volunteers, some of them priests, some young men of noble families ; they wear badges and leather harness, and give their assistance with kindly, sympathetic grace.

Most of the visitors come in large parties, accompanied by priests. Most Catholic churches throughout Europe display posters setting forth the advantages of going to Lourdes and the cost of the journey. Hotel expenses need not be incurred. A great many of the pilgrims arrive in special trains at an early hour of the morning and leave again at night. They walk in long processions to the grotto and basilica, often singing hymns or litanies as they go. All day long and into the evening one sees and hears them. Often one notices people among them who look very poor and very weary. Often one is saddened by the ghastly appearance of men, women or children in the last stages of disease. They lie, packed close together, in the Grotto (where the vision appeared), on to which one can look down from the terrace of the upper church—there is another church below—and then, going down the broad stairway, get a closer view. It is an amphitheatre cut in the rock, with the water from the spring flowing out on one side of it—not flowing freely, but under control, out of taps. Here are filled the cans and jugs and bottles that pilgrims have brought with them. Here they can drink the ice-cold water in cups supplied by the management. Hundreds of crutches hang in the Grotto, placed there by grateful folk who need them no longer, having been miraculously cured. That there are cures at Lourdes cannot be doubted ; though some of them may not last long, the triumph of mind over matter occurs frequently. Emile Zola, who devoted a novel to Lourdes, described vividly the atmosphere of fervent belief which causes these triumphs :

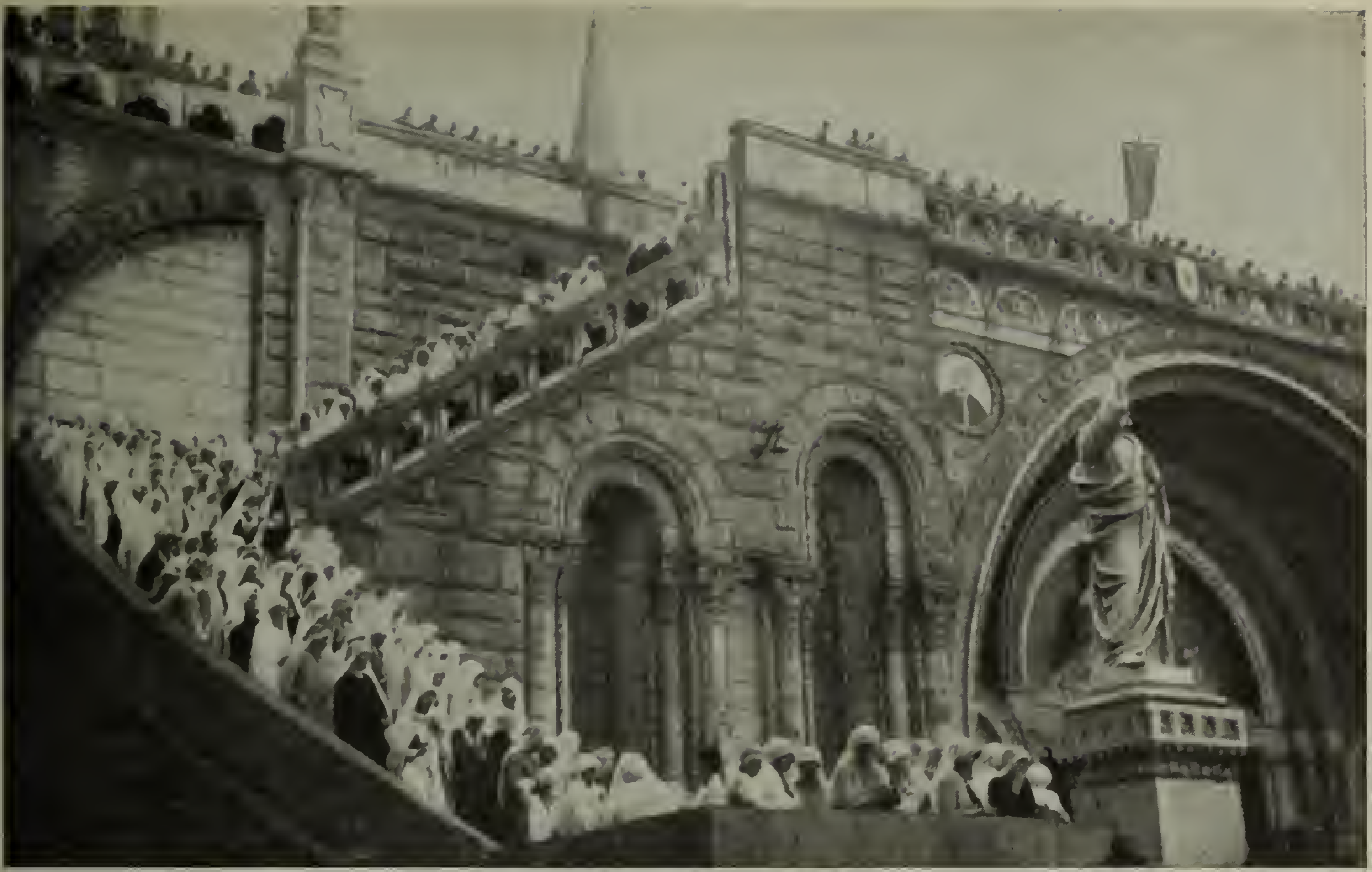
> Suddenly a paralytic rises, walking towards the Grotto, holding his crutch aloft, and that crutch above the sea of heads so close together, waved like a flag, sets the faithful cheering loudly. They are sure that miracles are going to

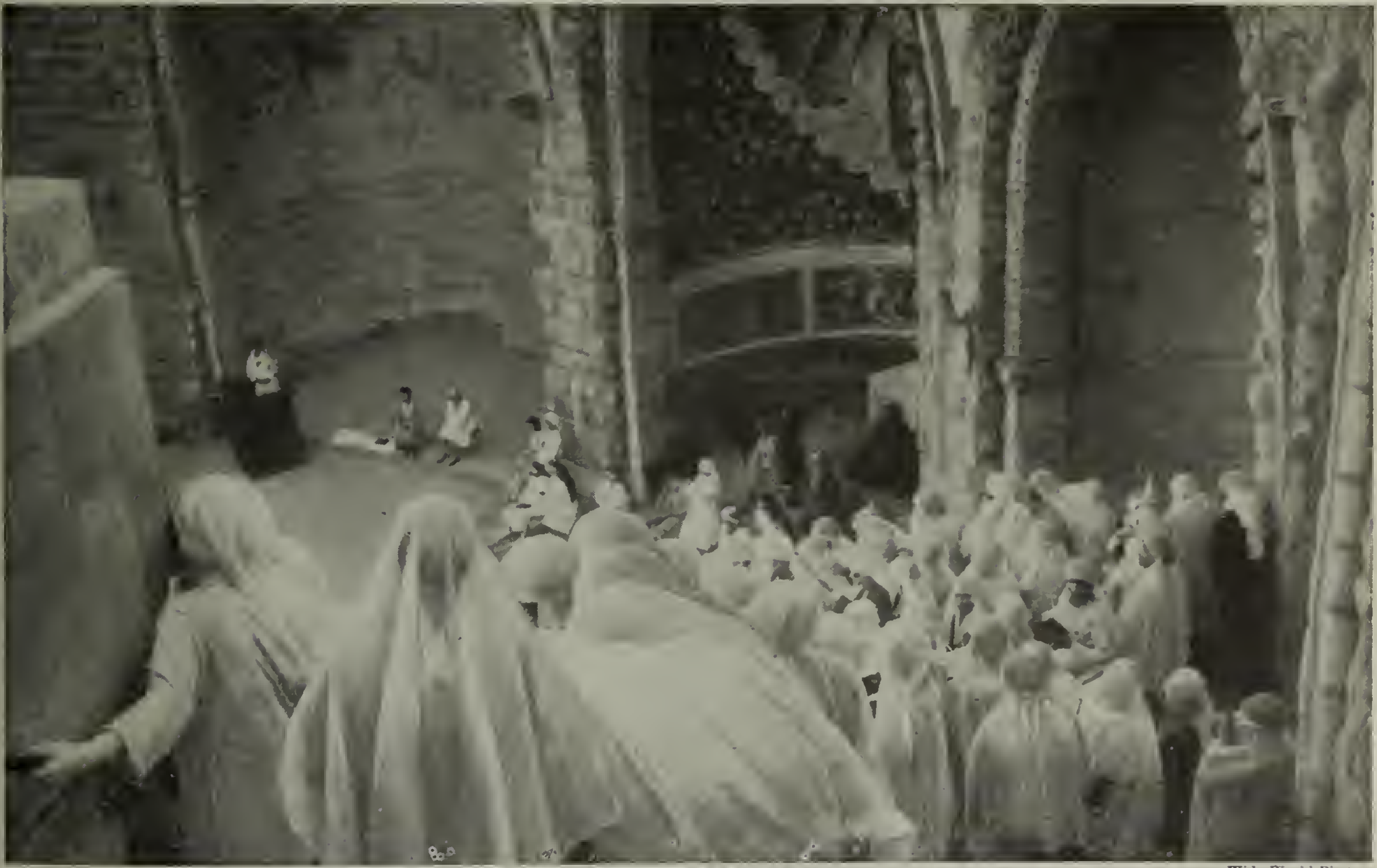


Keystone

STAGES IN THE PILGRIMS' PROGRESS TO THE WONDER-WORKING WATERS OF LOURDES

Summer is the season of the year specially favoured for organized tours to Lourdes. In a single day as many as a thousand pilgrims may leave London or other large centres on their way to its far-famed shrine. Not a few of the travellers are on crutches or in wheeled chairs; some even have to be carried on stretchers. Special trains are run at a low speed, to eliminate jolting as far as possible. The upper photograph shows a service being held at Victoria Station, London, before the train starts. Below pilgrims are seen embarking at Folkestone.

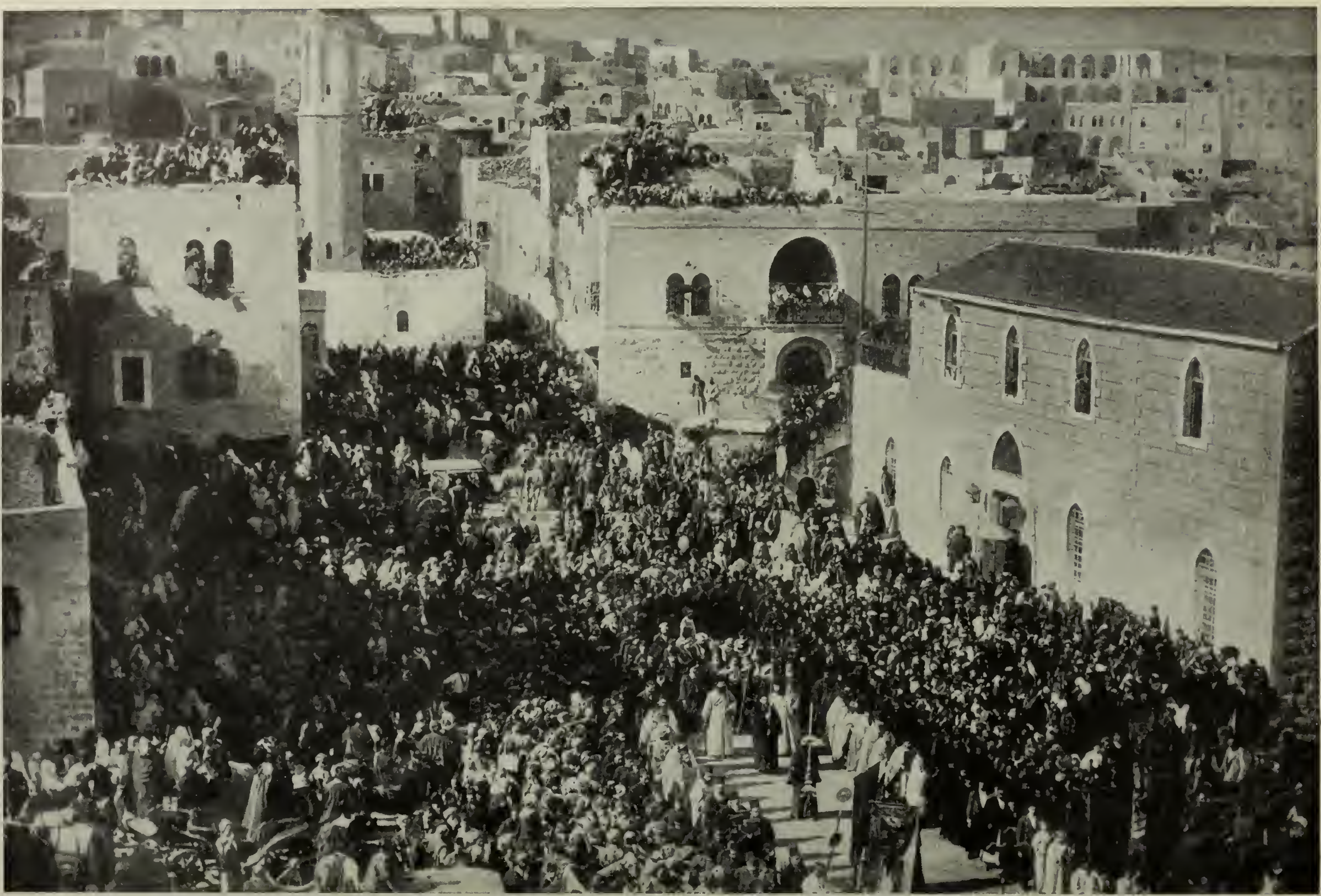




Wide World Photos

WHITE VEILS OF PILGRIMAGE AT A RALLYING POINT OF THE CATHOLIC FAITH

There are two sacred buildings by the Grotto at Lourdes. The upper church, known as the Basilica, was completed in 1876, while the lower, the Church of the Rosary, dates from 1889. From each of these a view of the Grotto can be obtained. The upper picture shows a band of devoted pilgrims crowded together on the great winding stairway that leads up to the main chapel. Below, a picturesque concourse of white-veiled maidens is seen looking down from the heights of the Basilica upon the Grotto beneath, waiting for the bishop to make his arrival.



E.N.A

PROCESSION OF PILGRIMS MARCHING THROUGH BETHLEHEM IN HOLY WEEK

As the birthplace of Christ, Bethlehem is a much frequented pilgrim resort, and one of the most important industries of the town is the carving of crucifixes and other mementos to meet the demands of the pilgrims. The traditional scene of the Nativity is a grotto on the eastern part of the limestone ridge upon which the town stands. Over this grotto was built the Church of the Nativity. It was erected by order of the Emperor Constantine in 330, and is perhaps the oldest church in the world. Besides the Grotto of the Nativity the church contains such traditional sites as the Altar of the Magi and the cave in which S. Jerome made his translation of the Bible. The church is surrounded by convents and chapels belonging to various Christian communities.

> occur, they are waiting for them, many and marvellous. Eyes are convinced they can be seen, feverish voices hail them. There is another cured, and another, and another! A deaf woman who can hear, a dumb woman who can talk, a consumptive restored to health. A consumptive? Why not? It is an everyday occurrence! Nothing causes surprise, you might speak of an amputated leg growing again, and no one would turn a hair. The miraculous becomes natural, usual, commonplace because it is so ordinary. To these overheated imaginations the incredible is easily believed, it is what they expect of the Blessed Virgin. When a sick person or a cripple cries 'I am cured,' the story goes round, no one throws doubt on it, it is related with quiet assurance. There's another, there's another! Sometimes, however, a despairing voice is heard to murmur 'She's cured, all right. Some people have all the luck.'

But not all the pilgrims are concerned about physical cures. Here are women who pray for the salvation of the soul of a child, for the conversion of a husband, for the success of a business. Here are men who seek forgiveness for crimes, prosperity for their farms, the promise of a son and heir. Many go merely out of curiosity, and these are seldom disappointed. Here is Zola's account of the night scene:

> There must have been thirty thousand people already, and others were arriving every minute. All held candles, wrapped in white paper with a picture of Our Lady of Lourdes printed on it in blue. The candles were not lit yet. One could see over the heads of the crowd the illuminated Grotto; it threw out a glow like a blacksmith's fire. A vast murmur of talk and breathing made you feel that there were thousands of people jammed together, finding it hard to breathe, lost in the shadows. . . . . Then, here and there, candles were lit: one might have thought they were stars suddenly piercing the dusk. Now they were growing in number, little islets of stars were formed, elsewhere thick groups and milky ways appeared among the constellations. The thirty thousand candles were being lit one by one, one from another, paling the ineffectual fires of the forge, sending from one end of the great open space to the other the little yellow flickers of an immense brazier fire.

Of all the cure-pilgrimages those of Lourdes are the most famous. Now let us see how pilgrims fare who go to Jerusalem, not in comfortable trains and luxurious liners, but in pilgrim ships which carry poor Christians from the Balkans, from the Levant, from Syria, and used to carry a great many Russians. The passengers are crowded into the holds of trading steamers. Their voyage may last a few days, it may last a fortnight or more. They carry their food with them, sometimes only bread, which becomes mouldy before they land; they make it into soup with a little oil, black olives and perhaps an onion or some cabbage leaves. Storms throw them into a state of panic that is almost frenzy. They live in indescribable squalor and filth. On calm days when the sun shines they are fairly happy. They sit about on deck, sing, read aloud, chatter, look at the islands and squabble about their names. When the hurricane blows and they have to stay below, they are seasick and terrified and miserable. But they soon recover when the storm is over, and as they approach port all are careful to put on their best clothes and, if they have them, new boots, for they feel it is unfitting

American Colony

PILGRIMS IN A STREET OF HALLOWED MEMORY

The city of Jerusalem has been destroyed and rebuilt again and again, and in the course of its history one city has risen upon the ruins of another. The places associated with the life of Christ have been largely localised by tradition. Pilgrims are here seen carrying a great cross along the Via Dolorosa, the street regarded as that through which Christ bore the cross.

Ewing Galloway

CARAVAN OF SPANISH PILGRIMS ON THEIR WAY TO A MIRACLE-WORKING SHRINE

Of the many pilgrimage places of modern Spain none has any very wide appeal. The most famous of all is Santiago de Compostela, which owed its attraction to its reputed possession of the body of James the son of Zebedee, the patron saint of Spain. In the early middle ages the saint, who was put to death by Herod Agrippa, was believed to lie buried in the Holy Land, but according to a later account his relics were removed to Spain, and as early as the twelfth century the pilgrimage to Santiago took equal rank with those to Rome and Jerusalem.

and almost impious to tread the soil of Palestine in old ones.

From Jaffa, where they land, those who can afford it take the train ; the rest tramp, after spending a night in a monastery, where the monks lay thin straw mattresses on the stone floors and provide hot water for tea. In Jerusalem they are put up in hostels, where in the height of the pilgrim season they sleep on shelves 'like those of an exaggerated railway station cloak-room,' said Stephen Graham, who himself made this pilgrimage with Russian peasants. 'There were no beds,' he added, 'no bedding. Over the unvarnished painted wood was spread a rather muddy straw pallet, one for each pilgrim. It certainly was a dirty place. On the floors was a considerable amount of refuse, orange peel and locust nut ends. But the great amount of light in it rather gave the idea that it was not so bad as it looked.' This great amount of light was due to the place being walled and roofed almost entirely with glass.

The pilgrims go, of course, to Nazareth and Bethlehem and the Lake of Galilee and the Dead Sea. They plunge into the Jordan, some in white garments provided by a monastery, some with nothing on. Crowds of them are in the water, standing, shivering, saying prayers, crossing themselves. Crowds are climbing up the steep banks and then getting dry again in the air and the sun, no towels being provided. They see the well at Nazareth where the Blessed Virgin drew water. They climb the mountain where Jesus was tempted by the Devil and that other one where He fed five thousand people with miraculous food. They go into the house where water became wine. They stand on the spot where Jesus talked with the woman of Samaria. They visit Bethany, where Lazarus was raised from the dead. In Jerusalem itself they attend innumerable long services, spend all the time they can at the Holy Places, and go home again exalted and refreshed.

In Russia many pilgrims used to visit the Lavra at Kiev, filing with shuffling step through the underground passages and pausing at the shrines cut in the rock to abase themselves before holy relics of martyrs and saints. The strongest impression which a foreign visitor brought away after making this unsavoury round was that of the rattling kept up incessantly by the money boxes of the priests. The one anxiety seemed to be to extract as much as possible from the pockets of the pilgrims. The monastery in whose charge the Lavra was had vast possessions. In precious metals and stones alone it was enormously rich. Its ambition was to be richer still. All this has been changed in Russia under the dictatorship which succeeded the Tsardom. In Italy, however, the dictator is inclined to encourage superstition, and the number of pilgrims to the shrine of S. Januarius at Naples shows no diminution. The congealed blood of this martyr, kept in an ancient phial, is supposed to melt and bubble on certain occasions, as if it had just flowed from his wounds. No intelligent Catholic believes in this 'miracle' or in any of the other like marvels which rival Neapolitan churches offer to the credulous. But it attracts large numbers of these and is a rich source of income to the church of S. Januarius, as the Lavra relics were to the monks at Kiev.

Very different is the spirit of Rocamadour in south-western France, not far from Cahors. Hither in May and September come pilgrimages from far and near, and at all times wayfarers are welcomed and kindly treated. No one quite knows who Amadour was. Tradition calls him a saint and represents him as having come to this spot to see Zacchaeus, the publican (tax-collector) who is mentioned in the Gospels and who (also according to tradition) journeyed this way from Palestine and became a hermit here. He removed before he died, but the tomb of Amadour is among the places visited by all pilgrims and most of them throw him money. Often after a busy day his statue, lying behind a grille, is covered with small copper coins. The churches, and indeed the whole town, are built up the rocky side of a hill which rises from a narrow green valley with a stream running gently through it. As you approach it from the higher land you do not see it until you are almost on the top of it. But the pilgrims mostly enter from below and climb the rocky steps which lead up to the sacred buildings. The proper thing to do is to make the ascent on your knees. Not a few still do this, and reckon to be repaid in Heaven for their bruised shins and damaged garments.

American Colony

PILGRIMS' WAY UP MOUNT SINAI

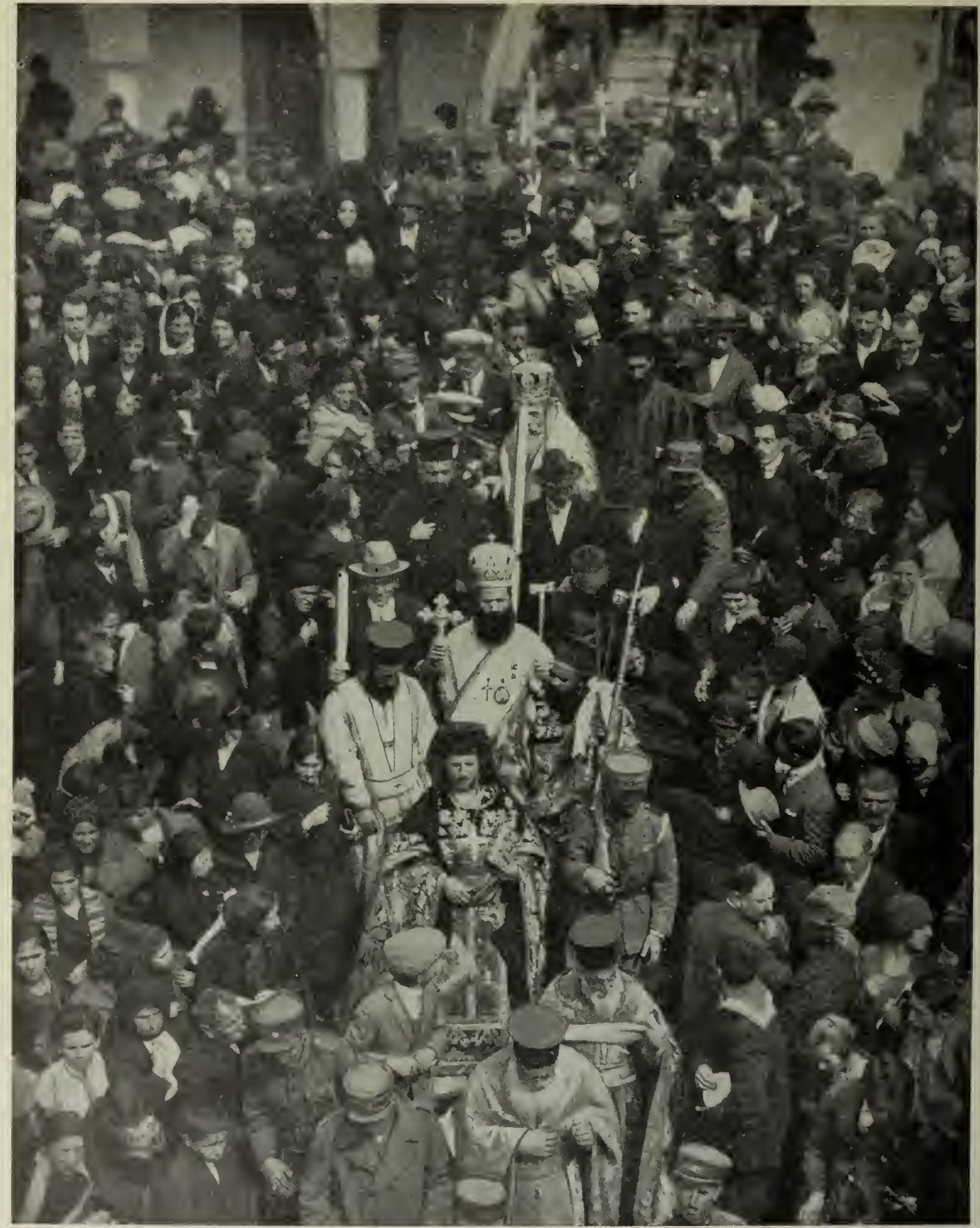
As a seat of the Deity and the scene of the Hebrew law-giving, Mount Sinai has long been a resort of pilgrims. It is not known for certain which group contains the Mountain of Moses, and pilgrim steps are found on Mount Serbal as well as on Gebel Musa.

E.N.A.

PROCESSION OF S. JANUARIUS IN NAPLES

The shrine of S. Januarius in Naples attracts a large number of pilgrims. The martyr is said to have been a native of Naples, and is regarded as the protector of the city. Some of his blood is preserved in the church, and on certain days this is said to turn liquid again.

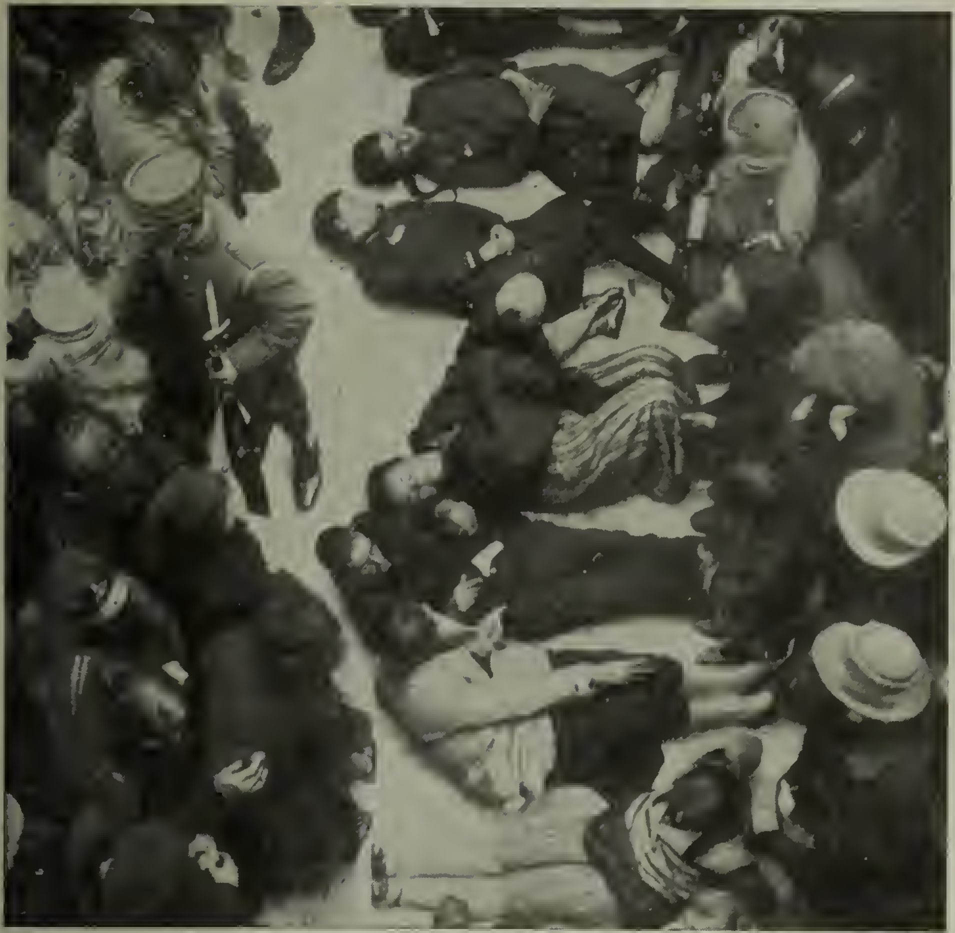
Rocamadour is a fascinating little town, with a real atmosphere of the Middle Ages about it and a delicious natural freshness. Santiago de Compostela, the most famous pilgrimage place in Spain, has little to recommend it save an attractive cathedral and quaint arcaded streets. Once it was visited by vast numbers of pilgrims from all parts of Europe, for here is the tomb of Saint James, one of the disciples of Jesus and the patron saint of Spain. Now it is rare for a foreign party to arrive, or even people from other provinces of Spain. But the Galician peasants still keep up the ancient ceremony of censing the cathedral congregation from an incense-holder which is swung up to the roof. There is first a march to the cathedral through the principal square, which has coloured hangings on its balconies by way of decoration. A band leads, then come the men and then the women. Each band of parishioners has its priest walking alongside like an officer. Guns are fired and the beautiful mellow bells of the cathedral are set rocking. Wide open are the great west doors, and inside waits the chief verger in a robe of crimson velvet, carrying a



Ewing Galloway

PROCESSION OF THE ICON AT THE LOURDES OF THE ORTHODOX CHURCH

On March 23 of every year the little island of Tenos, in the Cyclades group, is the scene of a strange ceremony, which, like the Roman Catholic pilgrimages to Lourdes, is attended by great numbers of invalids in every stage of sickness and infirmity. In the cathedral is kept a miracle-working icon of the Virgin, which was discovered in the fifteenth century. This is taken from its resting-place and borne in procession by the priests, who for a distance of a quarter of a mile or so tread upon the prostrate bodies of those seeking to be cured (see following page).



Ewing Galloway

ACT OF HUMILITY TO THE PILGRIMS AT TENOS

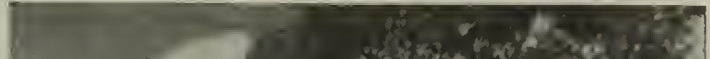
The afflicted who look to be cured in the icon procession of the Greek island of Tenos present a touching spectacle. Lying on the ground along the route, they anxiously await the coming of the priests, who tread upon them as they pass. The priests wear soft shoes, and part of their weight is taken off by soldiers who march on each side of them.

silver-topped staff of office. Men on one side, women on the other, the pilgrims hear mass, and then the great event of the day takes place. Seven men haul on a rope and the big silver censer moves upwards. Up to the roof, down again with a thick puff of incense, up again, down again, many times repeated while a hymn of exultation is sung. At last it reaches the ground and stays there ; the yearly ceremony is over. Now every pilgrim must secure a 'compostela,' a medal with on one side S. James (Saint Iago) destroying the Moors and a view of the cathedral on the other ; or else a souvenir in the shape of a scallop shell. Once the wearing of these shells was proof that the wearer had been a pilgrim.

When little boys and girls in London streets put up a few shells at a corner on S. James's Day (August 5) and ask you to 'remember the grotto,' they are unconsciously keeping up a very old custom that grew out of the pilgrimage habit.

Another of its very strange outgrowths is the Whit Tuesday assemblage of ten to fifteen thousand pious Catholics and curious tourists at Echternach in Luxembourg. Here is the shrine of S. Willibrod, who was an Englishman and founded an abbey in 868. But the pilgrimage is less connected with him, it would seem, than with S. Vitus, who gave his name to that painful affliction known as S. Vitus's Dance. A journey to Echternach and participation in the 'jumping procession' through the town is supposed to guarantee the jumpers against attacks of his disease. From the parish church the procession starts. Musicians with all kinds of instruments, from violins to penny whistles, go with it, playing an old tune called 'Adam's Seven Sons.' The pilgrims take three steps forward and two back, so their progress is slow. Through the streets they skip their way, and finish up at the church from which they started, still dancing up the nave and finishing before the High Altar.

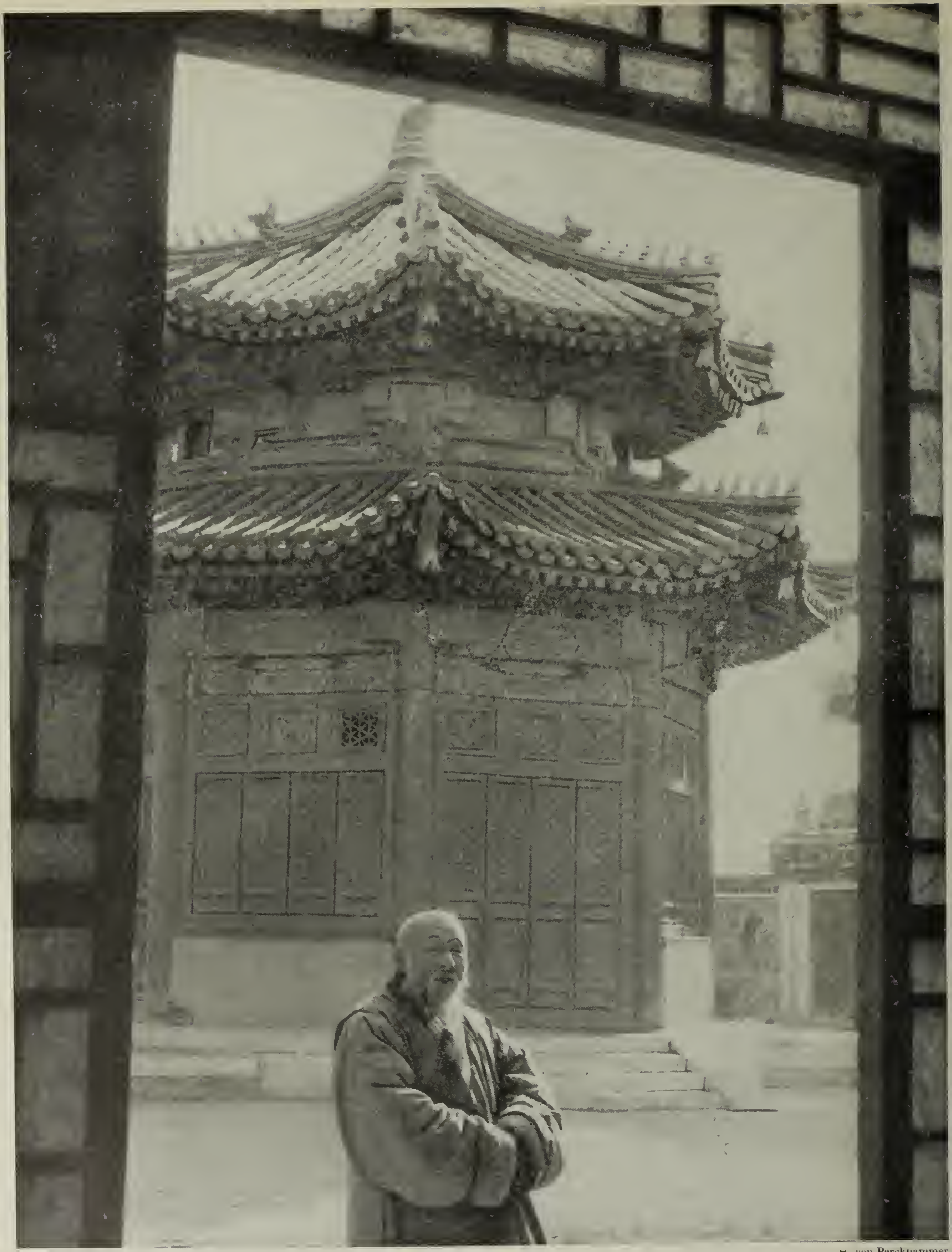
On the American continent the pilgrimage habit has never become popular, probably because Christianity reached there late in the day. There are no real 'holy places' in the United States, but French Canadian Catholics have a popular shrine of pilgrimage in the province of Quebec. This is the shrine of S. Anne de Beaupré. The clergy do all they can to induce their parishioners to visit it, and have managed to revive in the New World a good deal of the fervour which was attached to pilgrimages in the Old.



Topical Press

'PLEASE REMEMBER THE GROTTO'

The wearing of a scallop shell was formerly the mark of a pilgrim. On S. James's day shell grottos were set up, and at these people who could not make the pilgrimage presented offerings. The grottos made by children on this day are a relic of the custom.



H. von Perckhammer

OUTER COURT OF THE GREAT NATIONAL TEMPLE OF THE ANCESTORS IN PEKING.

The Temple of Heaven, or the Temple of Ten Thousand Generations, stands on the right as one enters the southern gate of the Outer City of Peking. It was built in 1420, and is surrounded by walls over three miles in circumference. Between the inner and the outer walls is a park planted with cypresses, pines and acacias. It was in this temple that the emperors of China offered prayer in person to Shang Ti, the Supreme God, on certain stated occasions, notably at the winter solstice, and also in times of drought or famine. The temple contains the spirit tablet of Shang Ti, and the ancestral tablets of the Five Emperors.

ANCESTOR WORSHIP AND THE CULT OF THE DEAD

The mode of disposal of the dead has usually a more or less direct bearing on the attitude entertained as to the life after death, though not always involving a cult of the dead. Separate chapters deal with such topics as European Death and Burial Customs and Red Indian Burials. The festival of All Souls is discussed in the chapter on All Souls' and All Saints' Days

Ancestor worship, the reverent service and veneration accorded dead members of the social group, has been termed one of the greatest of the religions of mankind. It is found, though only in a rudimentary form, among the most backward of peoples, the Australians: for thousands of years it has been the guiding principle of the daily life of so great a civilization as that of the Chinese Empire. Some authorities, indeed, would go so far as to make it the basis of all religion. This may perhaps carry us too far; but there can be little doubt that it has served to breathe into the belief in spirits that warmth and intimacy which have done much to mitigate the fear which is the dominant note in the cruder forms of early belief; and it has helped to build up the conception of a Supreme Being as an all-beneficent Father.

It must not be inferred, however, that the cult of the dead, and more particularly ancestor worship, entirely eliminates the fear with which primitive man looks upon the mysterious change from life to death. This would be untrue even of modern civilization; for fear of the dead has not entirely vanished among ourselves, though we may not always be fully conscious of this element in the complex feelings with which we contemplate death. Yet we still close the eyes of the corpse and carry the body from the house feet first, perpetuating the memory of a former belief that the spirit of the dead man might otherwise find its way back. In former days a special door was sometimes made which was built up when the coffin had passed through so that a returning spirit would fail to find the entrance. Similar precautions are taken among most primitive peoples. The Ibos of Nigeria place food, the native of India a thorn bush, on the paths leading to the village so that the spirits of the dead may be diverted.

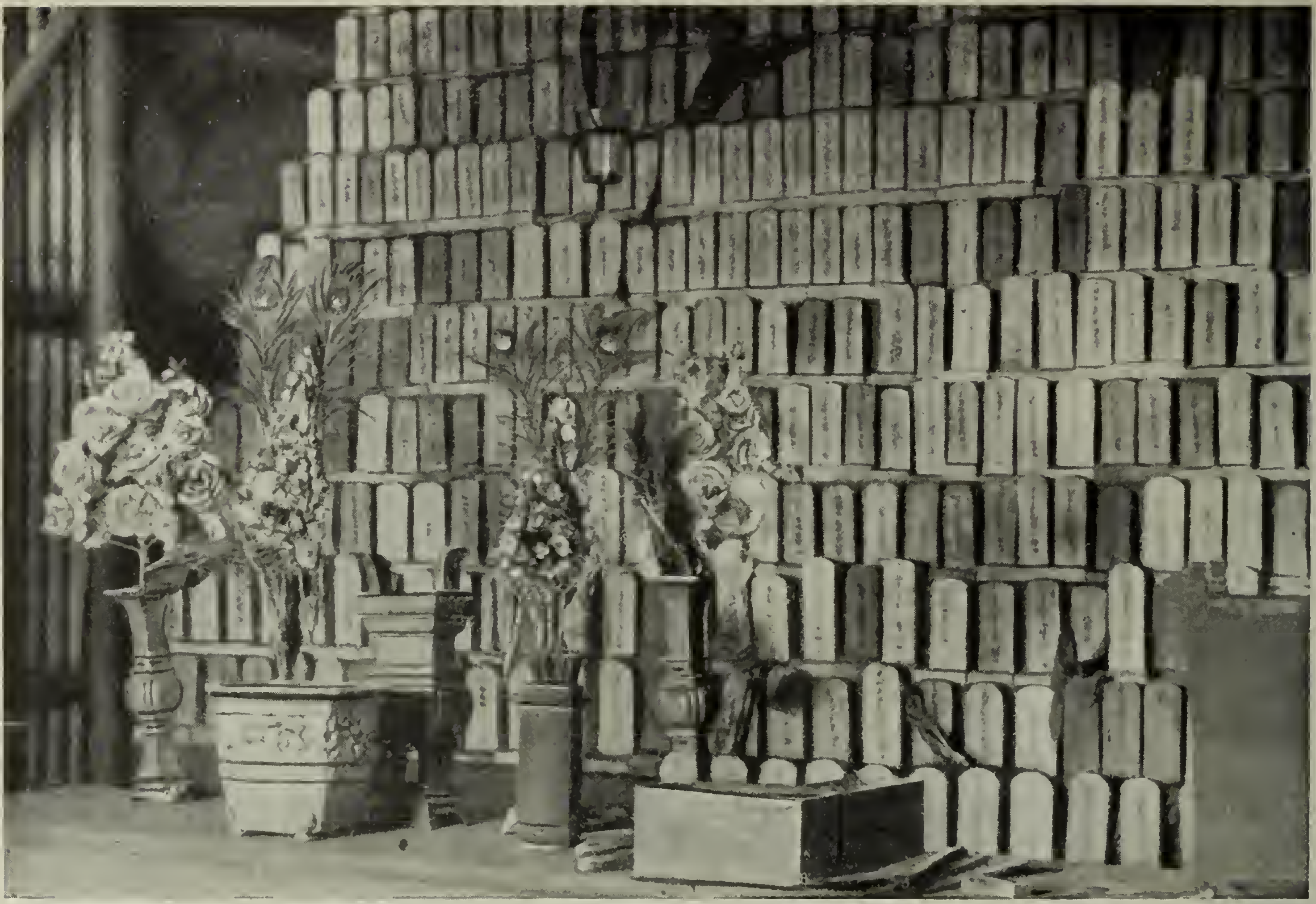
Such precautions are still more necessary when death is untimely or the result of violence; for then the envy of those still in this world, felt in some degree by every departed spirit, is aggravated by a desire for vengeance or an intensified longing to return to this world. In China it is believed that if a murdered man can steal away the soul of some living person, he may return to earth. It is for this reason that warriors after a raid, or head-hunters such as those of Assam and Timur, have to undergo a special purification before it is safe for them to resume daily life in their village. These are the rites of fear.

But there is another side of the picture. Even among the crudest of barbarians who may value human life lightly the intimacy of human relations does not pass away entirely with death. To employ a phrase common among ourselves, they do not 'realize' that the beloved one is dead; and so the body is kept for a period in the house before burial, or it may lie in a temporary grave, perhaps for as long as a year. Among some peoples it is then buried

Ewing Galloway

IN HONOUR OF THE FAMOUS DEAD

Dotted over China, a country which has throughout the ages made ancestor worship its guiding principle, are monuments to eminent persons such as this pailou, or memorial archway, seen on Hangchow Bay. They usually consist of wooden pillars with a tiled roof.



Francis Birtles

ALTAR WITH PRAYING TABLETS IN A CHINESE JOSS-HOUSE

Chinese manners are changing, though very slowly, through contact with Western civilization and also as a result of the alteration in the constitution, but the age-old customs are kept up in many parts of the republic. In some old houses in the interior of China it is still possible to see an altar loaded with ancestral tablets, to which members of the household offer prayers. The tablet is made of wood, somewhat in the form of the headstone of a grave, and is inscribed with the name of the ancestor, together with other particulars.

in its permanent resting place ; among others it is broken up. Some parts may be kept, as the Andaman Islanders do, wearing a bone as a personal ornament or charm—a pendant—thus securing intimate relation with, and the protection of, the dead. Or the body may be cremated in order that the soul may be released from the restraint of the body to rejoin its friends.

But the good offices of the living for the dead do not stop here. Provision is made for their afterlife in customs familiar to us from burials which go back so far as palaeolithic times. There red pigment is laid by the body or smeared over the limbs, it may be presumed to give it the vital principle of blood in the next world. On the breast is the magic charm of a necklace of shells and by its side the joints of meat, of which the bones survive to serve as provender on the journey the soul must take to reach the land of the blessed. Later on, as material wealth increases, pottery, personal ornaments and valued weapons are deposited in the grave, and by a refinement of thought evidenced in many parts of the world the pots, weapons and other offerings have been broken ceremonially, or even made with a ceremonial defect such as a hole in the base of a vessel, so that their 'souls' may accompany the owner. Hence, also, the sacrifice of human slaves, of the wife of the dead man, and even of the queen and her attendants at the graveside, as has been revealed recently by the excavations of Mr. Woolley in the royal tombs at the Sumerian city of Ur in Mesopotamia ; or in the models of slaves engaged in the daily occupations of the household, found in the tombs of ancient Egypt, which have taken the place of the human victims.

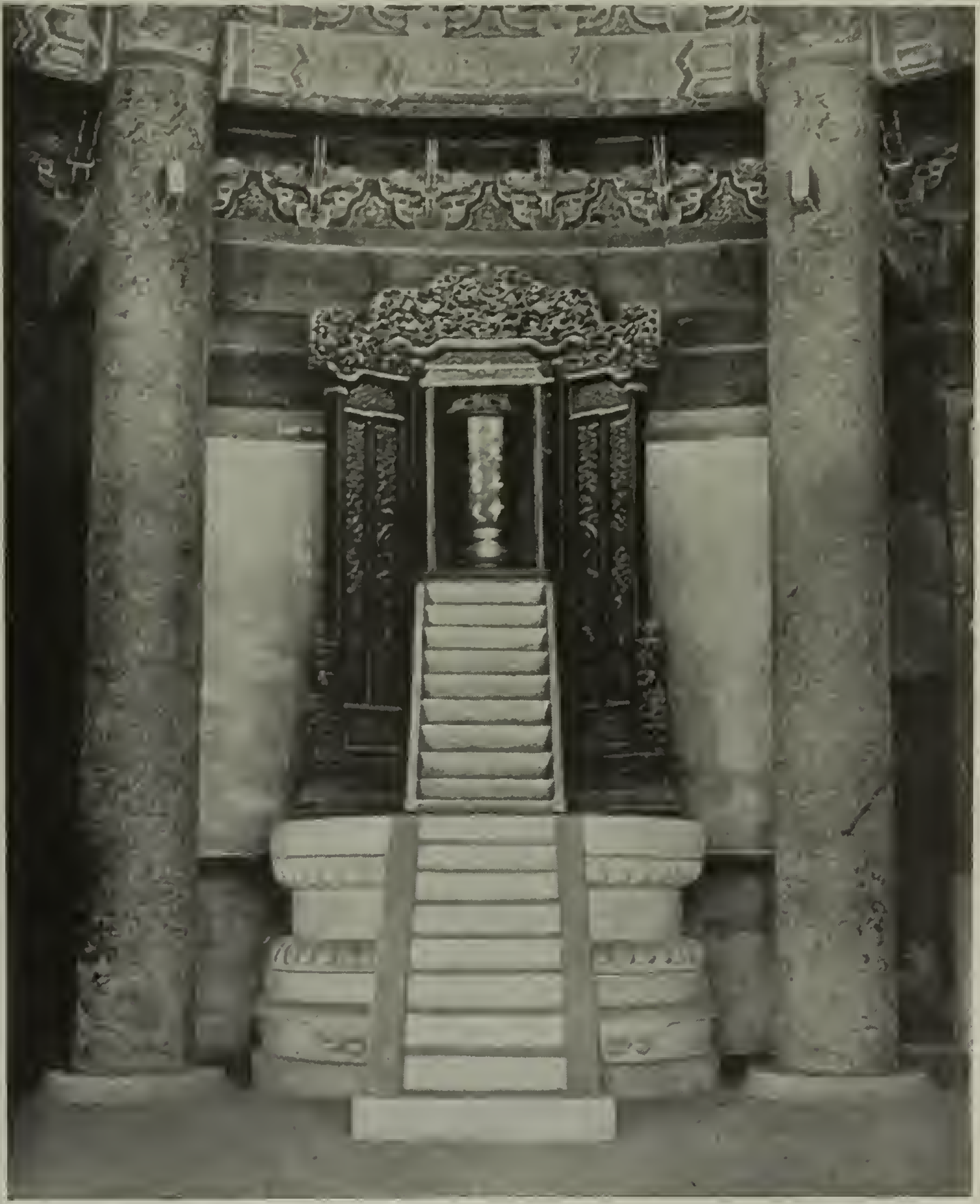
In ancient Egypt in fact the cult of the dead reached its most highly developed form in the tomb as the dwelling-place of the soul with an aperture in the wall through which the offerings of food for its nurture were passed ; and with large estates hypothecated in order that their revenues might provide for ever for the support of the attendants to whom the care of the soul had been assigned. If less elaborate, even more intimate is the custom of the Bantu peoples of Africa, some of whom bury the dead chief at the entrance to his kraal, and others lay him beneath the floor of the hut which once belonged to him and in which his successor lives. The latter custom, repugnant and insanitary as it seems to us, is common and widespread.

Ancestor Worship and the Cult of the Dead

It may seem that as we must all die and some means must be found to get rid of our body, the mere fact of burial has little significance in relation to the cult of the dead. But this is not so, for not all peoples are at any pains to dispose reverently and in seemly manner of the mortal remains of their fellows. Among the pagan tribes of the Malay peninsula the body is merely cast into the bush. Many other peoples, however, look upon any haphazard method of disposal of the body as the last indignity, only to be inflicted on the lowest criminal or outcast. It may be taken that the mode of disposal of the dead, in the vast majority of cases, implies some specific theory of the life after death, as it undoubtedly did among the ancient Egyptians, who showed it in their practice of embalming. When to this is added the meticulous care with which the mourners provide and arrange the grave furniture — implements, weapons, utensils, food, etc.—to meet the needs and preferences of the individual as known to them in his lifetime, we are justified in assuming, even if we did not know it from other sources, that the life of the soul after death is envisaged as differing very little from that on earth. The chief continues to be a chief and to act as the head of his tribesmen, and the tribesman obeys.

On the other hand, the dead are not divorced from interest in the living. Neither the chief of a tribe nor the head of the family ceases to be interested in its affairs. At the same time, each seeks the reverence and respect accorded to him in his lifetime. Worship must be paid, not so much by prayer and invocation, but, as is usual among primitive peoples, by invitation to share in communal festivals and sacrifices, such as the great seasonal feasts held among certain of the people of New Guinea, and, in the case of the family, periodical celebrations as well as those on special occasions, such as a marriage and so forth. Thus the clansman seeks to keep in touch with his fellow-clansmen who have passed away, and the head of a family with the ancestors who have preceded him in that office. Failure to pay due respect to the ancestors will lead to disaster—disease or tempest which will bring misfortune or death to the members of the group. Then the ancestors must be appeased.

It is not proposed to follow here in detail the various forms which may be taken by the cult of the dead, but enough has already been said to indicate the general attitude of mind towards the dead which is precedent to any specific manifestation of ancestor worship. It must be evident that the cult of the dead, except on the great occasions of communal festival when the whole group is concerned, will proceed rather through the smaller group of the family. This is what happens virtually in the last of the great pagan festivals of the dead to be recognized officially in Europe, the Feast of All Souls, a universal festival of the Church, but one in which the family rite of mourning is carried out privately at the graveside. The part of the family is still more



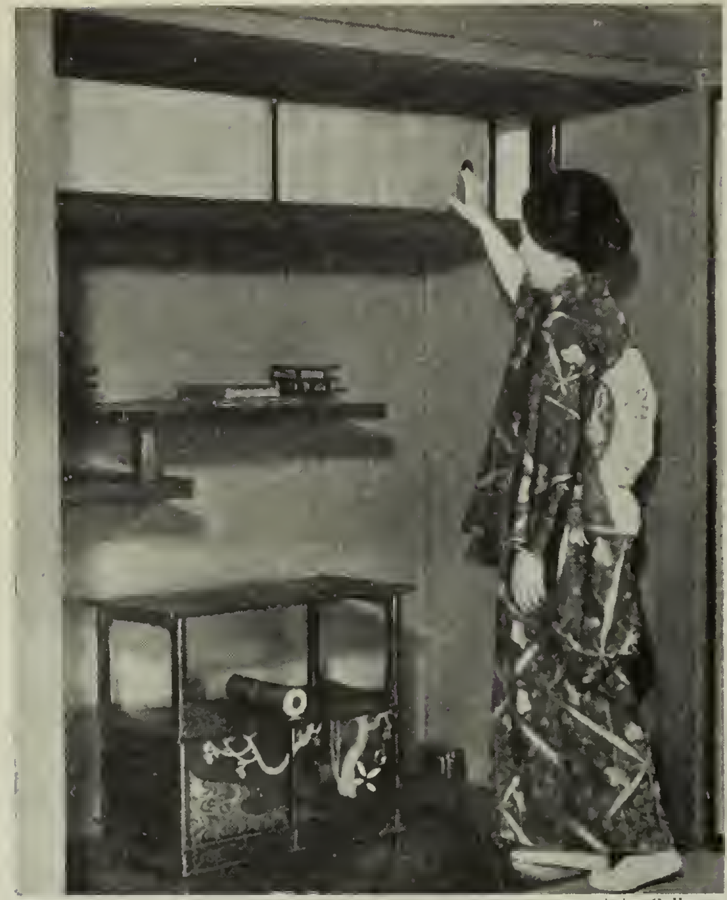
Underwood

CHINESE SACRED TABLET DEDICATED TO THE KING OF HEAVEN

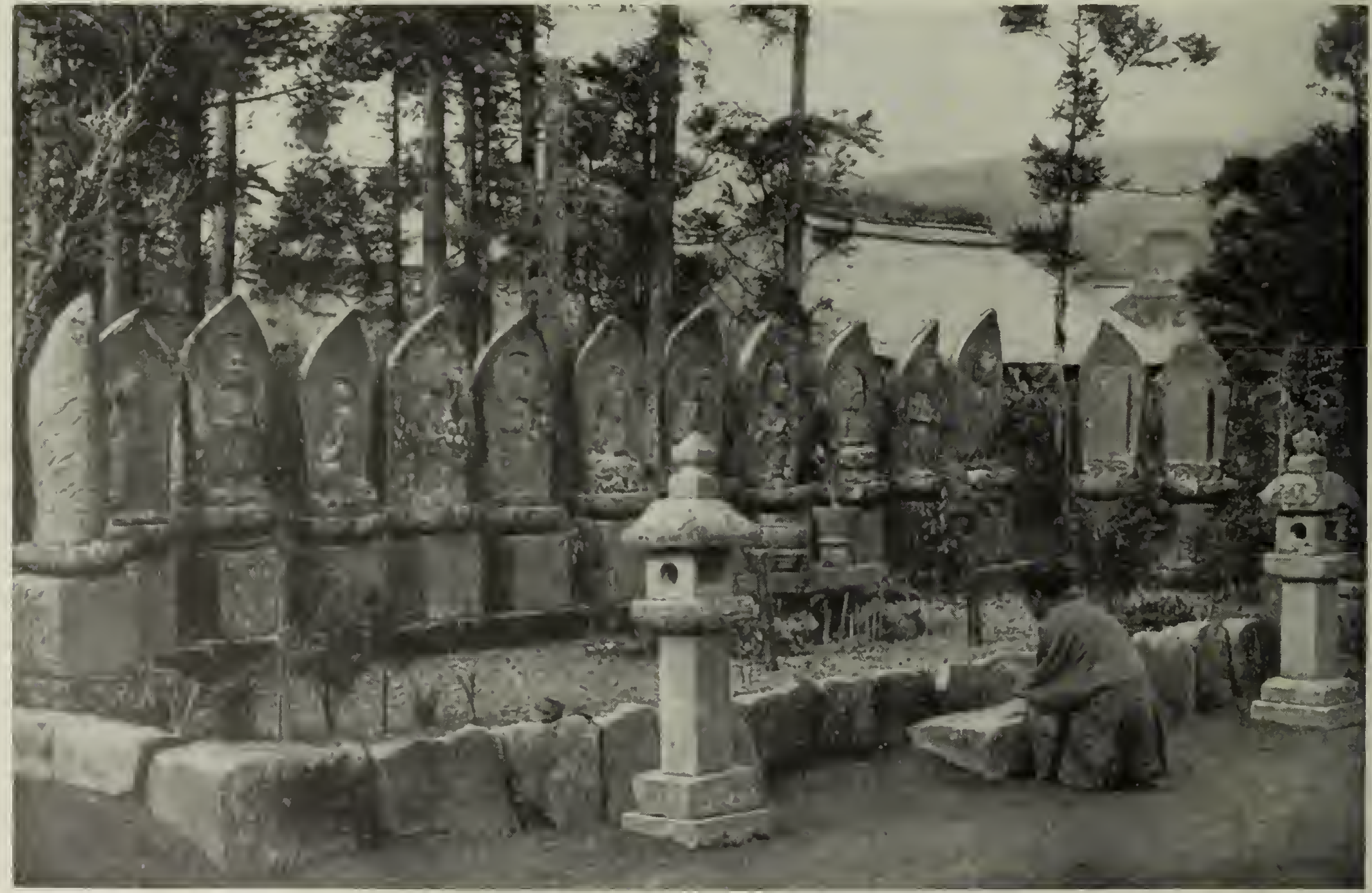
At the time of the Imperial Sacrifice this tablet occupied the highest platform of the Altar of Heaven, with the ancestral tablets of five of the Imperial Fathers. Mounted on a marble pedestal, within a carved throne-screen, the golden characters, Wang Tien Sh'an Ti (God, the King of Heaven), stand out boldly against the blue of the ancient tablet, which is enclosed in a chest of black mahogany.

marked in the traditional custom still observed in certain parts of Scandinavia in which the dead members of the family are expected to be present and to share in the Christmas meal.

Those authorities who have attributed the origin of religion as in great measure due to ancestor worship have not gone very far beyond the warrant of the facts. It is evident that any distinguished member of a tribe or family to whom worship is paid will tend to live long in the memory of his former group. Among the Chinese, founders of the imperial dynasties are singled out from among the others of the emperor's ancestors. Still more will this be the case if any distinguished ancestor should prove peculiarly trustworthy in the delivery of oracles, one of the purposes for which worship is given with some regularity to the ancestral spirits. Among certain of the Siberian tribes the period during which funerary honours are paid by the family to a deceased member rests with the shaman, and sometimes may be as long as three years. Should the spirit of the deceased prove to be particularly successful in his delivery of oracles, the shrine is not unnaturally visited more frequently than custom demands, the period of mourning is prolonged, and the offerings may become of such magnitude that the cult becomes of greater consequence than that of the spirits of the gods



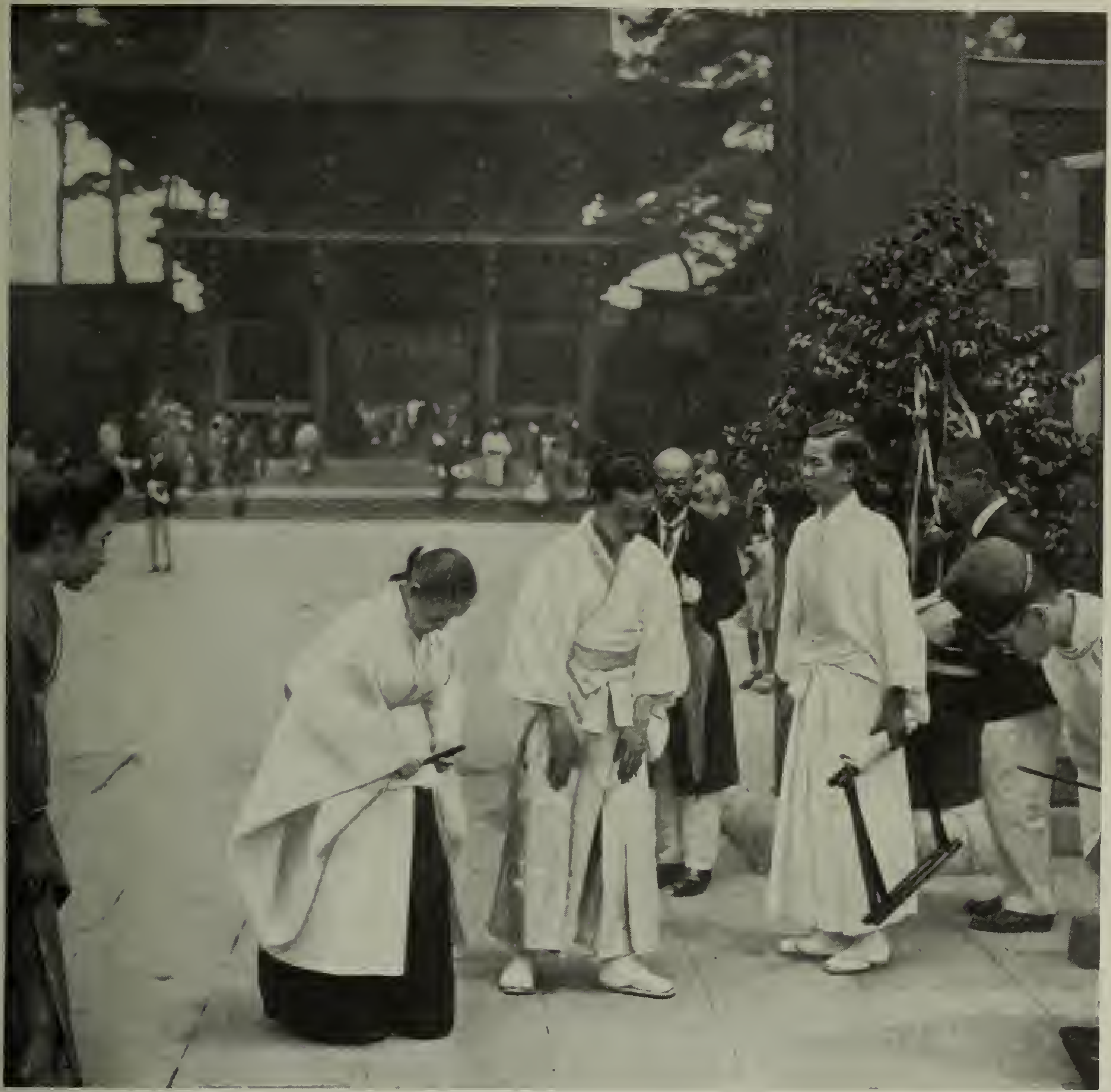
Ewing Galloway



E.N.A.

WHERE RICH AND POOR ALIKE REVERE THE SPIRITS OF THEIR ANCESTORS

Among the upper classes in Japan the keeping of an ancestral closet is usual. Inside this closet, which by reason of its contents makes a sacred corner in the house, is a little cupboard or shelf, and here are housed relics of ancestors and family records. The upper photograph shows a Japanese lady of quality opening the sliding door of the shelf. Below, a peasant is seen in an attitude of devotion before the graves of his ancestors. He believes that their spirits will protect him and his possessions, and will advise him in all emergencies.



Sport & General Press

THE MOTHER OF A DEAD EMPEROR OF JAPAN PAYS HOMAGE TO HIS MEMORY

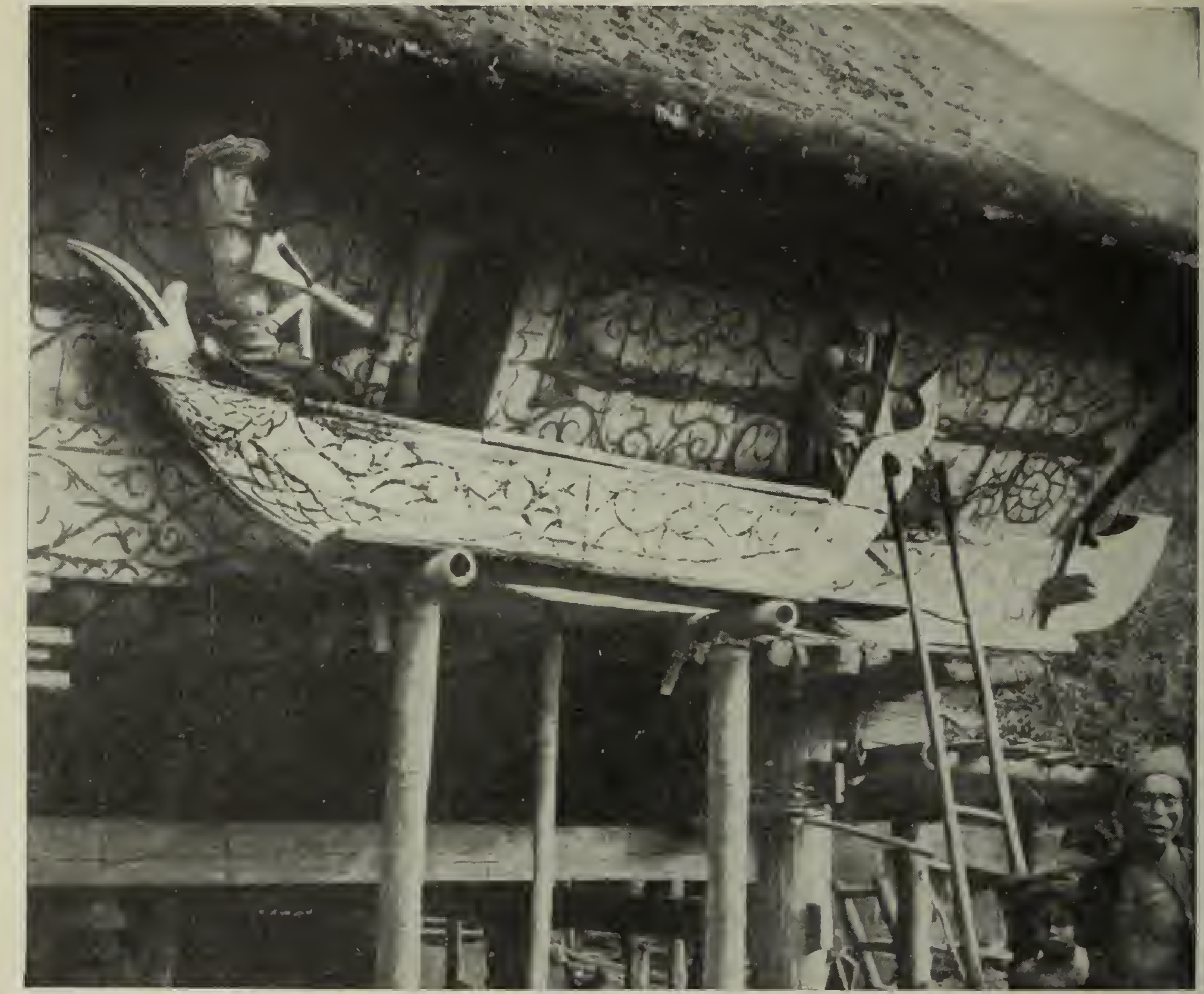
Shintoism, the national religion of Japan, lays great stress upon reverence for ancestors and loyalty to the state. From the sun goddess, Amaterasu, the chief deity, the emperors claim descent. Among other deities are the powers of nature and the deified spirits of ancestors descended from the gods and exalted by great deeds. The dead are held to have power to bring joy or sorrow into the lives of their survivors. The Lady Yanagiwara, mother of the emperor Taisho, is here seen praying to his spirit at the Meiji shrine on the anniversary of his death.

themselves. From this to the permanently recognized hero cult, such as played so important a part in ancient Greece, is obviously no more than a step.

An even more important aspect of religious belief upon which ancestor worship has had great influence —perhaps even has been its origin—is the doctrine of reincarnation and transmigration of souls. Family likeness has led to the belief that the spirits of the ancestors regularly become reincarnated in their descendants. This belief is firmly held among Bantu tribes of South Africa, who name the children after the ancestor whose spirit has taken up its new existence in the person of its descendant.

Ancestor worship has a wide distribution. It is firmly rooted in Melanesia and Polynesia, it is the prevailing cult over a wide part of Africa. It is of the greatest moment in both India and China, where it is the integrating force of the family and of society. It may not be without interest to describe the form it takes in China a little more fully in detail.

In China, then, ancestor worship has attained its highest manifestation, and in combination with Confucianism has established its claim to be considered one of the great spiritual forces of the world. This



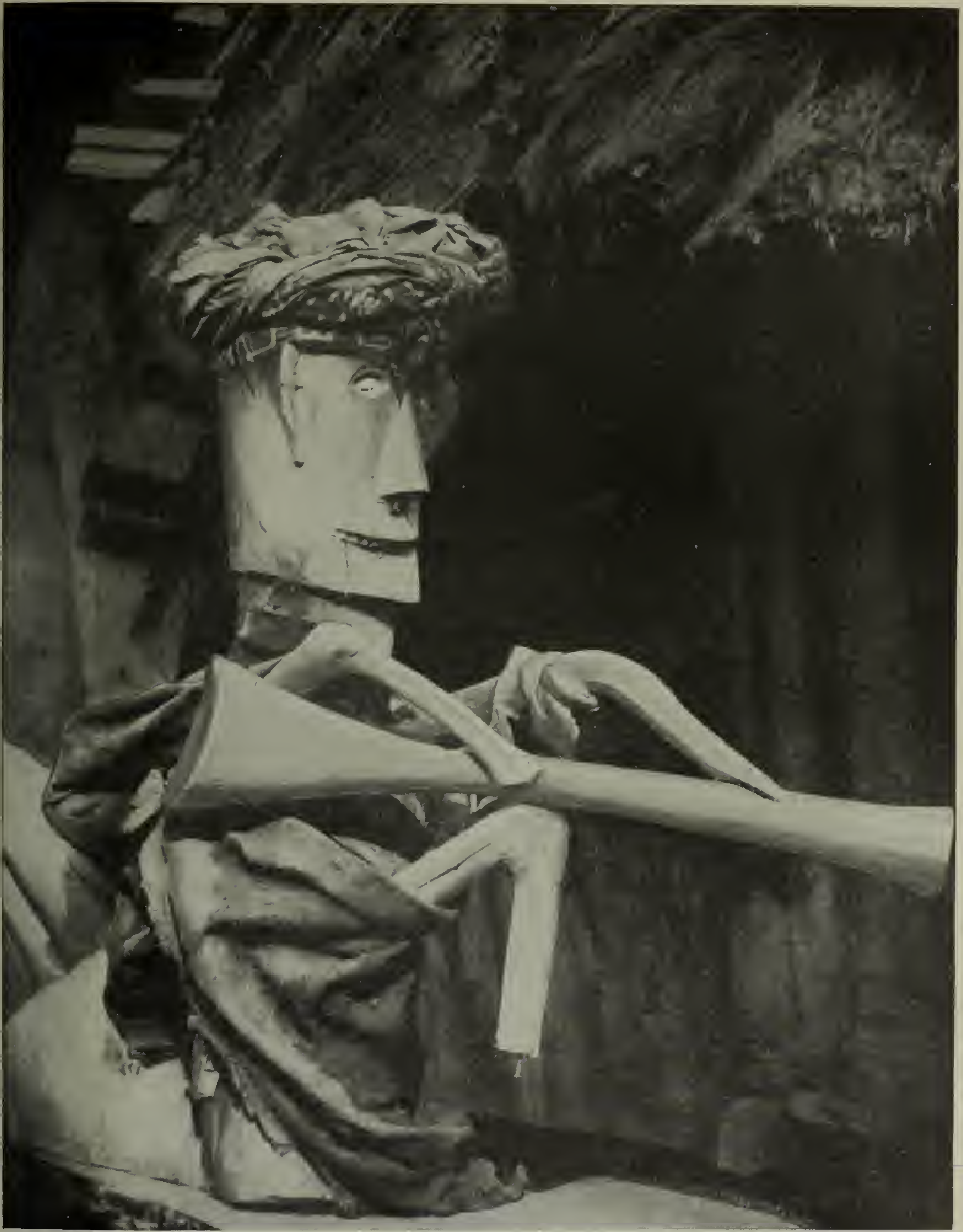
G.P.A.

HOW A SUMATRAN CHIEF GUARDS THE BONES OF HIS ANCESTORS

The Karo Batak, a people of Indonesian stock who dwell in the uplands of north-central Sumatra, hold their ancestors in the highest regard and devote much care to cherishing their remains. They are an artistic race; besides being skilful potters and weavers, they adorn their buildings with elaborately carved and coloured designs. The highly decorative boat-shaped coffin here seen contains the bones of a chief's ancestors. At its head is a representation of a rhinoceros bird, while at either end is a guardian figure—a man and a woman.

is not merely on the ground of the vast number of its adherents among the millions of China's teeming population, but in virtue of its ethical and social significance. The doctrines of Confucius, an all-pervading philosophy of life rather than a systematic body of theology, made filial piety the head and front of the duty of man. Unquestioning obedience and absolute devotion were demanded of the son towards the father. So far was this carried that neither personal interest nor bodily safety, even to the limit of life itself, was allowed to weigh against the claims of the parent. Many sons have suffered imprisonment, torture, and even death without complaint for their father's crimes. An English traveller in China in the middle of the last century records the case of a young girl of fifteen who cut off two joints of her fingers to be used as ingredients in a medicine for her mother, who lay ill of a mortal disease. The recipe, a typical Chinese formula, required that the flesh should be taken from the thigh; but when the girl began to cut the flesh her courage failed her and she cut off the finger joints instead.

The duty toward the family ancestors was no less exacting, and in practice was carried out with no less readiness and assiduity; but it involved something more than merely a punctilious regard for their requirements in the family and religious ceremonial. For, although the man at his death at once takes up in the after-life a position relatively identical with that which he filled in his former life, his future depends upon the conduct of his descendants. Should any attain honour and civil advancement his position is advanced with theirs; but, on the other hand, he suffers equally for their degradation. Thus the obligation of filial piety and respect for the ancestors which Confucius laid upon the individual requires



G.P.A.

ARMED WATCHER IN WOOD ON AN ANCESTRAL COFFIN IN SUMATRA

This grotesque figure with turbaned head, body enveloped in a blanket, and gun on knee, is guarding the relics of a Karo Batak chief's ancestors. It is the male watcher on the coffin shown in the preceding page, the one resting against the rhinoceros bird figurehead. Although in the arabesque embellishments of their buildings and in other directions the Karo Batak display considerable artistic taste and ability, they cannot be said to excel in representing the human form. Crude, however, though this figure may be, it succeeds in conveying a distinct impression of alertness, and thus achieves a part of its purpose.

a high ethical standard in private and public life. In the face of common criticism of Chinese morality, public and private, it must be remembered that such criticism is usually based on our standards, which differ radically from those of the Chinese, and much that we should consider detrimental to public and private morals is accepted by them as a matter of course.

It was the double bond of duty toward the parent and toward the ancestor that held together the whole structure of Chinese society under the Empire and up to the formation of the Republic. Its loosening under the new constitution is at the root of the present disintegration of the Chinese people. For as son stood to the parent, so the parent stood to the magistrate and the magistrate to the emperor, who in his sacred person was at once in the relation of a parent to his people and the divine representative of divine ancestors and ultimately of the Supreme Being himself. The state religion and loyalty and patriotism were thus one, just as worship of the divine emperor and his divine ancestors is the root of patriotism in the related civilization of the Japanese, the most loyal and patriotic people in the whole world, and just as the cult of the royal ancestors is the state religion of the African kingdom of Dahomey to-day.

The founders of the imperial dynasties of China, as is the way with monarchs elsewhere, claimed divine descent. The Shan dynasty (1766 B.C.) originated from a ' black bird,' i.e. a swallow, which came from heaven ; Kian Yuin (2345 B.C.) stepped on the footprint of the god, whence she conceived and bore a son, How tsi, the associate of the gods, from whom were descended the Chou dynasty. Such divine founders of dynasties always appeared in the national ancestral cult.

G.P.A.

HONOURING THE HEAD OF A DEPARTED CHIEF

The attention which the Karo Batak people of Sumatra give to the relics of their ancestors extends far beyond the provision of an elaborate coffin, placed high on a pillar-supported platform. Only superfine textiles are used for swathing the remains of the deceased. The skull of a chief here seen is wrapped in cloth of the finest quality obtainable in the island.

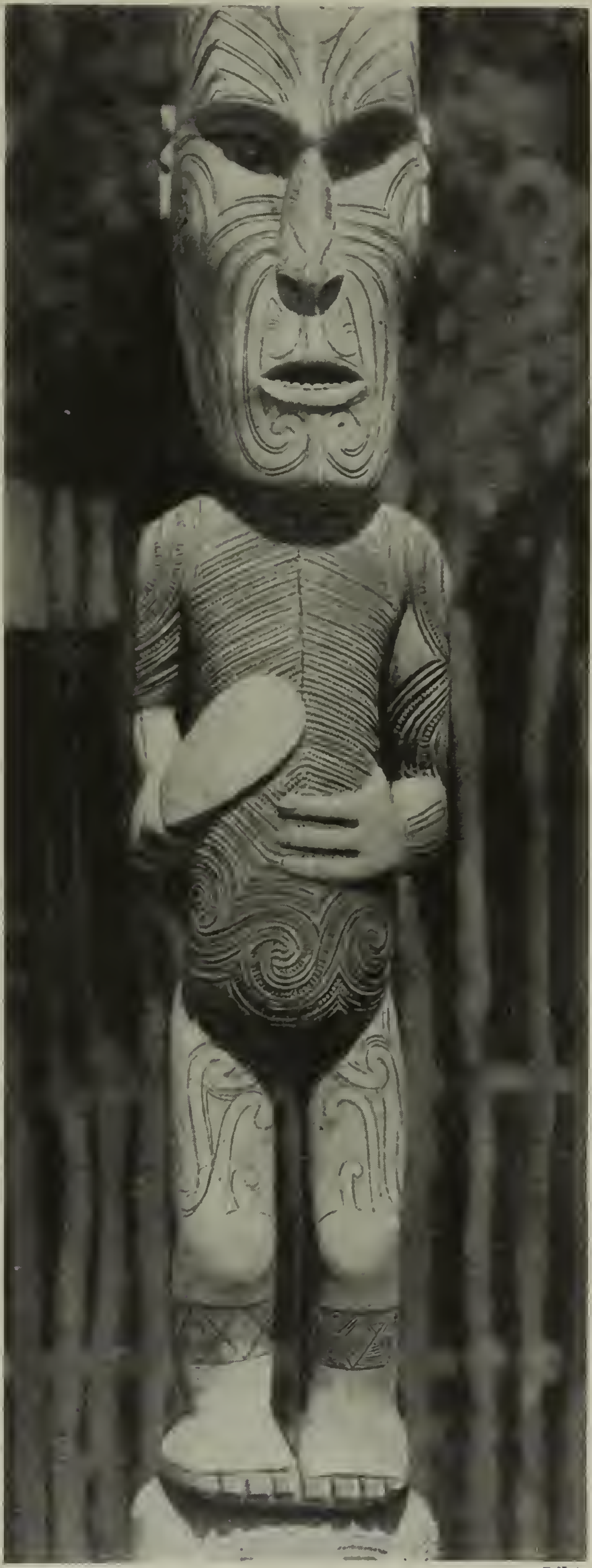
The Chinese conception of life after death always depicts the departed as guests on high, serving God and acting as mediators between Him and the members of their family, in the affairs of which they continue to take interest. Though their home is in heaven they come and go as they will, and no one knows where they may be at any moment. Hence it is possible that they may not be present when sacrifice is offered to the ancestral spirits, but the worshippers must conduct themselves as if they were. Those who have failed to perform their duty towards their ancestors during their lifetime have no place in heaven.

Not all ancestors are held in equal honour. The practical Chinese mind, confronted with the difficulty of an ever-growing list of ancestral spirits, has solved it by confining the chief honours to three generations. In the Imperial line the number recognized is five generations, together with the founders of dynasties, as already mentioned, and notable or honourably conspicuous individuals. These have a common place of worship in the great national Temple of the Ancestors. Exception is made in the case of the great emperor Yu, to whom a temple was dedicated exclusively on the supposed site of his birthplace, and Confucius, who has a temple in each district town. All ancestors above the third generation are held in veneration, and are assumed to be present at the family festivals, but not as chief guests. This is in accordance with Chinese convention at a banquet, where only one person is the guest, others present bearing him company. A special feast is held on the fifteenth day of the seventh moon, the 'Feast of the Hungry Ghosts,' for those ancestral spirits who have no descendants to do them honour.

THE worship of the ancestors takes place on certain fixed dates in certain moons of the year and also on special occasions—in a private family such occasions as a wedding, a betrothal or the assumption of the cap of puberty by a son. The Imperial Ancestor worship was associated particularly with the great festival of the year at the winter solstice, when the tablet of Sh'an ti was placed on the Altar of Heaven and the tablets of the Five Emperors were ranged on each side of it. One of the offerings was a piece of blue jade, symbolising the royal authority. The emperor also made a special offering in the Temple of the Ancestors on his accession.

Among the people sacrifices in the spring and autumn are offered to the family ancestors at the grave. At other times the sacrifices are offered in the ancestral hall.

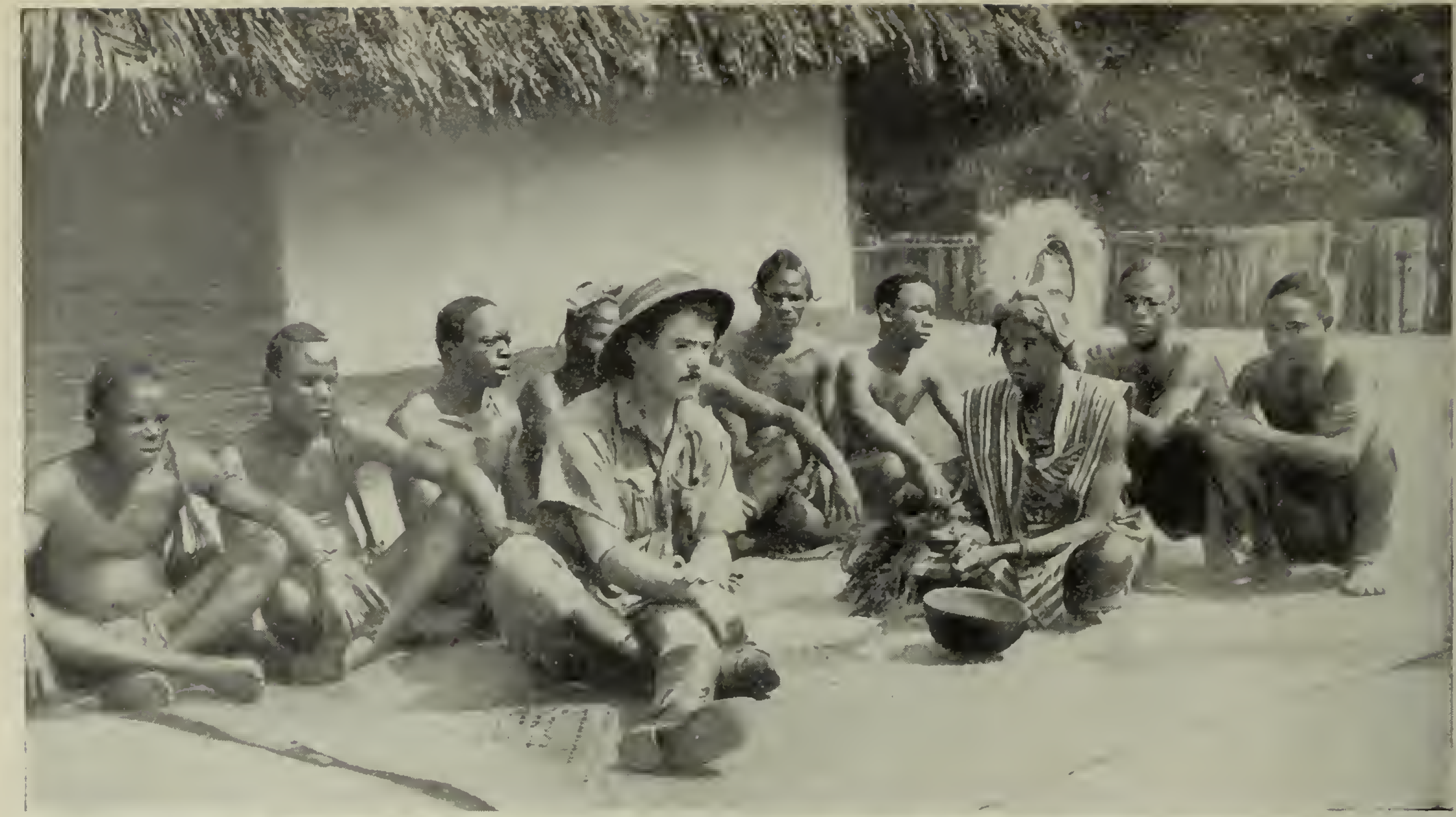
The ritual of the ancestral sacrifice is that of a banquet in which the ancestors are the invited guests. The sacrifice takes place before the ancestral tablet. This tablet consists of two pieces of wood standing upright on a wooden base and bearing the names, titles, dates, etc., relating to the ancestor. On the base is an inscription consisting of two characters which are incomplete until a completing dot has been added by a high official, a ceremony which has been compared to canonisation. This tablet is kept in the house until after the period of mourning is over. It is probable that originally it was à miniature replica of the monument at the head of the grave. The spirit of the dead is supposed to enter into the tablet at the time of the sacrifice, but it is not its permanent abode, as has sometimes been supposed. An interesting feature of the ceremonial in former days was the 'Impersonator of the Dead,' a relative, sometimes a grandson, but never a son, of the deceased, who entered the hall suitably dressed when the 'perfume' of the burning fat of the victim summoned the spirits to attend. He sat in the hall during the ceremony and retired when the master of the ceremonies announced its close by saying that the spirits were 'fed to repletion.' He was then escorted from the hall with bells and drums. His place has now been taken by a portrait of the ancestor, which is hung up in the hall, but only for certain sacrifices.



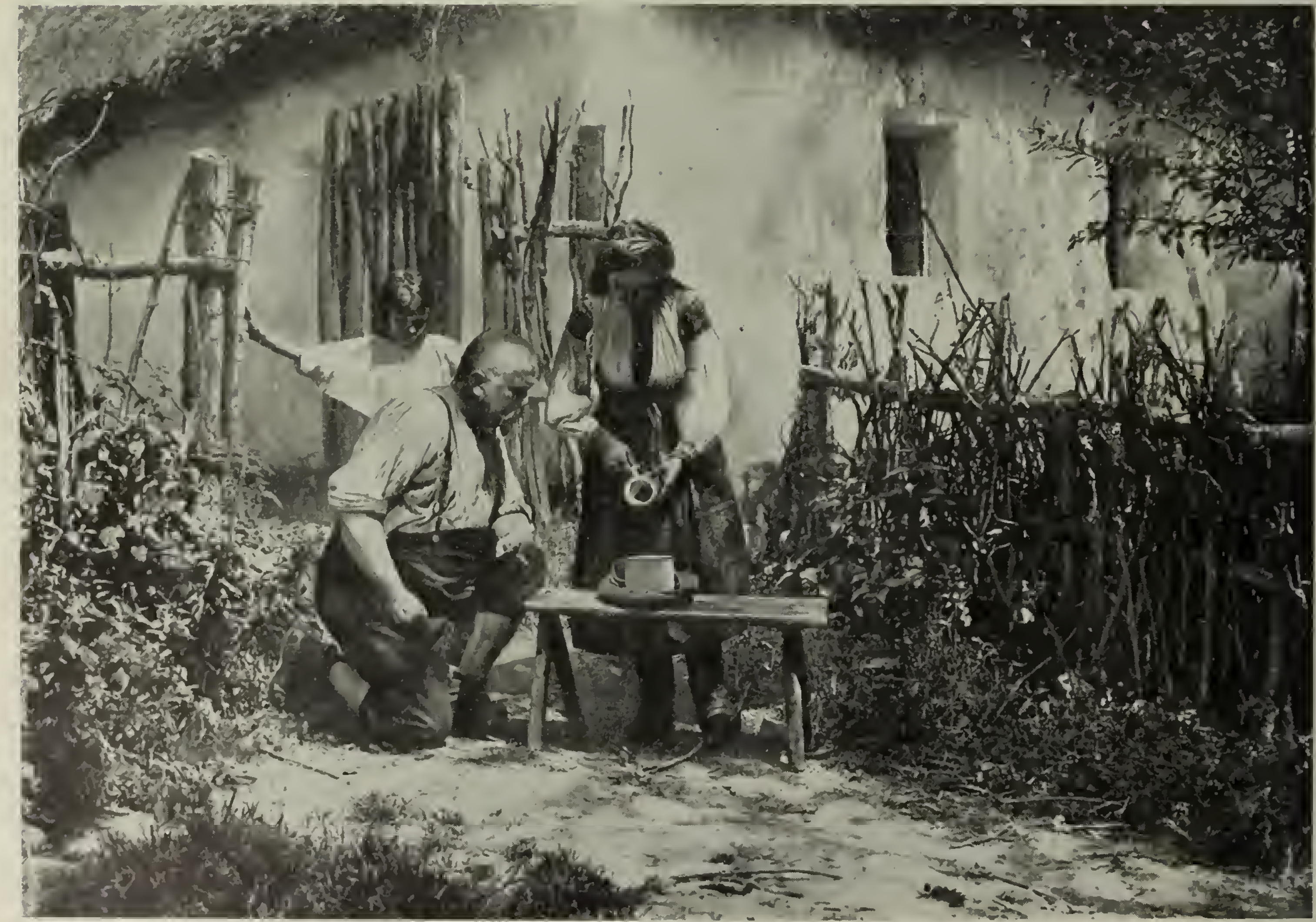
E.N.A.

ANCESTRAL EFFIGY OF A MAORI WARRIOR

Such admirably carved wooden figures as this of a tattooed warrior were often set up in New Zealand along the outer palisade of a fortified place. They usually represent celebrated ancestors of the tribe—chieftains whose names and deeds have been handed down from generation to generation.



Wide World Photos.



Mondiale

ANCIENT WISDOM OF THE SIMPLE THAT IS FOLLY TO THE MODERN WISE

Belief that the gods may give man intimations of future happenings is rooted in the beginnings of human life and naturally leads to search for such omens before undertaking any act of importance. Almost any natural object may serve the modern professional diviner's purpose. Here, for example, a Liberian soothsayer is examining coloured shells in a calabash to decide whether the native carriers may prudently accompany the white man into the forest. Throughout history Europeans have shown themselves as credulous as Africans. The lower photograph shows a village fortune-teller in Southern Moravia forecasting the future by dropping sand into a mug of water

Popular Beliefs and Superstitions. 4

OMENS SIGNS AND PORTENTS

MASCOTS or luck-bringers have provided the matter for an earlier chapter, and elsewhere, also, various aspects of the general subject of superstition are dealt with. Here we are concerned chiefly with things that are regarded as 'ominous' in the common acceptation of that word—as portents of ill—and, to a less extent, with some of the methods in use for divination of the future.

PERHAPS the still most lively limb in the slowly dying body of superstition is that which symbolises the ominous or portentous. We may laugh at people who refuse to walk under a ladder or cross the road after a funeral, but we are liable to an involuntary shudder at the nightly howling of a dog or the breaking of a mirror. For omens, signs and portents, things which appear to prophesy, have for the human mind an even more deep-seated significance than the most dreaded taboo, as partaking more of the spiritual and the uncanny.

Let us give a moment's attention to the subject of death warnings. In some parts of Wales and Scotland it is still thought of as most ominous to see ghostly 'corpse-candles.' If the visionary candle be large, the death of an adult is portended, if small and blue in colour, that of a child. An almost universal superstition in Great Britain is that the ticking noises of the small insect popularly known as the 'death-watch' are ominous of a coming fatality in the family. The noise is caused by the scarabaeus galeatus pulsator trying to worm its way through wood.

In some parts of Lancashire it is almost instinctively believed that the building or rebuilding of a house is always fatal to one member of the family—a relic of the notion that in order to bring luck to a building it was necessary to sacrifice a life. Some of the oddest signs and portents still current are also associated with domestic utensils. When even the cheapest looking-glass is cracked or broken it is very generally believed that seven years' sorrow will follow. Formerly, to break a mirror was to destroy the human image or 'soul' of the person it reflected, for the reflection was thought of as part of the man. For this reason many savages refuse to have their photographs taken, believing that the process 'steals their souls away.' An analogous notion is that which holds that the falling of a picture is ominous of the death of the person it represents. His image, a part of himself, has fallen, therefore he will 'fall.' Here a process of sympathetic magic is certainly implied.

MANY consider it most ominous to see the new moon reflected in a mirror or through a window-pane, for the moon was formerly regarded as a source of life and spirit, and to see it 'weirdly,' or at second hand, was a sinister portent. To break certain objects of glass, especially drinking-glasses, was in some cases regarded as peculiarly prophetic of evil. The celebrated example of the Luck of Edenhall, in Cumberland, a chalice the breaking of which would terminate the good fortune of the house and family, will be familiar to everyone.

It is also regarded as a bad omen if, when a person leaves a house, he replaces against the wall the chair on which he has been sitting, the assumption being that he will never visit the place again. It was thought an unlucky omen to get out of bed with the left foot first, or to place a pair of boots or a pair of bellows on the table. To place a pair of boots on the table portends, in Scotland, the death of the wearer, and a similar action with the bellows a possible cessation of the breath of the person who places it there.

CERTAIN omens are associated with rings. To lose a ring which has been given as a pledge of affection is unlucky, as also is the breaking of a ring on the finger. A pin lying on the floor is an omen of good luck if it is picked up. Sneezing is a sign which in various countries is regarded as lucky or the reverse. To sneeze three times before breakfast is a pledge that one will soon receive a present of some kind. As sneezing is usually considered of unlucky prognostication, it is the custom in some British counties to salute the sneezer to avert any evil likely to arise. Scottish women on hearing a child sneeze almost invariably cry 'Bless the bairn!' and in the Midlands grandmothers still exclaim: 'God help you!' In other countries good luck resided in the sneeze because it was frequently brought about by the heat of the sun, the beneficent god. Greek tradition said that as the heavenly fire of the sun permeated the clay figure made by Prometheus the Titan, it sneezed, and its creator invoked blessings upon it.

In Scotland and the north of England it is thought to be a warning that bad luck will follow if a button or hook be placed in the wrong hole while one is dressing. To put on a garment inside out is lucky if it is retained in that position. Formerly clothes were regarded as part of the man himself, and the reversing of any article had a magical significance, sometimes even a sinister meaning. In Northamptonshire it is said that servants who go to their places clothed in black will never stay the year out. A Dorsetshire superstition is that if a man accidentally burns the tail of his coat or a lady the hem of her skirt during a visit at a friend's house, it is a sign that they will never return.

In Yorkshire, when a married woman's apron falls off, it is a sign that something will vex her. Many auguries are gathered from shoes and the position they are left in. Girls in Germany are in the habit of placing their shoes at right angles to each other, hoping by this means to bring about a visit from their sweethearts.

F. Kingdon Ward

WARY OF WHAT MIGHT STEAL THEIR SOULS AWAY

Many primitive peoples have a nervous terror of the camera. Some of them regard it as a sinister receptacle out of which a devil may spring, others have a quasi-religious idea that some part of their own soul or personality will be abstracted by the image of themselves secured by its means. In Tibet—to which country these two women belong—this prejudice against being photographed is dying hard.

If the Cromarty Firth fisherman meets a woman with splayed feet, he will not go to the fishing. If anyone cries to a Firth of Forth fisherman 'Brounger's in your headsheets' he resents it, and some thirty years ago would have turned his vessel three times round in the water to avert the omen, Brounger being the god of the storm. If the nose itches, say people in the north of England, it is a sign that the person affected will be 'crossed, vexed or kissed by a fool.' One drop of blood falling from the nose foretells death in some parts of Scotland, three drops are even more ominous. In some parts one drop falling from the left nostril is a sign of good luck, and vice versa. The itching of the right eye is a lucky omen.

Marks on the finger-nails are sometimes regarded as prognostications of death, at others as indicative of the number of children a person will have. To cut the nails on a Sunday or hair on a Friday is generally still regarded as unlucky. Sunday was a day of sacred influences, and to pare the nails was an invitation to evil spirits, always on the outlook for man's rejections with which to compass a magical act against him.

To spill salt is also still considered unfortunate. Indeed no superstition appears more widespread. Harm is generally averted by casting the spilt salt over the left shoulder. Salt was formerly regarded as a propitiation to the infernal gods. To spill it was to attract their attention, and to throw it behind one to distract them and prevent their creating an influence.

To dream about teeth is widely held to signify that sorrow of some kind is at hand. The sudden loss of hair is unlucky, being said to prognosticate the loss of children, health or money. To stumble upstairs is a prognostic of good hap, but to do so on firm ground is ominous of evil, for if the man staggers, so will his fortunes.

Quite a number of interesting omens are connected with household work. Thus in Suffolk it is said that if, after sweeping a room the broom is accidentally left in a corner, strangers will visit the house in the course of the day. In some parts of Scotland it is thought that if a spider be killed in the act of sweeping, the sweeper will certainly break a piece of crockery in the course of the day. To see a spider cross the wall is a sure sign of luck, just as the fact of meeting three black cats in succession is of good augury. If a servant break two pieces of crockery she will, it is held, break a third.

Omens and portents associated with fire and the domestic hearth abound. If it blazes up in the Midlands it is thought that a stranger is near. If a cinder leap from the flames it is regarded as a coffin if it is long, and a money-box if it be round. Many weather omens are presaged by the conduct of the domestic fire; thus, if it make a buzzing noise tempest is near, and the leaping of ashes forebodes rain. If a person suddenly shivers, it is a sign that someone is walking over his future grave. In Sweden, if one turns round when going on business it will turn out ill. To meet a left-handed person on a Tuesday morning in Holland or Germany is a bad omen. It is considered of evil augury to find money, and one should turn it in his pocket on seeing the new moon. If two people pronounce the same words or phrase simultaneously, they 'shake little fingers to keep the witches away.' The meaning of this custom is obscure.

The idea underlying the superstitions regarding omens, signs and portents is derived from the ancient notion that the gods sent more or less direct intimations to man regarding future happenings. The correct reading of these signs was usually in the hands of soothsayers, but a certain degree of this knowledge became popular property, and the remains of this still exist in no small measure in folklore, the wisdom of the people. Portents, as seen in flaming comets or falling stars, are not commonly regarded even by semi-civilized peoples to-day as of an ominous nature, although savages and some partly cultivated peoples still pay extraordinary attention to eclipses, the Chinese endeavouring to drive away the dragon which they think devours the sun on these occasions by the din of gongs and bugles.

The East, that mother of superstition, is naturally greatly addicted to the belief in omens, only in many instances Oriental peoples, instead of waiting for portents to appear, force their appearance. In Burma the direction in which the blood of a sacrificed animal flows, the knots in torn leaves, the length of a split bamboo pole, and the whiteness or otherwise of a hard-boiled egg serve, among others, as methods of augury. But by far the most important mode of divination in use in Burma is that by means of the bones of fowls. It is, indeed, universal as deciding all the difficulties of Burmese existence. Those wing or thigh bones in which the holes exhibit regularity are chosen. Pieces of bamboo are inserted into these holes, and the resulting slant of the stick defines the augury. If the stick slants outward it decides in favour of the measure under test. If it slants inwards the omen is unfavourable. Other methods of divination are by the entrails of animals and by the contents of blown eggs, the shapes of these picturing events to come.

It is not surprising that in Cambodia, where good and evil powers are ascribed so lavishly, much attention should be paid to omens and much time spent in rites to avert misfortune. The wind, the fog, the trees, are objects of fear and awe, and must

THANK-OFFERINGS FOR GLADDENING LIGHT RESTORED

It is no matter for surprise that eclipses of the sun should arouse great excitement among peoples in a low stage of culture, for they are awe-inspiring phenomena. In May, 1929, a total eclipse was visible in Siam, and after it was over vast celebrations were held by the natives, who brought in thank-offerings to their gods for the return of the light.

Keystone

LIGHT-HEARTED DEFIANCE OF ALL EVIL PORTENTS AND BAD OMENS

While enlightened common sense ridicules all lingering superstitions, the members of the Thirteen Club are certainly exceptional in their open defiance of all the generally accepted portents of bad luck. Their numbers are limited to thirteen, and once a year they meet at luncheon to proclaim their sturdy faith. The luncheon is held on the thirteenth of the month, at 1 p.m., that is thirteen o'clock. On entering the room each member passes under a ladder and an opened umbrella and, among other ritual acts, makes a point of spilling salt.

be approached with circumspection, lest they send disease and misfortune or withhold some good. For instance, trees whose roots grow under a house bring ill luck to it. The bamboo and cotton plant are also dangerous when planted near a house, for should they grow higher than the house they would wish, out of a perverted sense of gratitude, to provide a funeral cushion and matting for the occupants.

When omens or portents are noticeably absent the savage is often compelled to seek direct oracular utterance from his gods or spirits. Nowhere is this practice so rife as among the American Indians. The piages or priests of the Uapes, of Brazil, have a contrivance known to them as the paxiuba, which consists of a tree-stem about the height of a man, on which the branches and leaves have been left. Holes are bored in the trunk beneath the foliage, and by speaking through these the leaves are made to tremble, and the sound so caused is interpreted as a message from Jurupari, a principal deity.

But all over the American continent, from the Eskimo to the Patagonians, the methods of oracular divination or omen-getting are practically identical. The shaman or medicine man raises a tent or hut, which he enters carefully, closing the aperture after him. He then proceeds to make his incantations, and in a little while the entire lodge trembles and rocks, the poles bend to breaking point, and the most violent noise comes from within, seemingly emanating now from the depths of the earth, now from the air above, and now from the vicinity of the hut itself. The reason for this disturbance has never been properly accounted for, and medicine men who have been converted to Christianity have assured scientific workers amongst Indian tribes that they have not the least idea of what occurred during the time they occupied these enchanted lodges, for the simple reason that they were plunged in a deep sleep. After the supernatural sounds have to some extent faded away the medicine man proceeds to question the spirit he had evoked, the answers of whom, for sheer ambiguity, are equal to those of the Pythonesses of ancient Greece. There is little doubt that the shamans who practise this method of oracular utterance are the victims of hallucination, and many cases are on record in which they have excited themselves into a condition of permanent lunacy.

ANCIENT CUSTOMS OF ENGLISH SCHOOLS

MOST communities whose members live at very close quarters, as do those of public schools, or trace their origins far back, develop various rigid customs. So, too, do such services as the Army and Navy, and such corporate bodies as the Law and Parliament, and their etiquette is dealt with in chapters on Naval and Military Customs, The Lawyers, and Customs of Parliament.

THE public schools of England have all developed peculiar customs to which they hold tenaciously. The treatment of new boys has called forth a good many of these. At Winchester, where there are no boys but only 'men,' a new boy must, at once, and also on the first day of every succeeding term, choose a socius (partner or associate) with whom for the rest of the term he walks either into 'Books' or about the precincts of the school. Winchester men may not go alone or in threes. The origin of the custom is probably derived from the habits of the monks of the fourteenth century, when William de Wykeham founded the school. Monks had to go about in pairs. There is one other conventual custom at Winchester. The Foundation Scholars, who live in College, do not work in private studies, but in recesses, called 'toyes,' one side of which is open to the hall, so that a Wykehamist Scholar is always under the eye of his fellows.

At Westminster a new boy is placed under the governance of another small boy, slightly senior to himself, for about a fortnight. The new boy is called 'Shadow' and his mentor 'Substance,' and Substance is under the duty to instruct Shadow in all the rules and customs. If Shadow breaks any of these, Substance must bear the blame, including the beatings, which no doubt he passes on. The idea of this is exactly the same as the old Saxon frankpledge, by which all the men of a neighbourhood were made responsible for the lawful behaviour of each other; and there is little doubt that the early monitors of Westminster had some such idea. At Rugby, on the other hand, another Elizabethan foundation, a new boy is left severely alone for a fortnight, during which period he may break all rules and customs with impunity: and this lasts until after Lamb Singing, of which more hereafter.

A GOOD many schools have singing customs, which may possibly have been invented in order to try to discover new material for the choir. Some, however, think that they were invented as a test of nerve. The common basis of the custom is that every new boy shall be made to sing before either the whole school or his House. At Harrow he is simply put on a table in the dining-hall of the House one night after supper and told to sing a verse of 'Men of Harlech,' which, if he does it successfully, brings him great applause. Similar methods prevail at Shrewsbury and other places. But at Rugby, in the School House (Head Master's House), there is a much more picturesque affair. About ten days after the beginning of term, one night after supper, the Head of the House calls out 'Lamb Singing,' and thereupon all the boys troop off into the large dormitory, where the 'bucks' sit or loll on beds and the proletariat squat anywhere they can. One bed is left vacant, and upon it are perched the new boys in succession. Each is commanded to sing a song of his own choice, and if he manages to do this well he is loudly cheered. If he makes but a botch of it, yet struggles through the ditty and refuses to break down, he is 'ruled'—that is, the company sings 'Rule Britannia.' But if he stands mute, or breaks down and refuses to continue, he is booed off the stage. Until a comparatively short time ago the custom was to administer to the stickit singer a large dose of salt and water, because salt is notoriously good for the vocal chords.

THE question of holidays touches the heart of every schoolboy; and there are quite a number of traditions connected with extra holidays. In ancient days such an event was called a 'remedy'; and when Dean Colet founded St. Paul's School in 1585 he ordained that if the High Master should grant any remedies to the boys he should forfeit the sum of forty shillings, except for a bishop or archbishop. This provision has given rise to the custom that when a bishop or archbishop visits the school he is expected to ask for a remedy, and one is granted. If his lordship be an Old Pauline, he asks for and is granted two remedies; because, nobody knows how many years ago, an ingenious Head of the School propounded the theory that an Old Pauline bishop was equal to two bishops from any other school, and so worth two remedies. At Winchester, also, there are certain occasions when a remedy may be asked for, e.g. when the Judge of Assize at Winchester is an old Wykehamist. When the request is granted the Head Master hands to the Captain of the School a gold ring inscribed with the words 'commendat rarior usus,' which may be freely translated 'don't ask too often.' At the end of the day the ring, which is called the Remedy Ring, is handed back to the Head Master.

One of the sacred customs of Winchester is the keeping ever white and plain Domum Cross. The story is that in the fifteenth century a boy was left behind during the holidays and had to remain at school alone. He occupied himself first in writing some verses which have now become the celebrated Winchester song, 'Dulce Domum'; and, next, in carving out of the turf on St. Katherine's Hill (Hills) a large cross. Readers will know that the soil of the Hampshire downs is chalk, so that the cross shows up

Planet News

TOPPERS V. BOATERS IN THE PLAYING FIELD

Every secondary and public school has its own proper head-gear. At Westminster the silk top-hat is the prescribed wear. At Aldenham, a school with which Westminster has an annual athletic contest, straw hats are compulsory.

white. Every new boy must run up St. Katherine's Hill, round a certain deep trench, find his way blindfold through some trees, and lastly climb up Chalk Pit, take out a bit of chalk, and carry it to the Cross, on which he lays it. Thus Domum Cross is kept ever renewed.

ANYONE who goes to Westminster School at the hour of Latin prayers (Westminster, like St. Paul's, keeps up the custom of praying in Latin, as everybody used to do before the Reformation) will see standing outside the school door a monitor clad in cap and gown, a costume which denotes him a King's Scholar. Inside the door he will find standing another similarly attired. The one inside is called Mon. Stat., short for 'monitor stationis,' and the one outside is called Mon. Os.—'monitor ostii.' It is interesting to trace the history of these two functionaries. When the boys of Westminster School in the late sixteenth and seventeenth centuries used to go to play, their playground was Tuttle Fields, where Vincent Square now is, and they had to traverse some rather unsafe country between; wherefore one of the biggest of the monitors was appointed to take charge of them out and home, and as the Westminster word for a game is 'station' he was called the monitor of the station; while another and generally smaller monitor was left to guard the gate, and he was the monitor of the gate. The functions of Mon. Stat. and Mon. Os. have now been reduced to keeping the door at Latin prayers.

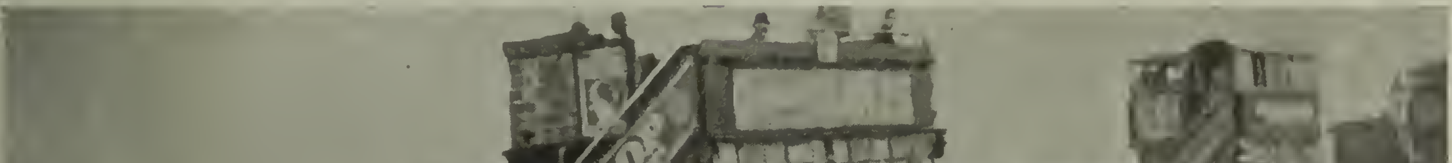
There are some customary inhibitions with regard to places in many schools, and these frequently take the form of the seniors asserting their right to exclusive use of some place. Thus, at Rugby nobody except a colour may walk across Big Side, the football ground. At Shrewsbury, unless on Speech Day, only praeposters, school monitors, scholars, and double firsts may walk on grass. At Winchester for the first three years no 'man' may walk across Flint

Court. At Rugby, again, only the Sixth Form may walk straight in at the gate to the hall door through the Big Arch. All others have their own arches, which vary according to their seniority.

The Christmas term at Winchester is called ' Short Half,' and on the last day thereof occurs a celebration, hallowed by centuries of usage, called ' Illumina,' which no doubt obtains from monkish times, when it was customary to light a candle as an act of devotion. Round the great field known as Meads is a flint wall, and in this wall there are small niches. On the last night of Short Half the boys place candles in these niches and light them so as to illuminate the field, round which they then parade in a sort of informal procession. It is extremely probable, though traces of it are no longer to be found, that at one time these niches contained altars dedicated to various saints, and that the scholars of Winchester, who at that time consisted only of sixty Foundation Scholars, were accustomed to offer their devotions to their favourite saint before making the perilous journey home for the vacation.

Eton, though not so old as Winchester, is of respectable antiquity, and it has one curious survival known as ' Threepenny.' It should be said that this custom only applies to Collegers or King's Scholars, who number seventy. The other Eton boys, to the number of 1,100 or so, are called Oppidans, because they formerly were town boys, i.e. from the neighbouring town. A very early Provost of Eton, one Bost, who died in 1504, left a sum of money to provide twopence a year for each Colleger, to be given to the fortunate donee on each February 27. As consideration for the money, the boy had to say a prayer for the soul of Bost. It is supposed that the twopence was intended to enable the Colleger to buy half a sheep, and colour is lent to this explanation by the fact that from the days of Henry VI to the middle of the nineteenth century Collegers were never fed on any other meat except mutton. Provost Lupton, who succeeded Provost Bost, thought twopence not quite enough, so he left another penny all round ; and to this day, on every February 27, each of the seventy Collegers receives a threepenny bit.

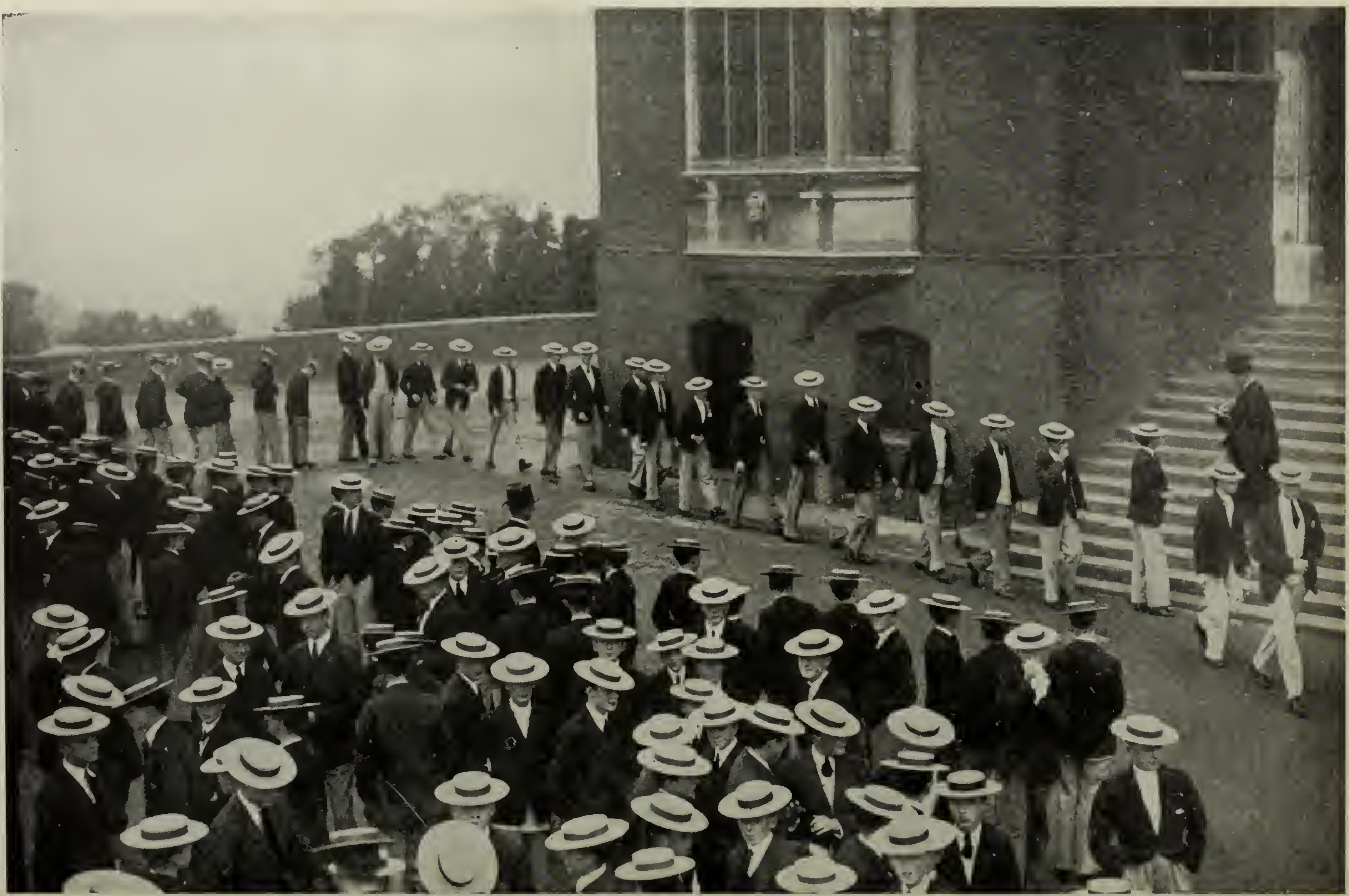
In all communities there is a tendency to create an aristocracy ; and although the English public school is in one sense very democratic, in that the boys govern themselves quite as much as they are governed by the masters, yet within the democracy there is an aristocracy, which not only exercises functions of government, but which takes care to assert for itself privileges of various kinds. An instance of this is found at Marlborough, where prefects, members of the first and second cricket XI's, of the first XV, or the Fourty (second XV), or Sixty (third XV) ; and a few others of athletic distinction are called ' Bloods.' Nobody but a Blood is allowed to wear grey flannel



Topical Press Agency

CHRIST'S HOSPITAL'S UNIQUE DISTINCTION: THE BLUECOAT UNIFORM

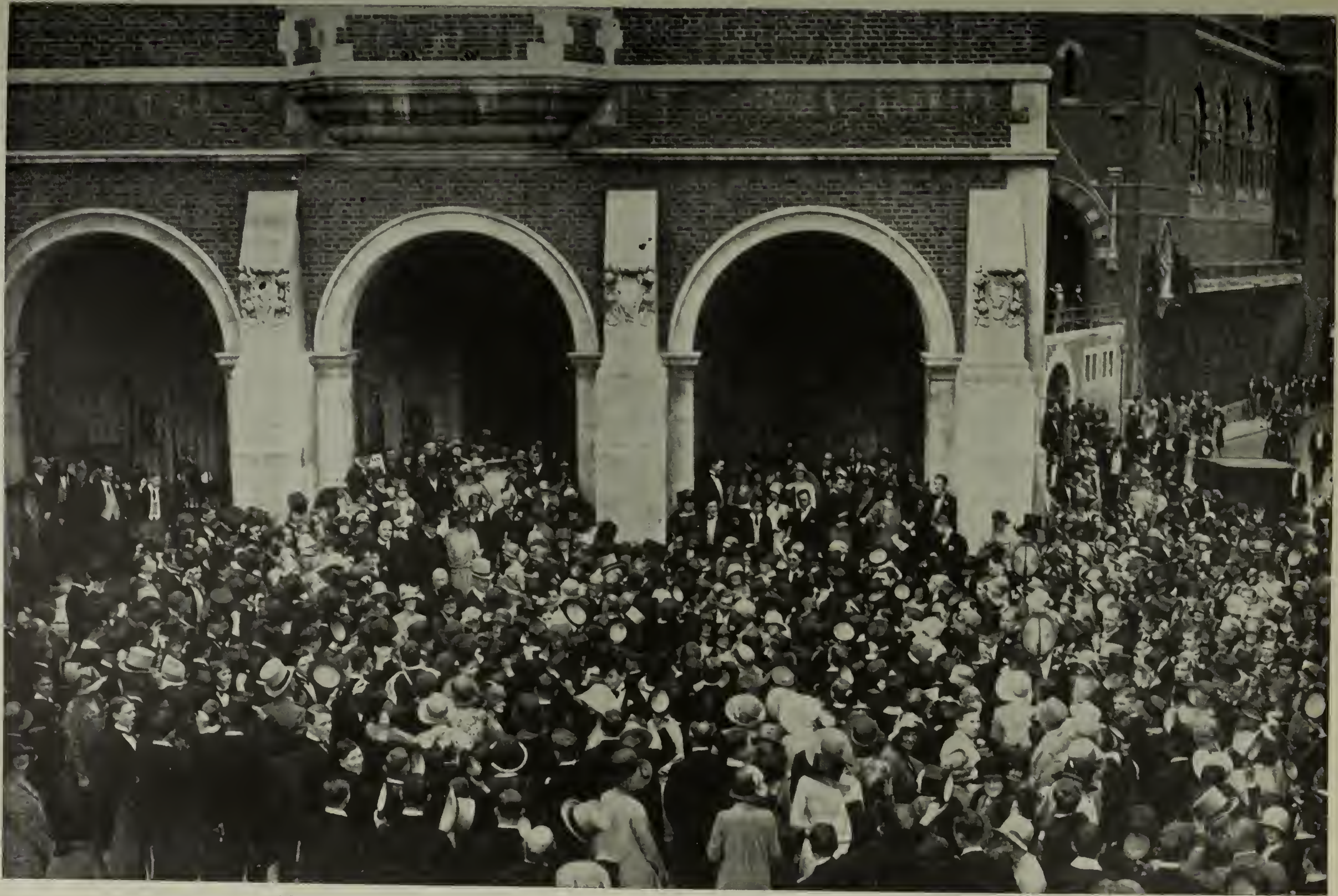
Save that a hat has been discarded the Bluecoat boys' uniform is exactly as prescribed by a statute of 1553. It comprises a long blue coat with pleated skirt reaching to the ankle, moleskin breeches buttoned at the knee, yellow worsted stockings and square-toed shoes. A leather belt encircles the waist, and under this the boys tuck up the skirts of their coats when at play. The dress, once a familiar sight in London, is seldom seen there now except on S. Matthew's day, when the boys come up from Horsham to attend service at Christ Church, Newgate.



Central Press

CALLING BILL ON FOUNDER'S DAY AT HARROW ON THE HILL

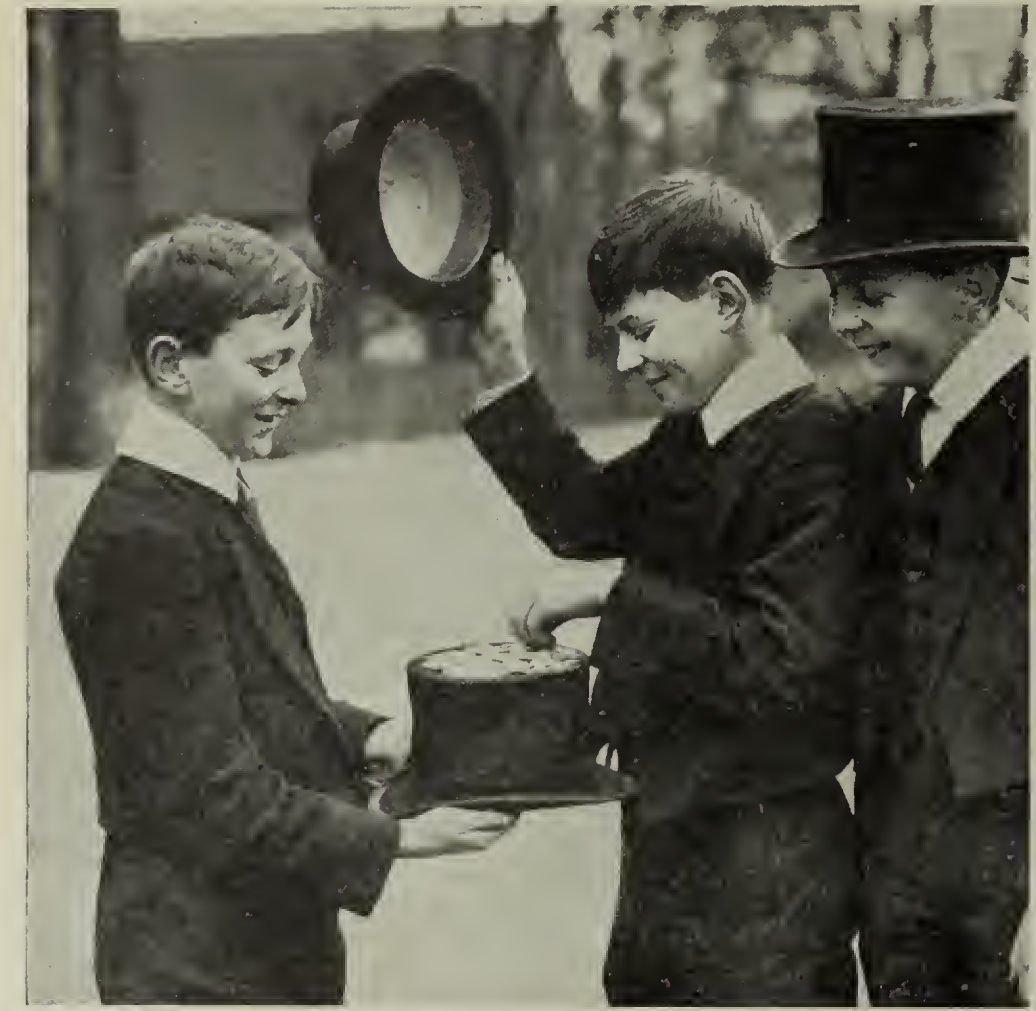
John Lyon was granted a charter for a school in 1571, and in 1611 it was opened at Harrow, in Middlesex, originally as a school for the poor children there. As time passed the property left by Lyon increased enormously in value and the status of the school rose steadily, until towards the end of the eighteenth century Harrow had become a leading public school, the chief rival of Eton and Winchester. The memory of the philanthropic yeoman John Lyon is honoured on Founder's Day, in October, when Old Harrovians gather from all parts of the world. The photograph shows the ceremony known as Calling Bill, with the boys filing past the master to answer to their names as he calls the roll.



Central Press

SPEECH DAY AT HARROW SCHOOL: GREETING DISTINGUISHED OLD HARROVIANS

Speech Day is the second of Harrow's two great annual ceremonial occasions. It falls in the summer term, and, like Founder's Day, draws Old Harrovians from all parts of the world, the more distinguished among them being received with an uproarious welcome from the assembled boys, who now number about six hundred. Speeches in the handsome modern Speech Room and the performance of a Greek or Latin play are among the events provided for their entertainment. In the photograph in the opposite page the salient feature is the distinctive Harrow straw hat. This photograph emphasises the importance of Speech Day at Harrow as a Society function comparable with Eton's Speech Day on the fourth of June.



Keystone

THREEPENNY DAY: ONE OF ETON'S OLDEST CUSTOMS

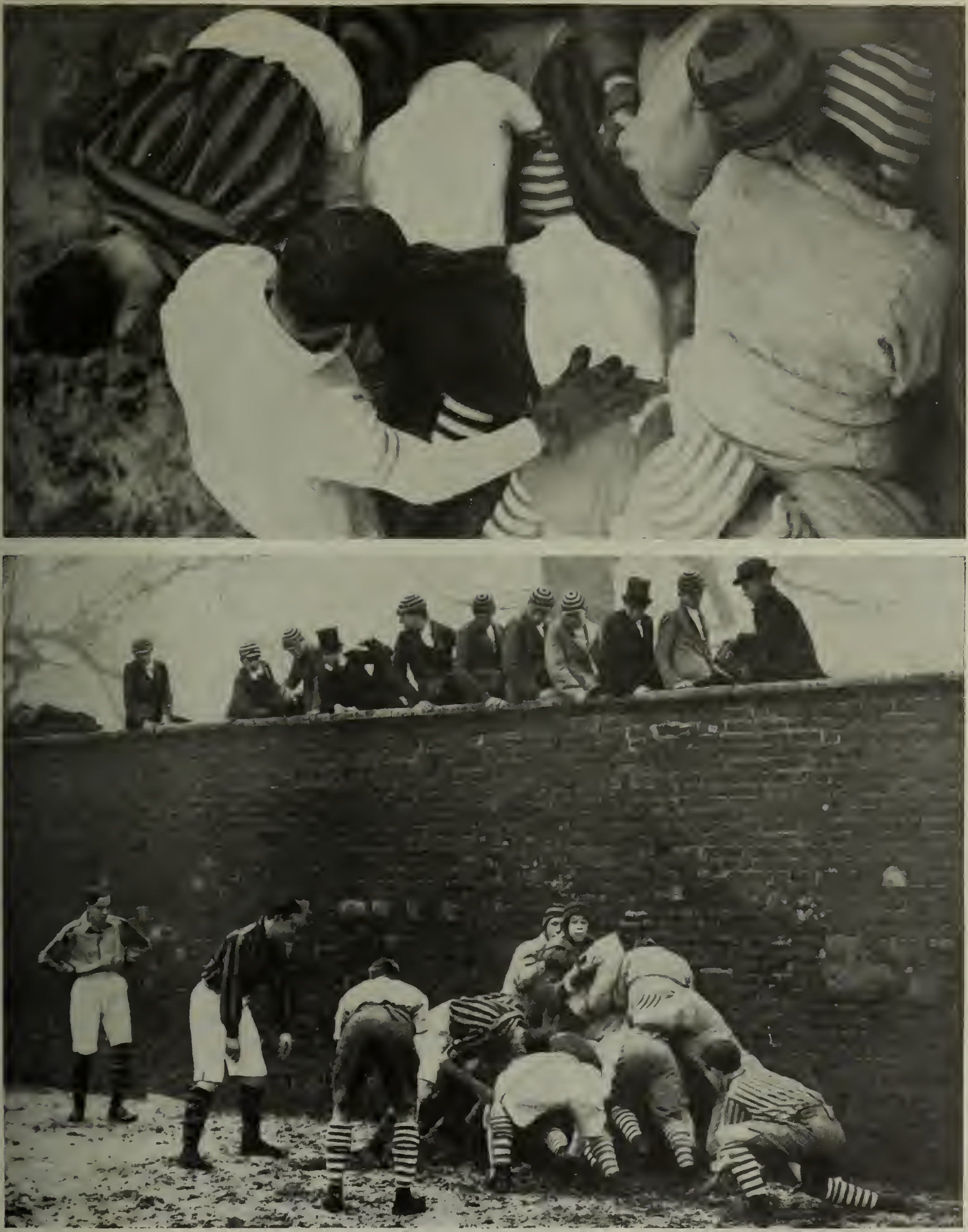
Provost Bost, dying in 1504, left a sum of money sufficient to provide twopence a year for each of the seventy King's Scholars on the foundation of Eton College. His successor, Provost Lupton, raised the sum to threepence, and every year, on February 27, the Collegers attend in College Hall, where each of them picks up a threepenny bit from the top of a silk hat.

trousers or to go about bareheaded. At Harrow the odd custom prevails that no boy except a Fez is allowed to play football in brown boots. A Fez is one who has his House colours at football and wears a very small fez perched on the back of his head. The ordinary hat at Harrow is a stiff straw hat, very low in the crown (it has to be kept on by the wearing of a piece of elastic) and very wide in the brim. At one time Harrovians developed the fashion of wearing hats with highly exaggerated brims, which became ridiculous, so a regulation was promulgated cutting them down to the present uniform width. At Harrow, winged collars must be worn by juniors only; while at Westminster and Eton only certain seniors may wear them. All Etonians unbutton the bottom button of the waistcoat, but only senior Harrovians. The origin of this custom has been entirely lost. Eton goes so far in the matter of distinctive dress as to prohibit the wearing of white flannels by any except members of the first XI. All other cricketers wear light grey flannels.

The only school that has retained its original costume is Christ's Hospital. This costume consists of elastic-sided, square-toed, thick-soled shoes, yellow worsted stockings, a sort of moleskin breeches buttoned at the knee, a long blue coat with pleated skirt reaching to the ankles, and bands, worn not like a barrister's, but one on top of the other. A Bluecoat boy wears no collar. This dress, which was prescribed by an original statute of the school about 1553, originally included a hat, but this has been discarded for about two centuries, and the boys go bareheaded. Round the waist of the coat a leather girdle is worn, and under this the boy tucks up the skirts of his coat when he is playing. Similar costumes were worn at many charity schools until the middle of last century.

There is at Harrow an athletic aristocracy called the Philathletic Club, composed of the leading sportsmen of the school; while Eton rejoices in a peculiar institution known as 'Pop,' which plays a great part in the government of the school. In 1811 a boy named Townshend collected about nineteen other senior boys and founded the Eton Society, which used to meet at Mother Hatton's Sock (Tuck) Shop every week for debate. The Latin for eating-house is 'popina,' hence the society became known as 'Pop.' It has always been a most exclusive institution. The Captain of the School, the Captains of the Oppidans, of Cricket and of the Boats, and the Keeper of the Field belong to it ex officio, but the rest of the society are co-opted, and it is to an Etonian a much greater honour to be elected to Pop than to be made a duke. This self-chosen body of about thirty boys has for a hundred years almost ruled Eton, and its members arrogate to themselves certain privileges and distinctions.

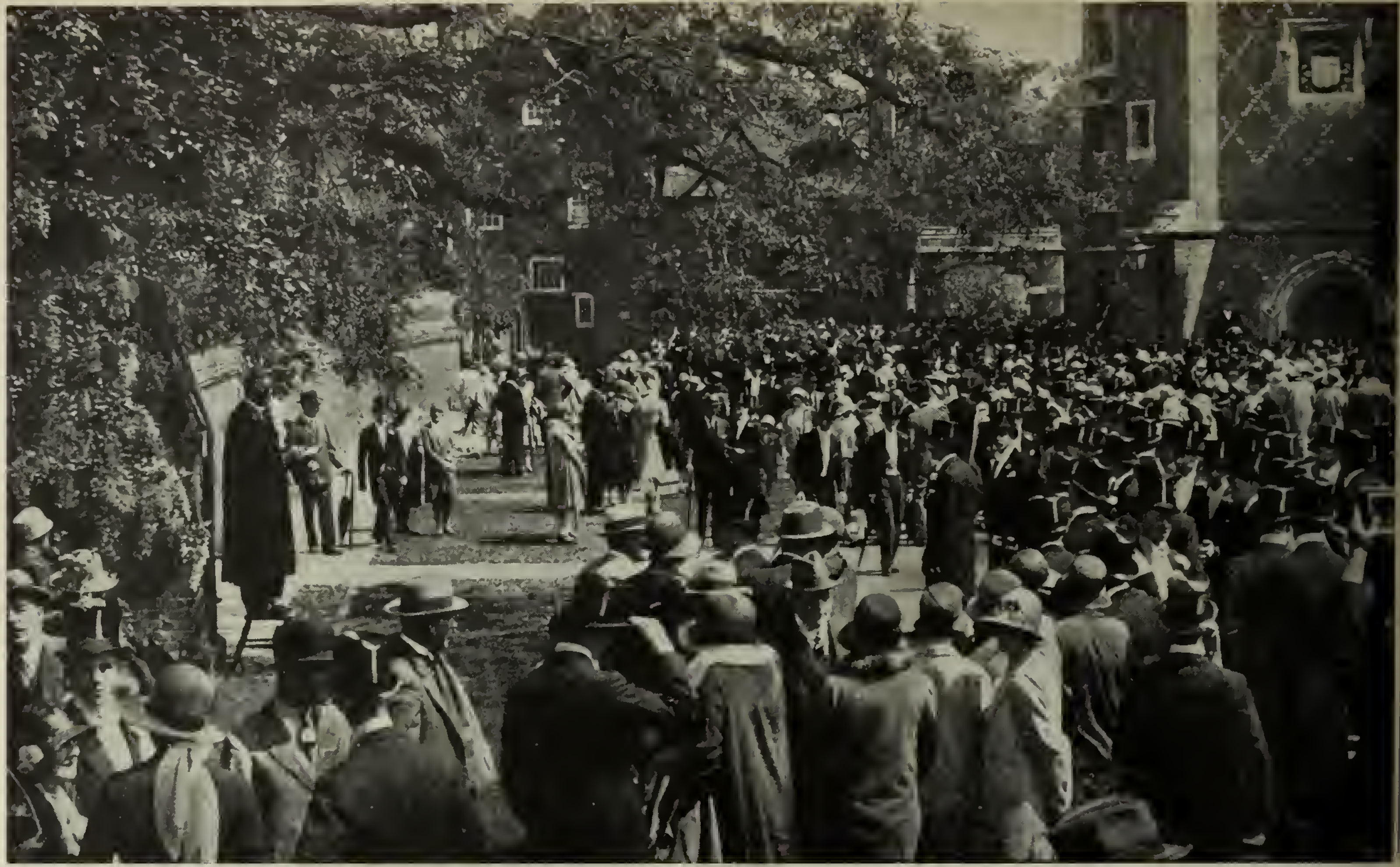
ETON was founded by King Henry VI under the shadow of his castle, and has always enjoyed the smiles of royalty; and the great day of the Eton year is a Royal birthday—not that of the founder, but of George III, which falls on June 4. This is always kept as Speech Day. Until 1844 parents and guests driving down from London to the celebrations used to be waylaid on Salt Hill, just before arriving at the school, and there the waylayer used to demand 'salt,' in other words alms, for the collection of which they presented silken bags. In this way they gathered substantial sums of money, to be given to the Head Colleger or Captain of the School to defray his expenses at the University. There is still,



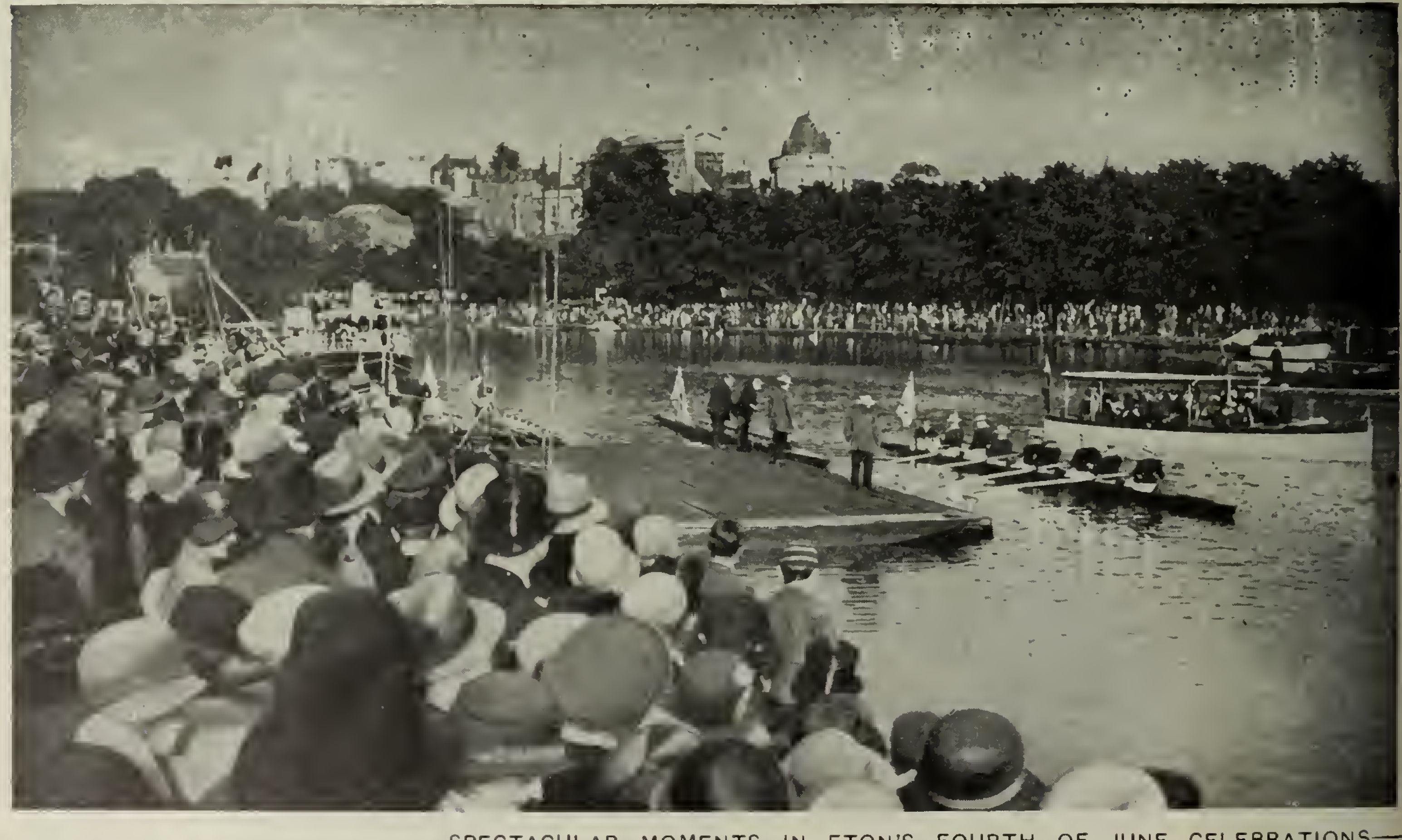
Central Press

ROUGH PLAY IN THE ETON WALL GAME ON S. ANDREW'S DAY

Several schools, notably Eton, Harrow and Rugby, have their own peculiar game of football, but the most completely original variant, unlike any game of football seen elsewhere, is the Wall Game played between Collegers and Oppidans at Eton on S. Andrew's Day. The teams, eleven a side, line up at the centre point of a wall along the top of which small boys sit. The game starts with a scrimmage, and, as explained in the text, the players try to push the ball behind a chalk mark at either end. The game is one fierce maul from beginning to end.



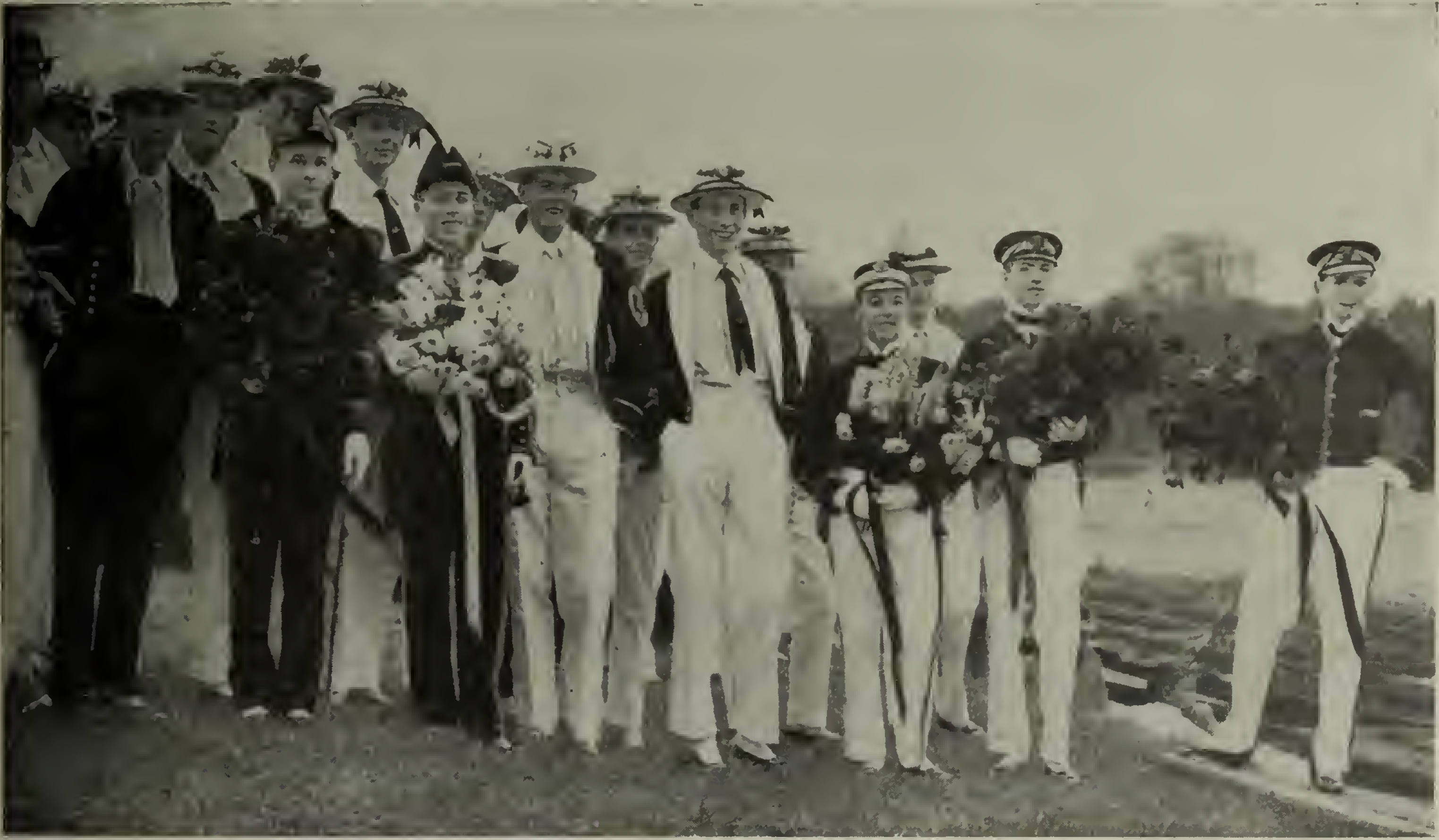
Calling absence is the first item on the agenda list on Speech Day at Eton. The roll is called in Weston's Yard by masters attired in cap and gown, the boys answering to their names by raising their hats. At this assembly the curious have opportunity to observe some of Eton's peculiar ordinances concerning dress, such as the general turning up of the trousers and leaving the bottom button of the waistcoat unfastened.



SPECTACULAR MOMENTS IN ETON'S FOURTH OF JUNE CELEBRATIONS—

The culminating moment in the Fourth of June festivities is the Procession of the Boats, here seen moving off for their first course up stream. Ten boats are engaged in the procession, one—named Monarch—manned by a crew of ten, the others by eight oarsmen. Four courses in all are rowed by the boats, the termination of the final one down stream being timed to coincide with the display of fireworks on the river bank. On a fine evening the scene, with Windsor Castle dominating the background, is indescribably beautiful.

Speeches follow the calling of absence, and then, with the termination of the more strictly academic part of the proceedings, relatives and friends are free to enjoy what is by common consent a social and fashionable function of the first importance. Cricket provides old 'dry bobs' with material for pleasant reminiscence; old 'wet bobs' take personal interest in the impending procession of the boats.



Sport and General Press

—FROM 'ABSENCE' TO THE RIVER PAGEANT THAT ENDS A GLORIOUS DAY

An especially picturesque appearance is given to the Procession of Boats by the fact that all the crews are dressed like sailors of the time of George III, whose birthday is observed at Eton as Speech Day. The coxswain of each of the ten boats is attired as an Admiral of the Fleet, and the details of the other costumes are correct in every particular except that the socks worn are of pink silk; while a further non-nautical touch is supplied by the flowers carried as bouquets and worn as posies.

L.N.A.

OLD-FASHIONED CUSTOMS OF A MODERN SCHOOL

Although only founded about 1853, Hurstpierpoint College has established some picturesque customs. One is the annual bringing in of the boar's head with choir and torch-bearers to the Great Hall, where the boys of the Upper School participate in the feast. Another custom, known as Lowe's Dole, is observed on Ascension Day, when the choir sing a Latin hymn on the top of Walstonbury Beacon, being rewarded with half a crown apiece.

however, left one very picturesque event on the Fourth of June called the Procession of the Boats. There are ten boats altogether, one of them, called Monarch, manned by a crew of ten, and the others by eight oarsmen. The crews are all dressed in the costumes of sailors of the time of George III, except that their socks are of pink silk. The coxswain of each boat is attired as an Admiral of the Fleet, complete with cocked hat. The boats, in order of seniority, row up and down and up the river again, and finally down once more, timing their arrival to coincide with a display of fireworks which is taking place on the bank. This magnificent display was originally given about 150 years ago, to please George III on his birthday ; and has been continued ever since until it has become almost a part of the Eton religion.

Another annual event at Eton is the Wall Game between Collegers and Oppidans, played from immemorial antiquity every St. Andrew's Day. There are 11 a side and the game is unlike any game of football seen elsewhere. The players line up at the middle point of a wall upon the whole length of which small boys sit. At a certain distance on each side of the centre is a chalk mark, called at one end Good Calx and at the other Bad Calx (chalk). The game starts with a bully, or scrummage, and the players endeavour to push the ball behind the opponents' calx and there touch it on the wall with the hand. If this be done, the attacking side is allowed a shy at goal, which is at one end the door of a garden and at the other a marked space on a large elm. The game is one fierce maul from beginning to end, and is generally decided on a majority of shies obtained, for a goal is scored with such rarity that it is equal to 10 shies.

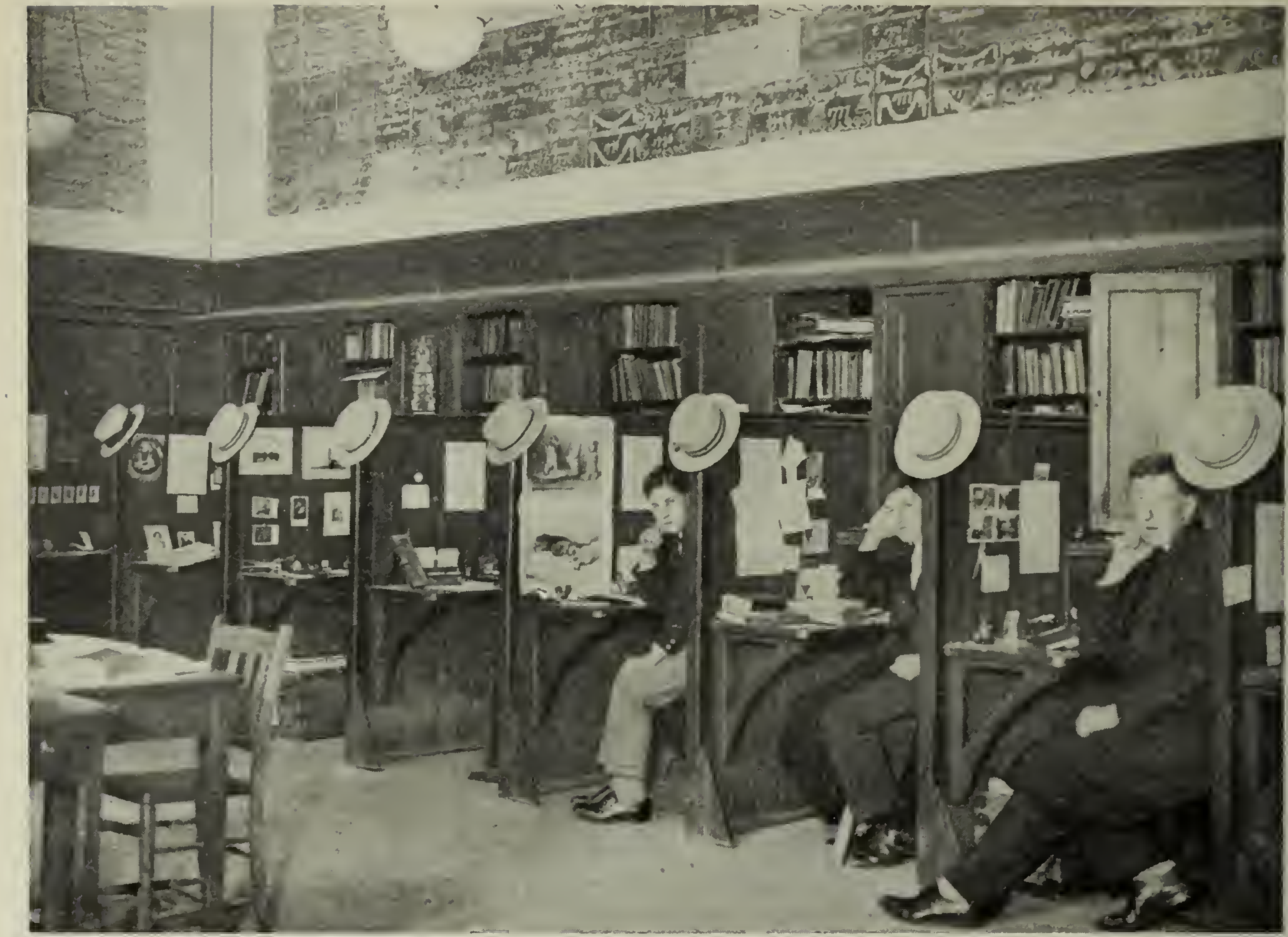
Founder's Day at Harrow, in honour of John Lyon, the Harrow yeoman who founded the school, is held every October. The occasion is one for meeting old Harrovians. Speech Day at Harrow is in the Summer Term and is the occasion of speeches in the school and a Latin or Greek play, a custom at least 200 years old.

Fagging customs vary somewhat in schools, though the more strenuous of these are declining. At Rugby

Keystone

'HILLS': WINCHESTER 'MEN' UPWARD BOUND FOR DOMUM CROSS

S. Katherine's Hill rises 500 feet above the water meads at Winchester, and in the early days of William of Wykeham's foundation was the scholars' only playground. Out of the turf, legend says, a homesick lad left alone at school during the holidays carved a cross, and this is still religiously kept renewed by Wykehamists with chalk taken from the chalk pit on the hill top and laid upon the cross. Twice a year now all the boys climb the hill; a short service is held at the top, followed by roll call; and so back to school.



Central Press

ETIQUETTE OF THE HAT IN ENGLAND'S OLDEST PUBLIC SCHOOL

The room in which the 'collegers,' or scholars, of Winchester College do their lessons is called Seventh Chamber. The little cubicles (known as 'toyes') arranged along the walls of Seventh Chamber serve most of the purposes that studies do in other schools. Winchester College, founded in 1382, is the oldest of the great public schools, and many of the quaint customs that are observed there date back several centuries. Among them is the unwritten rule concerning the 'collegers'' hats. These must be hung up on the partitions of the 'toyes.'

a person entitled to the services of a fag puts his head out of his study door and shouts 'Fag!' whereupon all the fags in the building run to the place, and the last one is taken. Marlborough has a similar institution. At Shrewsbury the master shouts 'Doul!' and selects any one of those who run to the call. At Eton a Colleger shouts 'Here!' if he wants a fag, while an Oppidan calls 'Boy!' Fags are in some schools the small boys of the lowest forms, and in others only boys in their first year, and the duties of the fag are to fetch and carry for his master, to make his toast, clean his boots, and generally to make himself useful.

To conclude with a school custom the most singular of all—the Westminster Pancake Grease. Annually, on Shrove Tuesday, the whole school assembles in the great hall, with a number of privileged spectators, at about midday. A row of boys, clad in their oldest rags, may be seen standing almost underneath a beam which separates the upper from the lower school, and at the right moment enters the school cook, bearing a frying-pan which contains a pancake. The ragged champions, each of whom has been selected by his own form as its most redoubtable gladiator, brace themselves up for a rush. The cook tosses the pancake over the bar, and as it begins to descend the champions rush forward and hurl themselves upon it as soon as it touches the floor. For a period of two minutes there is a maul, compared with which the fiercest battle between two sets of Welsh football players is mere child's play (see illustration in page 22).

At the end of the two minutes a whistle is blown, the combatants unravel themselves, and each one who has secured a piece of the pancake exhibits it, and he who has the largest piece is entitled to receive one guinea from the Dean of Westminster. The origin of this custom, which has proceeded certainly for 200 years at least, dates from the time when a certain humorous Dean of Westminster offered a guinea as a prize for the boy who should secure the largest piece of a pancake tossed in the air by the cook. At first the whole school used to scramble, but now only a chosen few take part in the 'grease,' as it is called.

MIDSUMMER BELIEFS AND PRACTICES

THE summer solstice has been celebrated from time immemorial, and, as with other widespread seasonal customs, many of the Midsummer observances now associated with S. John are ultimately of pagan origin. Further aspects of love-divination and magic directed against evil, which figure so largely in Midsummer customs, are treated in the chapters on magic in Love and War and Outwitting the Forces of Evil.

THERE are throughout the country certain hills and groups of megaliths where little companies of people assemble to watch the sun rising on the longest day of the year. Rural folk explain the custom as one supposed to be productive of good luck, especially in the form of good health. In these motoring days, however, the increasing numbers of people who assemble at the famous Stonehenge circle are moved mainly by feelings of curiosity, for at the summer solstice, when the apparent movement of the sun towards the north reaches its farthest limit, the ‘ avenue ’ points approximately to the spot on the horizon where the sun appears. Those who stand at the ‘ altar ’ experience a thrill of wonder when they see its rays striking the outlying stone known as the ‘ Friar’s Heel.’ Evidently, to the ancient builders, Stonehenge was a ‘ clock of the seasons.’ Its ‘ observation line,’ at the summer solstice, apparently gave indication that the time for observing an important annual festival was at hand.

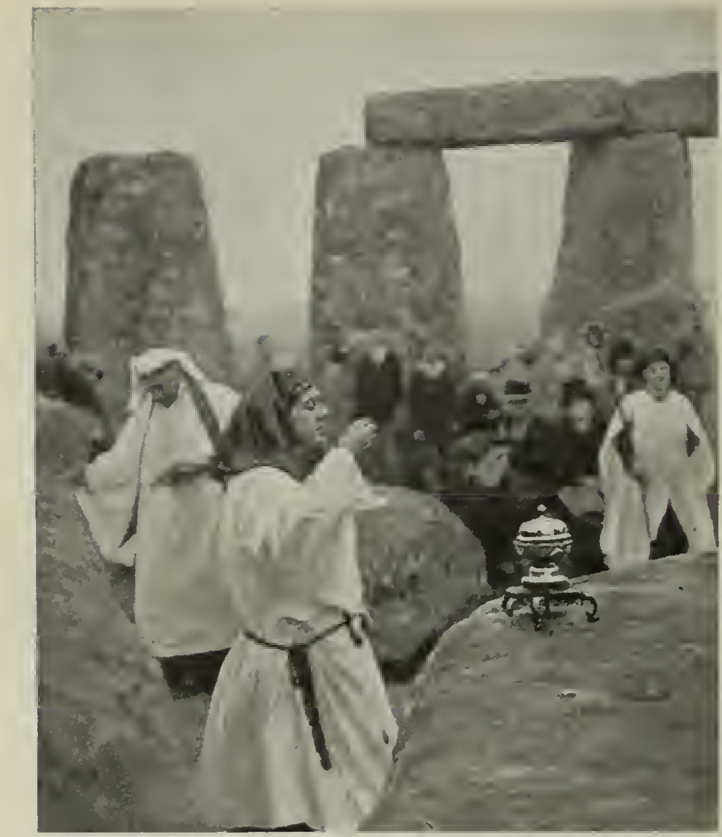
Midsummer day falls a few days later, on June 24, when the sun appears to be definitely in retreat. The pagan celebrations connected with it were formerly so deep-rooted and widespread that the early Church found it necessary to impart to them a Christian significance. Midsummer day consequently became known as S. John the Baptist’s day—his birthday—and as the birth of Christ had taken place at the winter solstice, when the days begin to lengthen, a new emphasis was imparted to the text : ‘ He (Christ) must increase and I must decrease.’ Thus Christ’s precursor is found ‘ bearing witness to the light ’ (John i, 7).

In conservative Brittany Midsummer or S. John’s eve customs are still widely observed. The peasants assemble on an eminence, or at cross-roads, or on an open green space near a church consecrated to S. John, carrying faggots, logs and bundles of gorse, which are heaped up to make bonfires. The opening proceedings are of solemn character and conducted with much decorum. When vespers are over bonfires are lit with ceremony, either by a priest or some old man, and, as the flames leap up, heads are bared, prayers are repeated and appropriate hymns sung. The worshippers then march solemnly by the right three times round each fire. Thereafter there is much merrymaking. Lively airs are struck up by the musicians and dancing begins. Lads and girls dart to and fro amidst the smoke and, as the fires die down, leap over the embers. The more daring make attempts to pass through the flames. If anyone should get burned, or should stumble and fall amidst the embers, he or she is hooted and expected to retire from the company. In some parts of Brittany domesticated animals are driven through the bonfire smoke and over the smouldering embers in the belief that they will thus secure protection against evil eye, witchcraft and disease. Charred sticks and charcoal taken from the bonfires are used to purify wells and to provide charms to protect houses against ill luck in its various forms. There is thus a curious mixture of pagan and Christian practices.

F. Caird Inglis

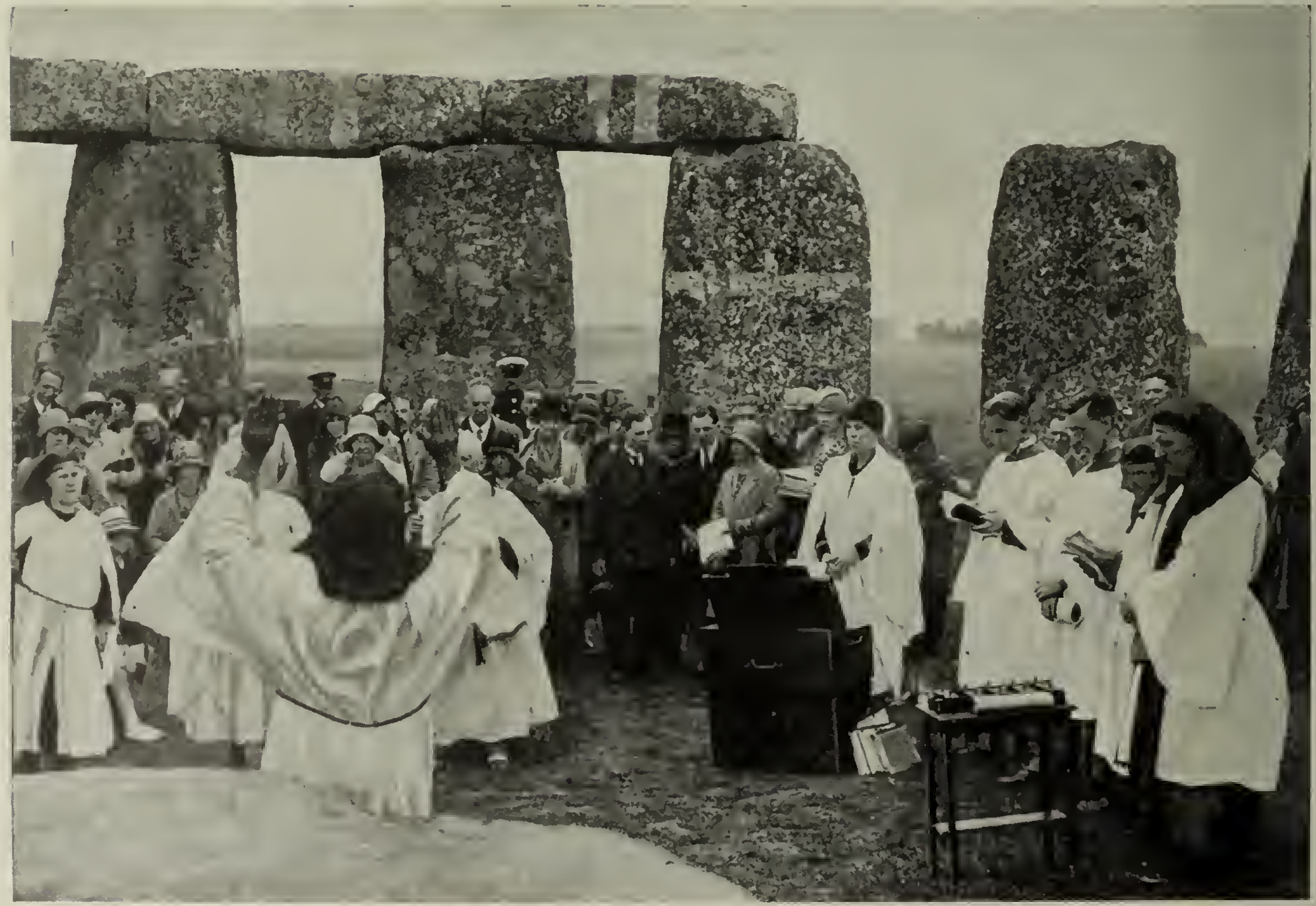
MIDSUMMER FIRE AT THE CALTON BRAE, EDINBURGH

In Scotland Midsummer fires are rare. One of the most notable instances of the custom survives in the parish of Durris, Kincardineshire, where a bonfire is still kindled annually on Midsummer Day on the hill of Cairnshee. The Tarbolton fire is lit on the first Monday after June 11. In Edinburgh the date for lighting Midsummer fires has been changed to Victoria Day.



Country folk in Provence still light Midsummer fires, the fuel for which is collected by children who beg from door to door. Householders, as a rule, consider it is lucky to give, and do so freely. Although the Midsummer celebration is nowadays mainly an affair of youngsters, who dance around and leap through the flames as do the Bretons, the priest, mayor and aldermen were formerly wont to head the procession to the bonfire and take part in the march around it. Country people in the Poitou area likewise have their Midsummer fires. The belief is not yet extinct that the drifting smoke, in some mysterious way, is good for the crops. In the Vosges, Midsummer bonfires may still be seen blazing on the hills. The merrymakers throw garlands of flowers through the flames, and some keep up the old custom of marching round their fields with lighted torches. Boys twist straw round old wheels and, setting them on fire, let them roll down inclines. Similar customs still linger in Picardy and Normandy. Until about the middle of last century all France blazed with bonfires on Midsummer eve.

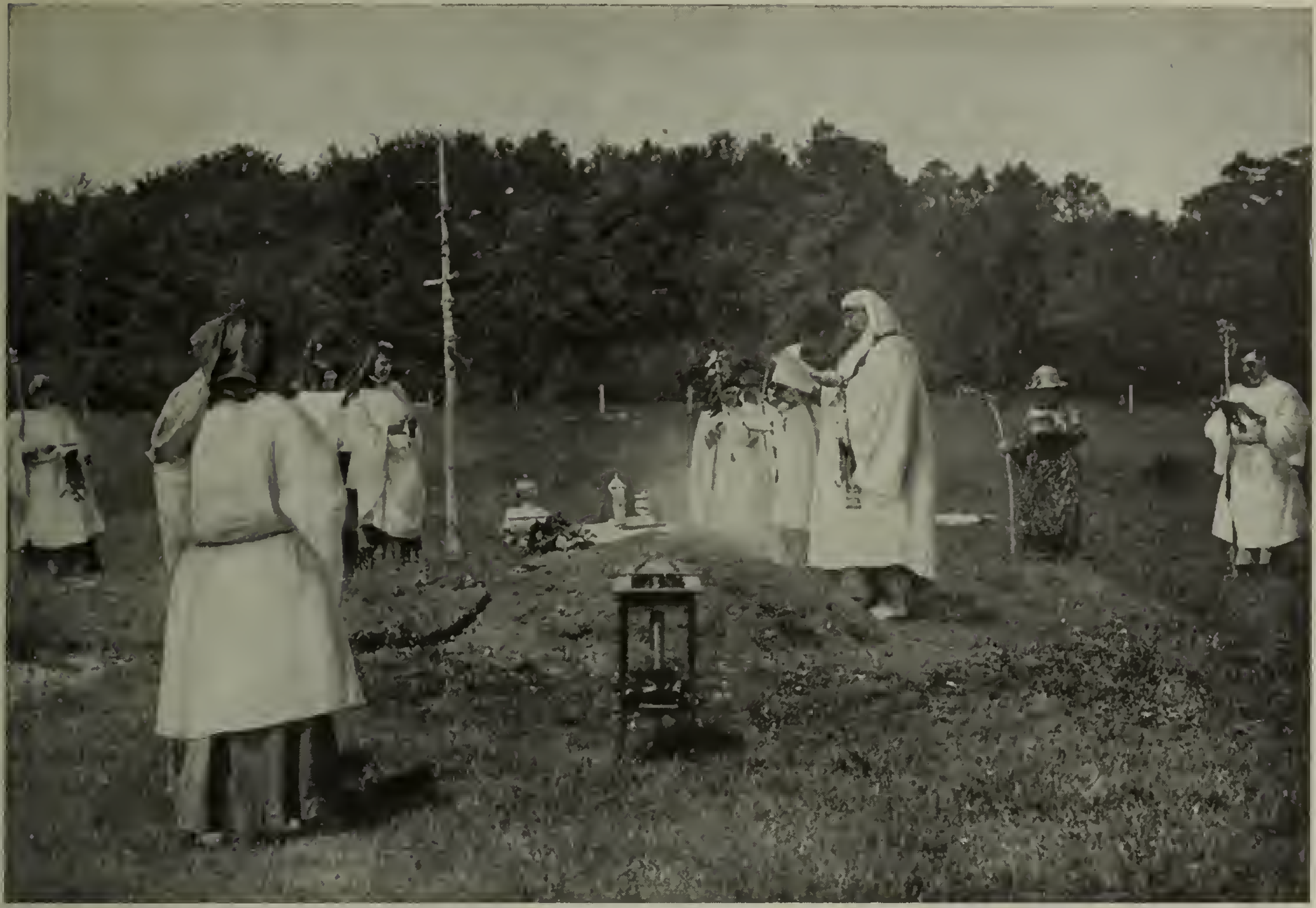
A remarkable survival in Britain of the ancient Midsummer bonfire custom is found in the north-eastern Scottish county of Kincardine. Each year



George Long

DRUID SERVICE AT STONEHENGE AT THE SUMMER SOLSTICE

Midsummer morning, according to old tradition, was the occasion of a great sun-worship festival at Stonehenge, and it has long been the custom for people to watch the sun rise over the famous stone monument on the morning of June 21. For many years, too, the religious body known as the Druid Church of the Universal Bond has held a summer solstice service here, originally on June 21, but latterly on the day following, to avoid the crowds. Their rites closely resemble those of the Christian Church, the sacrament (top) consisting of bread and wine.



Photopress

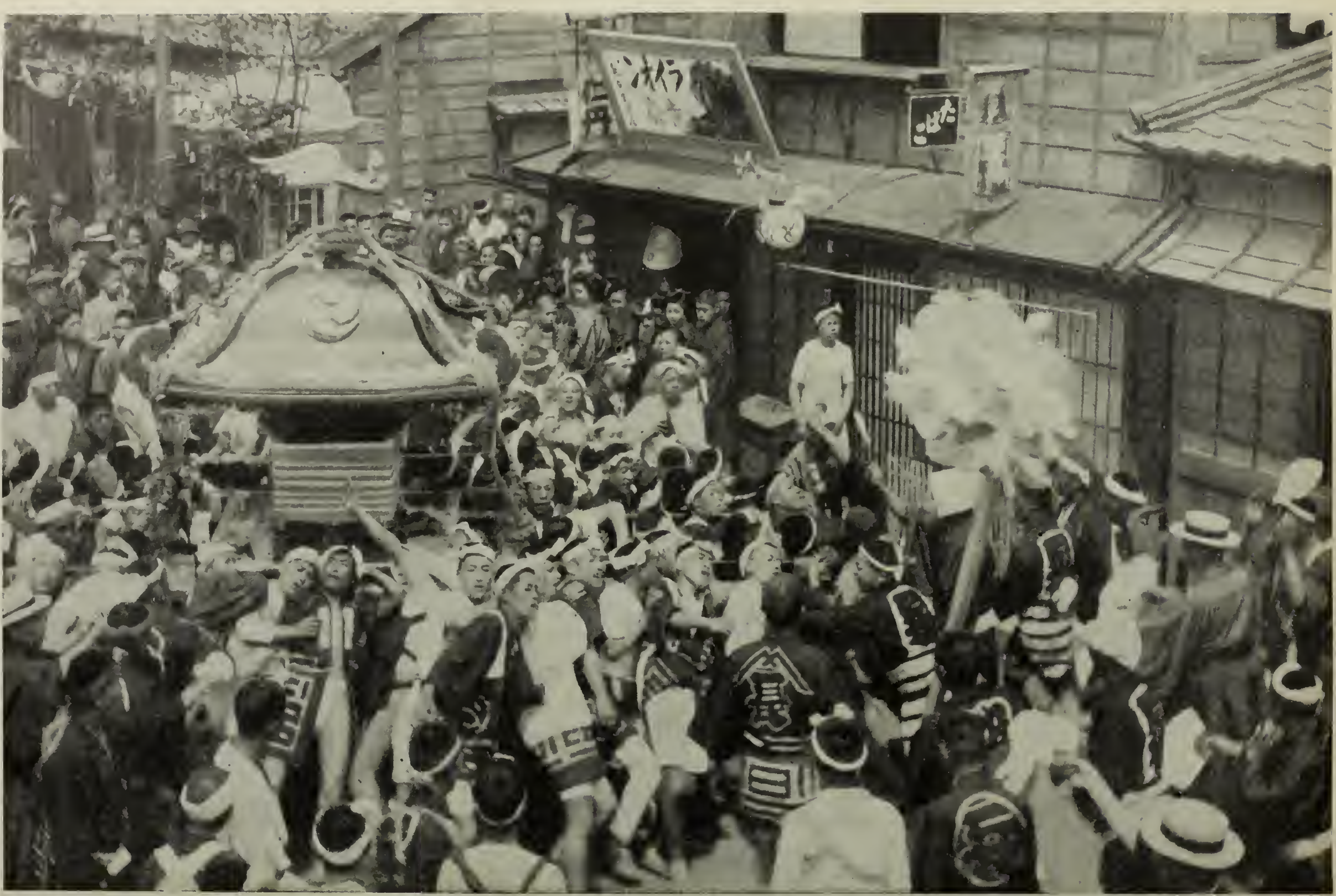
ANCIENT RITES OF MIDSUMMER PERFORMED BY THE DRUIDS OF TODAY

The service held every year by the Druid Universal Brotherhood at Stonehenge at the summer solstice is a very picturesque and moving ceremony. The Druids who officiate at the rite are attired in purple and flowing white surplices, and all wear scarlet hoods except the Chief Druid, whose hood is white. The sacramental wine is contained in a magnificent ewer, from which it is poured into small glasses for the Brethren and for the Chief Druid into a silver cup. Bells are sounded at intervals and incense is burnt.

on the evening of June 24 a bonfire is lit upon the hill of Cairnshee ('hill of the fairies') in the parish of Durris. Alexander Hogg, a native of the parish, who died about 1790, bequeathed a sum of money for the maintenance of the bonfire custom on Cairnshee, because as a boy he had herded cattle in the neighbourhood and taken part in the Midsummer ceremonies. According to the terms of the trust, the sum of ten shillings is paid to the local herdsmen, and money is also provided to procure for the merry-makers bread, cheese and ale. It is provided in this Hogg trust that the bonfire must be lit as the sun sinks below the horizon. As the hill is the highest in the district, the bonfire is seen far afield.

In Edinburgh the Midsummer fire custom has been transferred to the evening of Victoria day, and the authorities permit of bonfires being lit in various streets. As in France, the old custom of collecting the fuel is still observed; for some days before bonfire evening Edinburgh youngsters beg for wood, etc., from door to door, and the supply is always sufficiently abundant. Until about the beginning of the seventeenth century London had similarly its street bonfires 'on the Vigil of S. John the Baptist, commonly called Midsummer Eve.' Indeed, all over England Midsummer bonfires were exceedingly common, and the ceremonial customs associated with them survived in not a few areas well into the nineteenth century. Nowadays the bonfires are prepared and lit in some rural districts by boys, who, however, run the risk of being charged with 'malicious mischief.' The Penzance custom of erecting bonfires and burning tar-barrels in the streets is now only a memory. In Wales the rolling of fiery wheels down inclines, a magical custom perhaps intended to stimulate the retreat of the sun, as well as the lighting of bonfires round which people danced and leaped, were formerly common. S. John's day is still remembered in County Leitrim, Ireland, as 'Bonfire day,' and one may still see Midsummer fires on the hills. Nor have the young folk of Kerry forgotten the immemorial custom. Girls who succeed in leaping over smouldering bonfires backward and forward three times are supposed to be assured of a speedy marriage and much good luck. Cattle driven through the smoke and over the ashes are supposed to prosper by securing protection against various ills. These inherited ideas are, however, nowadays not too seriously entertained.

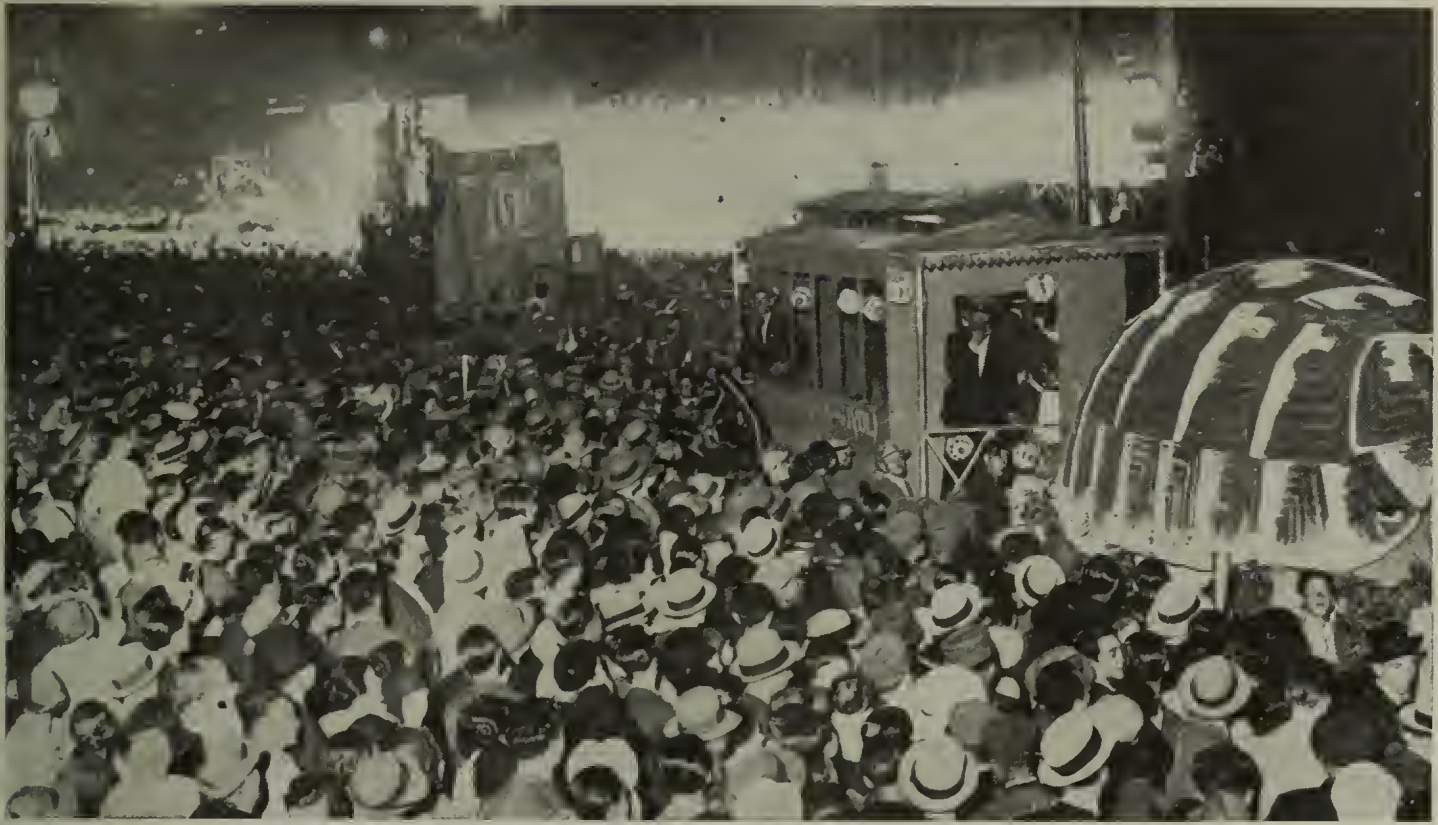
Throughout Spain, the Scandinavian countries and in Germany, Midsummer fires were formerly lit



E.N.A

MIDSUMMER FESTIVAL IN JAPAN: PROCESSION IN HONOUR OF THE GOD OF WAR

Through the length and breadth of Japan festivals are held thrice yearly—in spring, summer and autumn—in honour of the god Hachiman. This deity, the god of war, is the deified form of the fifteenth Mikado, Ojen Tenno, son of the warlike empress Jingo, conqueror of Korea. At festival time the image of the god is brought before the public eye. It is taken from its temple resting-place, placed in the shrine, and carried through the streets amid a tumultuous throng of worshippers. All the shops are closed for the occasion, except those in which food and drink are sold. Very often a miniature representation of the god is borne in procession by the children of the town at the same time.



E.N.A.

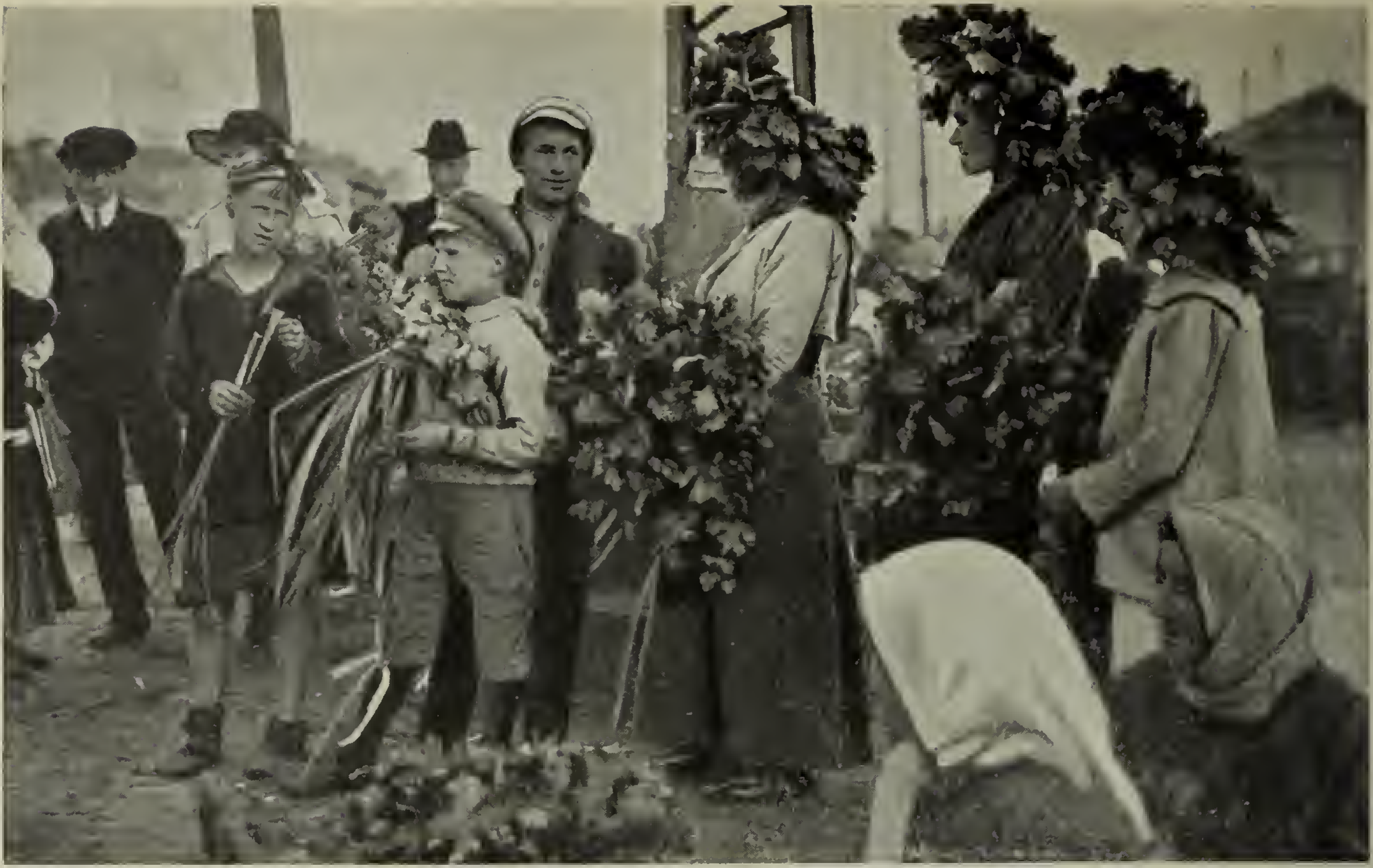
PROCESSION OF THE CARS IN ROME ON THE FESTIVAL OF S. JOHN

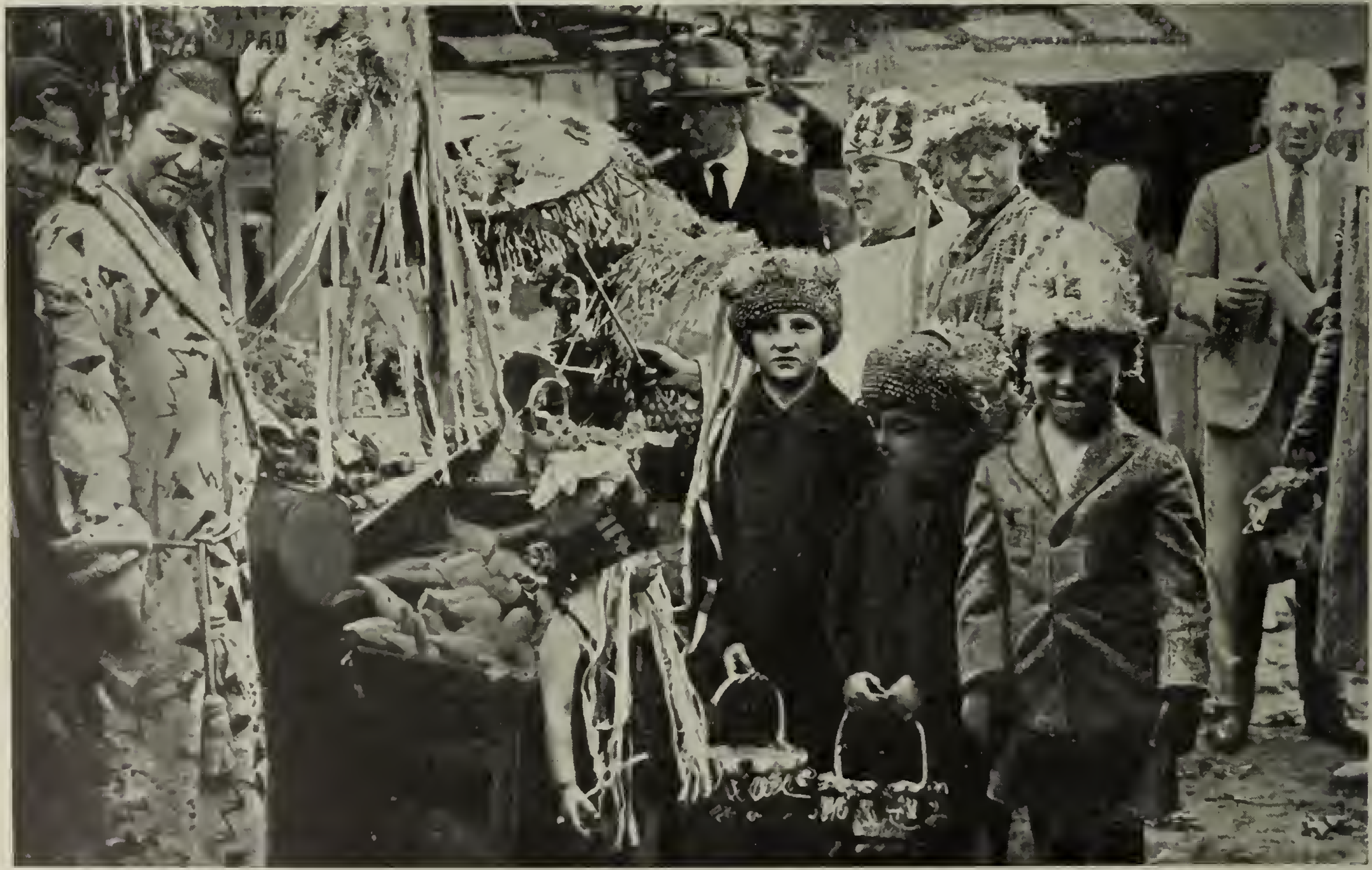
To safeguard the fertility of the soil, the ancient Druids at their quinquennial festivals were accustomed to burn great wicker images filled with live men and animals. Similar festivals on a smaller scale were observed annually, and from these are perhaps descended the yearly Midsummer fire festivals and processions, in which artificial giants figure, that still linger in some parts of Europe. The cars here seen moving through the streets of Rome during the fête of San Giovanni—the giant tortoise, the old-fashioned omnibus, the pasteboard tower—all convey the fantastic spirit of rejoicing so long associated with Midsummer

with unfailing regularity, and the custom still lingers here and there. Greek and Macedonian peasants continue to perpetuate the fire ceremony. Of especial interest is the fact that the Midsummer bonfire custom prevails among the Moslems of Morocco and Algeria. The natives light their charm-fires on hills and at cross-roads and like European peoples dance, make merry and leap through the flames and smoke. The ashes of bonfires are credited with magical properties, as in Brittany. Animals are driven through the smoke because it ' makes them thrive.' The usual view is that the Moslems of North Africa, like the Christians of Europe, in performing Midsummer fire ceremonies perpetuate an old calendar festival which dates back to that remote period when agriculture was first introduced. Behind the widespread fire-lighting customs appear to lie ancestral fears that nature might fail to provide the necessary food supply unless the sun were magically stimulated and directed to proceed in its proper course.

Surviving customs, even in those areas where bonfires are no longer lit, reveal other curious and antique Midsummer folk-beliefs. One is that on S. John's eve it is possible to peer into the future and ascertain something of one's destiny by performing some divination ceremony. Another is that at the summer solstice evil, as well as good, influences are let loose, and houses and individuals must be magically protected against them. Certain birds are supposed to behave in a certain manner. It is, for instance, unlucky to hear the voice of the cuckoo after June 24, because that fairy bird was anciently connected with the Otherworld, to which it migrated after the summer solstice.

LOVE divinations are still practised in rural areas on Midsummer eve, especially by young women. One custom is to bake a cake with ceremony and then break it into several portions. When these are given to the young women who are concerned about their future, silence is maintained by each of them. They go to bed, placing the portions of cake under their pillows. During the night the future husband is expected to appear in a dream. Another custom requires that a girl should walk backward into a garden and pluck a dewy moss-rose. She wears this flower on Midsummer day, and the young man who asks her to give it to him is sure to become her husband if she so desires. In some rural areas a request by a young man for a girl's Midsummer rose is still regarded as equivalent to a proposal of marriage. The refusal of the request for the rose is a plain hint that the suitor is rejected. Stalks of orpine are still known to villagers as the ' Midsummer men,' and are used in a divination ceremony. The stalks are put into a flower-vase and placed in a bedroom, and in the morning a girl takes note of them. If they lean towards one another her lover and she are sure to enjoy happiness after marriage ; if, however, the stalk representing the young man leans away from the other representing the girl

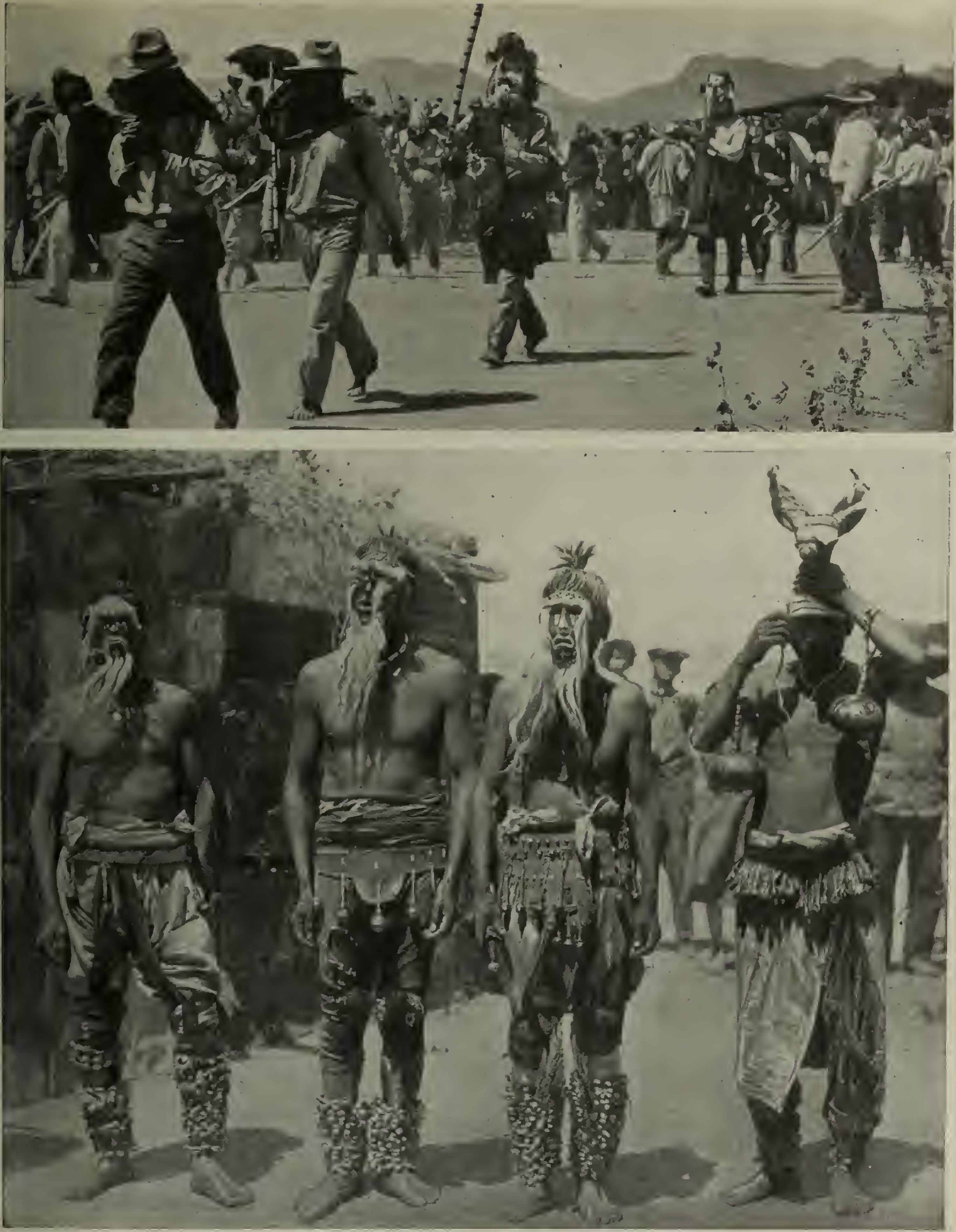




E.N.A.

LEAVES AND FLOWERS AND TOYS TO WELCOME MIDSUMMER IN LATVIA

S. John's Day (June 24) is the most joyful festival of the year in Latvia. The people deck themselves and their houses with foliage and flowers, strew boughs of fir about the rooms, and hold high carnival with dancing and singing. When night comes bonfires gleam on the hills. Farmers fix little barrels filled with wood or tar on poles and set them alight. The upper photograph shows peasants in the market square of Riga on the eve of S. John's Day, their heads adorned with oak leaves, selling garlands for the festival. Below is a stall for carnival toys.



STRANGE MASKED MIDSUMMER DANCE OF THE YAQUI INDIANS

The Yaqui, a warlike Indian tribe, formerly lived on both banks of the Yaqui River in the state of Sonora, Mexico, but the Mexican government deported many to distant states. They have ceremonial societies not unlike those of the Pueblo Indians, whose ritual dances are connected with the fertility of the crops. The upper photograph shows Yaqui dancers on their way to take part in the annual Midsummer festival while below are four arrayed for the dance; clearly a fertility rite. The masks are made of wood and the beards of horsehair.

it is evident he is fickle and unfaithful. S. John's wort is another plant still used for love divination. The custom is not yet extinct of sowing hemp-seed in the darkness, although it may nowadays be perpetuated mainly as an amusement. A girl who has sowed the seed is supposed, on glancing over her shoulder, to catch a glimpse of her future husband. The eager rural admirer on such an occasion sees to it that he is not far away.

A curious Midsummer eve custom, still practised in some rural areas, is to attempt the collection of fern-seed so as to acquire the power of finding treasure or prospering in business. A young man, holding a plate in his right hand, goes towards a fern in the darkness. He must not touch the plant, but by holding the plate below it attempt to catch the magical seed supposed to fall upon that magic night. There are old literary references to this belief in 'the wond'rous one-night-seeding fern.' One of Ben Jonson's characters says:

> I had
> No medicine sir, to go invisible,
> No fern-seed in my pocket.

Beaumont and Fletcher refer to 'the herb that gives invisibility,' while the sage Shakespeare ridicules the belief.

This custom of gathering, or attempting to gather, the seeds of fern on Midsummer eve is still known in parts of France, Germany and Austria, as well as in Italy and in Russia. It is only in Russia, however, that we hear of a belief about the fern-seeds causing an explosion like thunder in the middle of the night. In Bohemia they are supposed to sparkle like fire just before they fall. Elsewhere the belief is that the invisible elves await their falling and immediately carry them away.

Another old custom, still observed, is to sit up late on Midsummer eve. Rural Midsummer eve parties are still fairly common, and in some areas there are 'watch-night services.' It used to be thought that at midnight souls left the bodies of sleepers and proceeded to the point on land or sea where death was destined to take place. It was formerly customary for the more daring to keep watch during the night in a church porch to see the souls of those who were destined to die during the ensuing twelve months walking up to the church door and knocking for admission. This belief in the temporary liberation of the soul of a person doomed to die before long is still very prevalent in the Scottish Highlands, where it is intimately associated with the persisting ideas regarding 'second sight,' or, as it is called in Gaelic, 'double vision.' 'Night watching' was formerly a common custom in London. Large numbers of men and women, adorned with garlands of flowers and carrying torches, staves, branches with green leaves, etc., marched through the streets until dawn. Henry VIII suppressed this custom during the latter years of his reign, but it was revived after his death. Some think 'the watch' was supposed to be considered necessary so that the soul might not wander and, by so doing, cause life to be shortened, while others connect the custom with the scaring away of evil spirits that on Midsummer eve were supposed to threaten human dwellings.

Midsummer processions, in which artificial giants figured prominently, were formerly common in England and on the Continent. Belgian giants are preserved in a hall in Antwerp, and the last of the English giants survived in the hall of the Tailors' Company at Salisbury until 1844.

The custom, not yet extinct in Britain, of gathering on Midsummer eve for house decoration white lilies, sprigs of S. John's wort, long fennel, various wild flowers and branches of birch appears to be a relic of the belief that houses had to be charmed against the spells of witches and the visits of evil beings. On the Continent, too, this practice is still well known. It is emphasised, however, that those particular qualities imparted on S. John's eve are not permanent, but pass to other plants and flowers at other seasons. 'S. John's herb' is popular in France, and it is usually tied up in bouquets with white lilies and other flowers for Midsummer house decoration. In Tirol garlands are made of wild flowers and suspended from windows, or fixed upon the roofs of houses, so that all evil may be kept at a distance. According to folk-belief in some parts of Germany, Midsummer eve is the best time for the plucking of curative herbs. S. John's wort is in great favour, and is said never to be lacking in any collection made by rural folk who keep alive ancient customs and beliefs. Love divination by means of Midsummer flowers and herbs is practised in Estonia. Garlands are also hung inside houses 'to scare away evil spirits.' Swedish girls place herbs and flowers under their pillows so as to dream of their future husbands.

Almost everywhere in Europe it is believed that very special virtues are possessed by mugwort (Artemisia vulgaris) gathered on Midsummer eve. It is supposed to cure a great variety of diseases, and not only to protect an individual against disease, but to prevent him or her from growing weary at a task or during a journey. Houses in which the mugwort is suspended are supposed to be charmed against ill luck. The widespread fame acquired by this plant is emphasised when we find that the Chinese still perpetuate their ancient recorded custom of making dolls of mugwort and suspending them over house entrances 'to expel poisonous airs or influences,' that is, 'bad luck.'

According to folk-belief, the magical qualities credited to various forms of vegetation collected on Midsummer eve, or on Midsummer morning just as day breaks, are supposed to come from the sun, which as it retreats, immediately after the summer solstice, is believed to shed like honey-dew certain virtues beneficial to mankind.

TATTOOING AND ITS SIGNIFICANCE

APART from the purely ornamental aspect of body-marking, concerning which further information is contained in the chapter on Strange Ideals of Personal Beauty, the motives underlying the practice touch many sides of primitive thought. Some of these are referred to in such chapters as Initiation and other Ceremonies of Puberty, Totems and Totemism, and Distinctions of Rank.

NOWADAYS, when the schoolboy, the sailor and sometimes the man of fashion has symbols or pictures punctured on his skin, he usually regards the process as an ornamental one. If you are romantically inclined you may have your coat of arms tattooed between your shoulders, or the mark of membership in ‘ the Black Bandits of Balham ’ on your forearm if you happen to be in your first decade, or perhaps you prick your sweetheart's initials over your heart. But this is not to say that you do so for ornamental reasons. You want to identify yourself with something, with your family fame, with your ‘ band,’ with a sweetheart, a friend, or an ideal.

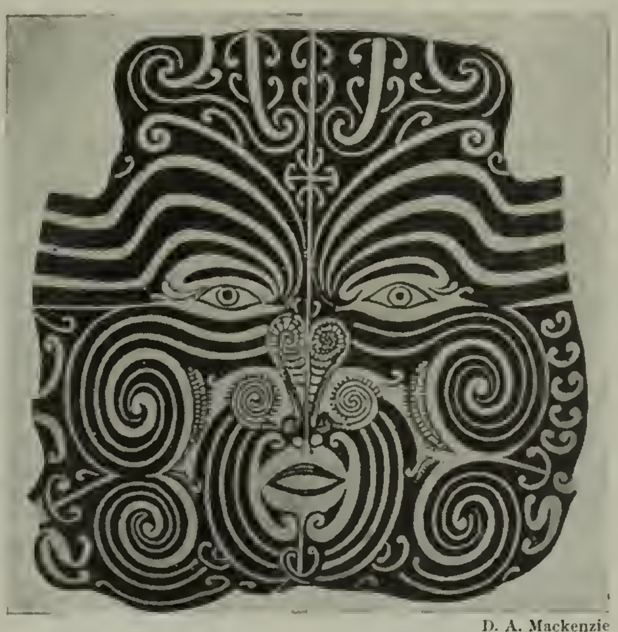
That is, roughly, the reason why the savage tattoos. The ornament involved is, with him, only a secondary affair. He thinks the operation makes him into an individual, and that it guards him from evil. The odd thing is that until quite recently the great mass of educated people looked upon tattooing as the doubtful and meaningless privilege either of the barbarian, the vagabond or the man with low-caste ideas—as a thing most well-brought-up and decent citizens eschewed.

But primitive man's main reason for tattooing himself is capable of being subdivided into quite a number of intentions. For him it has a very real significance beyond making him a mere perambulating picture gallery which may attract attention and gain him fame as a local beau, although that is certainly a part of his desire. The real and underlying meanings of tattooing are either religious, magical, or social. The Naga of Assam believe that tattoo marks are useful as an identification in the spirit world, a means by which not only will the gods know their chosen people, but husband and wife will recognize each other in the hereafter. Some Polynesians used to have the figures of their patron gods tattooed on their bodies, and Ainu women still mark themselves to look like the goddess Aioina. The Indian Brahman paints the marks of Vishnu or Siva on his forehead, and dark-skinned Mahomedans, on whom a tattoo mark would scarcely be seen, gash themselves on the cheek in imitation of the Prophet, who first did so.

These are, of course, strictly religious ‘ signatures,’ but similar designs are employed for magical purposes. Some people have talismans or charms tattooed on various parts of the body to keep away pain, the Malays paint themselves black, white and red to avert cholera, and body-marking to bring good luck is fairly common, children often being painted with symbols of happy omen soon after birth. Again, body-markings for tribal or social purposes are widely spread : they identify the person as a member of the community, and without them he would be an outcast and of no account in the clan, either in this world or the next.

BEFORE pursuing this part of the subject farther, let us glance at the technique and method of the art itself. That it developed from face or body painting we can hardly doubt. Prehistoric man, judging from his remains, painted the bones of his dead a brilliant red to give them the colour of life and induce the vitality needed for a future existence. That he painted his face and body in a similar way is probable, and the habits of primitive people to-day support this view. The North American Indian, for example, even though he tattoos freely, among certain tribes, has never lost the art of face-painting, which may therefore be tentatively regarded as the basis of tattooing, a more permanent form of body-marking.

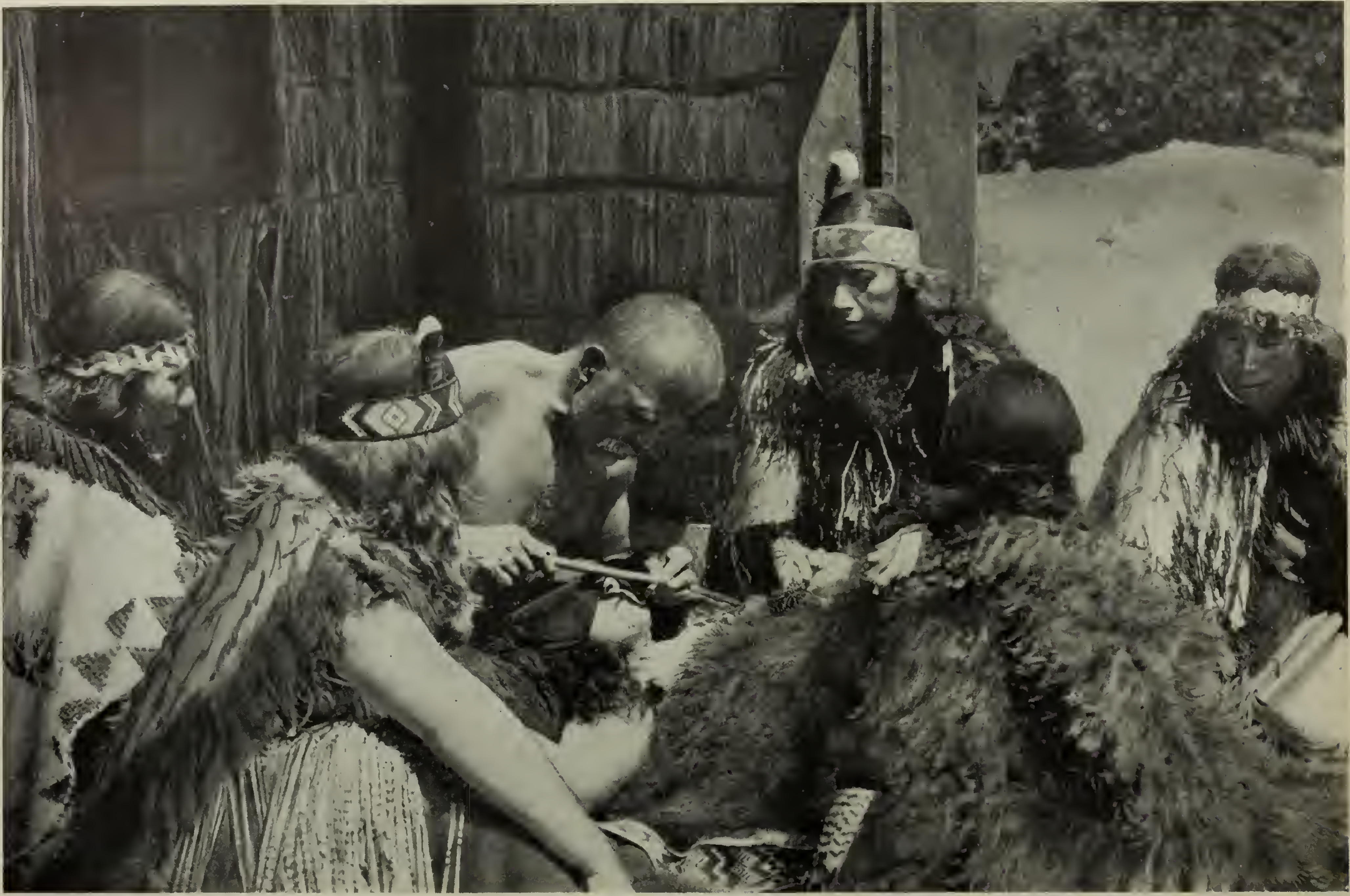
Patterns evidently of an elementary character are to be found among the Andaman Islanders, a people long separated from others. But, gradually, a symmetrical system appears to have been developed among more advanced communities. These pass from a mere haphazard collection of dots and lines, as found among the Australian blacks, to the more intricate patterns of the African Bushongo, which reveal spirals and swastika shapes, the quite elaborate markings



D. A. Mackenzie

MAORI TATTOO FACE DESIGN

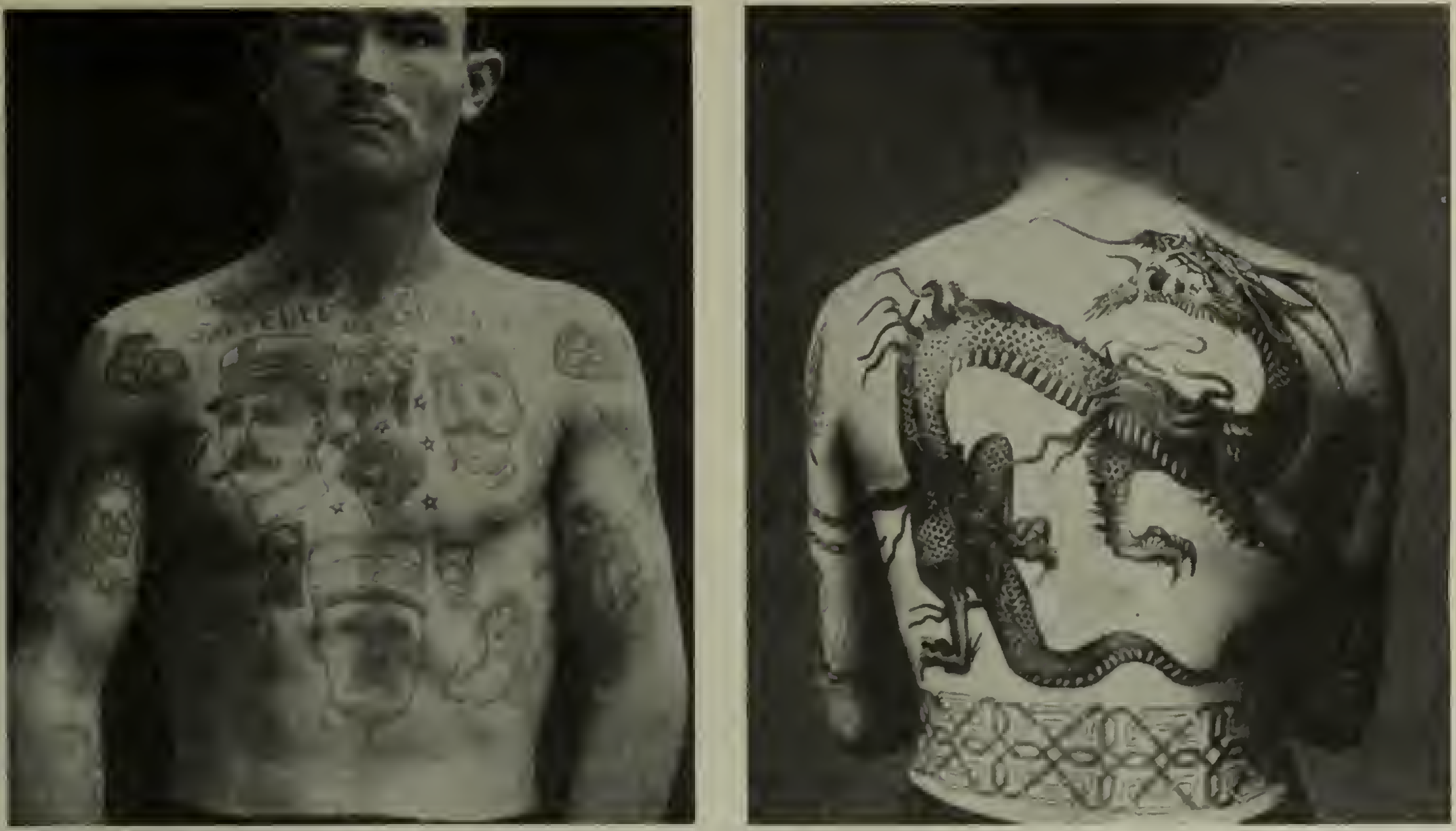
The Maoris of New Zealand brought the art of tattooing to a very high pitch of excellence. The face was the part most decorated, the designs being largely built up on the basis of the spiral.



E.N.A

TATTOOING IN NEW ZEALAND: MAORI WOMAN SUFFERS FOR BEAUTY'S SAKE

Few races of mankind have practised tattooing in so thorough a fashion as the Maoris. The faces and bodies of their warriors were positively trenched with grooves made by the tattooing needle, and nearly every man in former days submitted to the operation. Nowadays it is the women only that are so decorated, and that only in certain districts, more particularly the Bay of Plenty coast, the Arawa-Taupo country, and the Urewera country. The young Arawa woman here seen is having her chin and lips tattooed. She rests her head on the operator's knee, and is blindfolded so that she may not flinch. The tattooer first draws the pattern, and then follows the design with his needle. The result of such an operation is shown in the opposite page.



S. & G and Ashton Wolfe

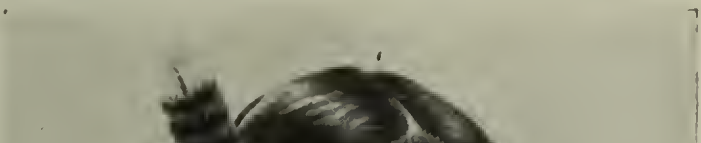
HUMAN CANVASES DECORATED WITH WARRIORS, WOMEN AND A DRAGON

The Japanese are the supreme masters of the art of tattooing. They execute most intricate patterns in blue, red and yellow on a background of varying shades of blue, conveying values, perspective, and the idea of motion with consummate skill. Their high imaginative power finds expression in the production of fabulous monsters, such as the dragon (right), which is a stereotyped design. The extraordinary tattooing on a member of the Foreign Legion (left) shows his ruling passions. Many of his fellows are similarly decorated.

of the people of Borneo, and lastly the very involved designs of the Maoris of New Zealand and the delicate and artistic coloured tattooing of Japan, in which the art reached its height.

WITH the Borneans we reach a phase in which a beautiful symmetrical arrangement of scroll-work, intermingled with straight lines, reveals the actual beginnings of artistic impulse. The Polynesians and Maoris exhibit a further proficiency in dealing with geometrical figures and a finer balance in the designs with which the cheeks are marked, especially in the wonderful ' Moko ' system of the latter, in which the spiral is employed as a basis on which to build up complex ornament. The Maori tattooer first traces the designs in black, and then goes over them with a small adze-shaped needle dipped in red ochre. Some of the patterns employed would have been difficult to attain even with perfect mathematical instruments, and the ' Moko ' system frequently results in giving the Maori women the appearance of wearing a close-fitting chintz dress, so fine and involved is its intricate tracery.

The Samoan tattooing, still extensively practised, is a symmetrical arrangement of lines, dots, arrow-heads and stars, the combinations of which are almost inexhaustible. It is usually effected on the inner side of the thigh, but often follows the curves of the whole body, and may be regarded as the development of an independent school of the art. A common pattern is like the crown of a palm tree,



Wide World Photos

GILDING THE LILY WITH TATTOOING

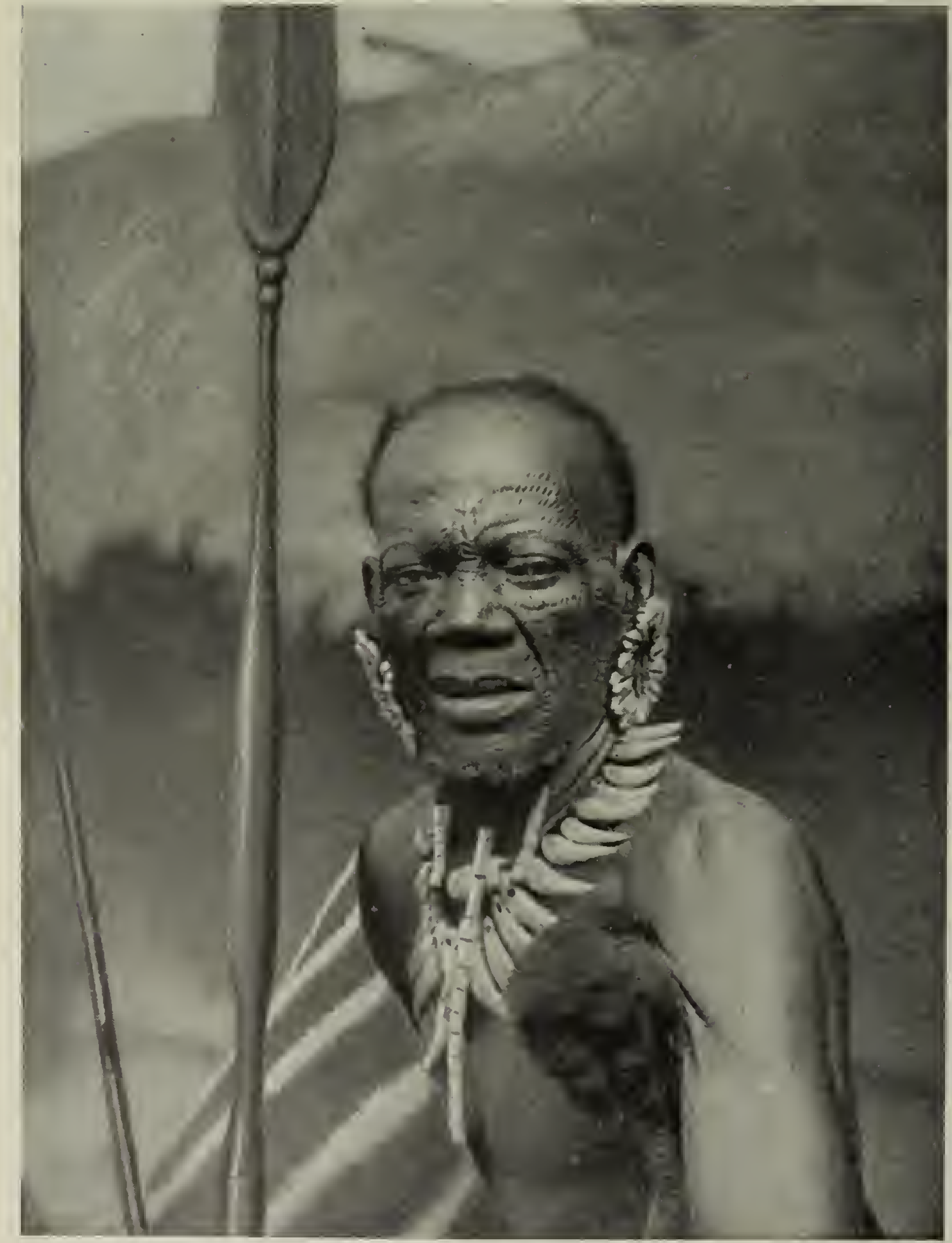
The tattooing on the face of this high-born Maori lady is effective by its very simplicity. Such complicated designs as that shown in page 437 demand great skill, particularly in view of the fact that no preliminary sketches were used, the pattern being traced freehand.

springing from the centre of the back and curving round both sides.

Natural objects are frequently shown in tattooing—animals, birds and fishes—and perhaps the plainest examples of such a system are those current among the Haida Indians of the Queen Charlotte Islands, off the coast of north-west Canada. Often these are highly conventionalised, but bears, frogs and the squid are the favourite designs, doubtless the emblems of tribal totems or patrons. The people of the Torres Straits and the Tamils of Ceylon also employ naturalistic body-markings.

Burma and Japan have produced types of tattooing so superior to all others that they rise quite out of the aboriginal class of art. In Burma the artist uses an implement a couple of feet long, weighted at the top with an image of Buddha, and with its point divided into four fine needles, so made as to retain coloured stains. Opium is first administered to the subject, and the work is accomplished with marvellous celerity, a dozen figures often being laid on within an hour.

The Japanese tattooer outlines his designs with a camel's hair brush and then pricks them in with an instrument ending in a number of needles, which vary in length and shape with the nature of the picture to be made. For blue, Indian ink is used, and ordinary vermilion, yellow and madder are employed. Like his Burmese colleague, the Japanese tattooer works at an extraordinary rate, and seldom draws blood. In Japan the process is nowadays almost entirely ornamental, although it may have some lingering magical meaning, as the favourite designs, dragons and other fabulous animals, seem to indicate.

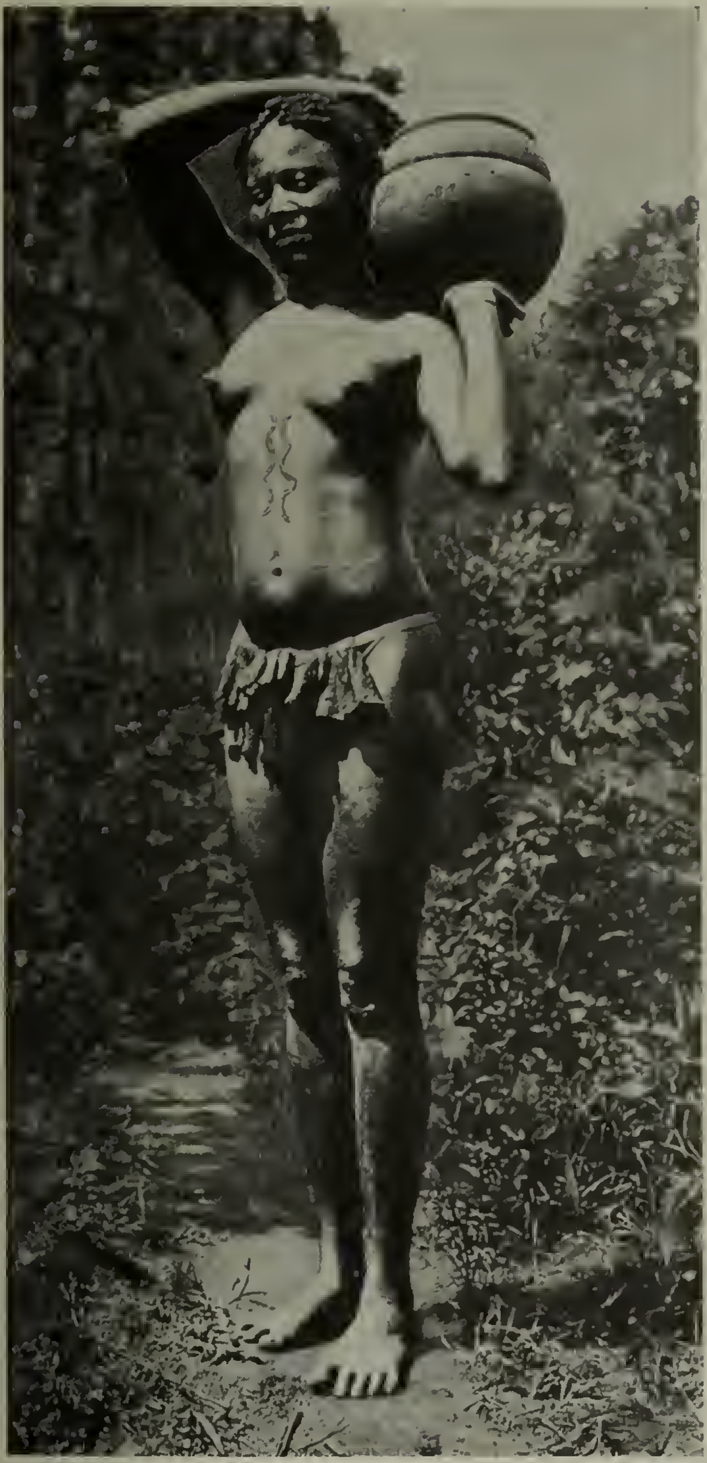


R. Dykes, F.R.P.S.

ARTISTIC SCARRING ON A CONGO CHIEF'S FACE

Apart from its purely ornamental aspect, tattooing may have social, religious, or magical significance, according to the country in which it is practised and the age at which it is performed. The Congo provides examples of cicatrisation carried to a fine art, as is here seen on the face of Chief Ebaka of the Bapoto, a Bantu tribe dwelling along the middle Congo.

As face-painting, an important type of body-marking, is chiefly in use among the American Indians, a short account of it as employed by them must suffice as generally descriptive of the art. They take little account of the natural divisions of the face, and surround the eyes with regular coloured circles, while from the mouth yellow or black stripes seem to issue. The cheeks are often covered with a semicircle of green dots, and the forehead is covered with parallel lines. Frequently they divide the face into two halves, one being painted black or blue and the other a light colour, yellow, red or white. One side will be crossed with thick lines, daubed on by hand, while the other is painted in arabesque with the aid of a brush. At other times the face is divided into upper and lower sections, the former being dark-coloured and the remainder light. That the significance of these symbols has been long lost is proved by the statement made frequently that it is 'a mere matter of taste,' like the designs in wampum work on moccasins or pouches. Formerly however, the system was certainly ceremonial and significant.



Mondiale

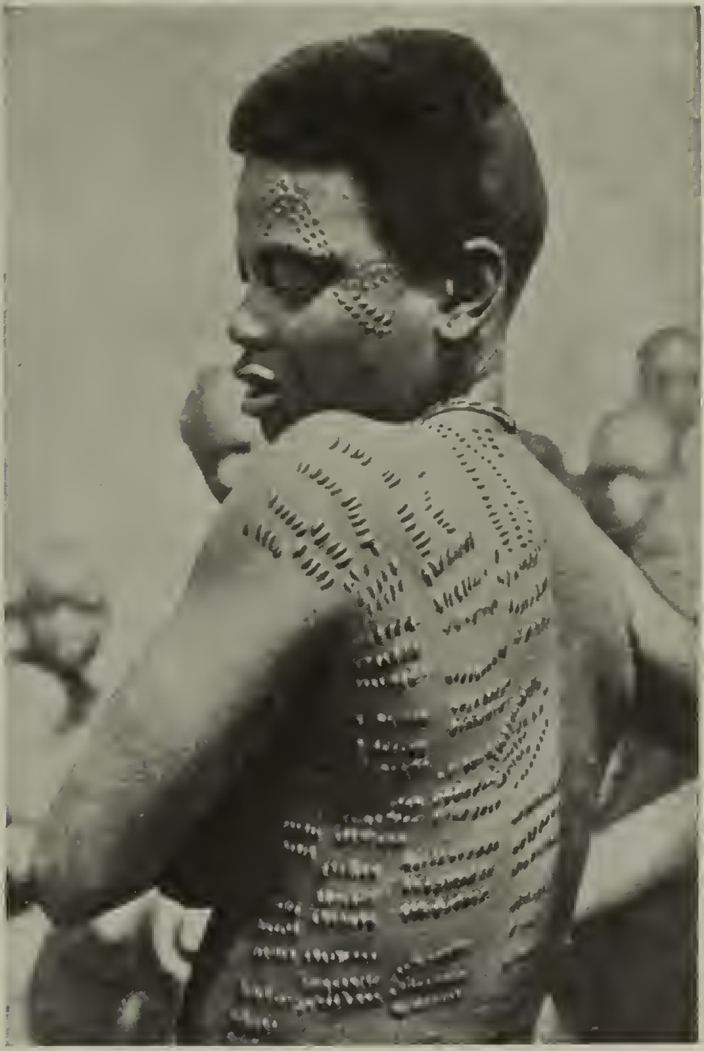
SCARS TO INDICATE HER TRIBE

One of the functions of cicatrisation is to show tribal and clan distinctions, as in Africa and Australia. The marks used may have been adapted from the shape or markings of animals found in the districts. The photograph shows an Azarde woman of Yambio, in the Sudan, with tribal marks.

Quite as interesting as the art itself are the ideas which underlie it. We have already seen that tattooing has not only a religious but a magical and social significance. The North American Indian believed that after death he would be halted on the way by guardian spirits and searched for his tattoo marks to discover if he were in communion with his tribal or patron deity. Some women in the south of India think that their tutelary god will beat them should they die without his symbol on their bodies, and the Ainu woman fears the process will be carried out in the Otherworld should she neglect it here.

Among the Red Men of North America the ceremonial use of body paint was taught by gods and culture-heroes, and Pawnee babies are still dedicated to the sky god by painting their little bodies. The Polynesians and Samoans preserve legends of the divine origin of tattooing, and in Formosa, and formerly among the Maoris, it was a necessary adjunct to priesthood. That many aspects of body-marking were and are totemic, that is, associated with the tribal sacred animal, there is plenty of proof, especially in North America and Australia.

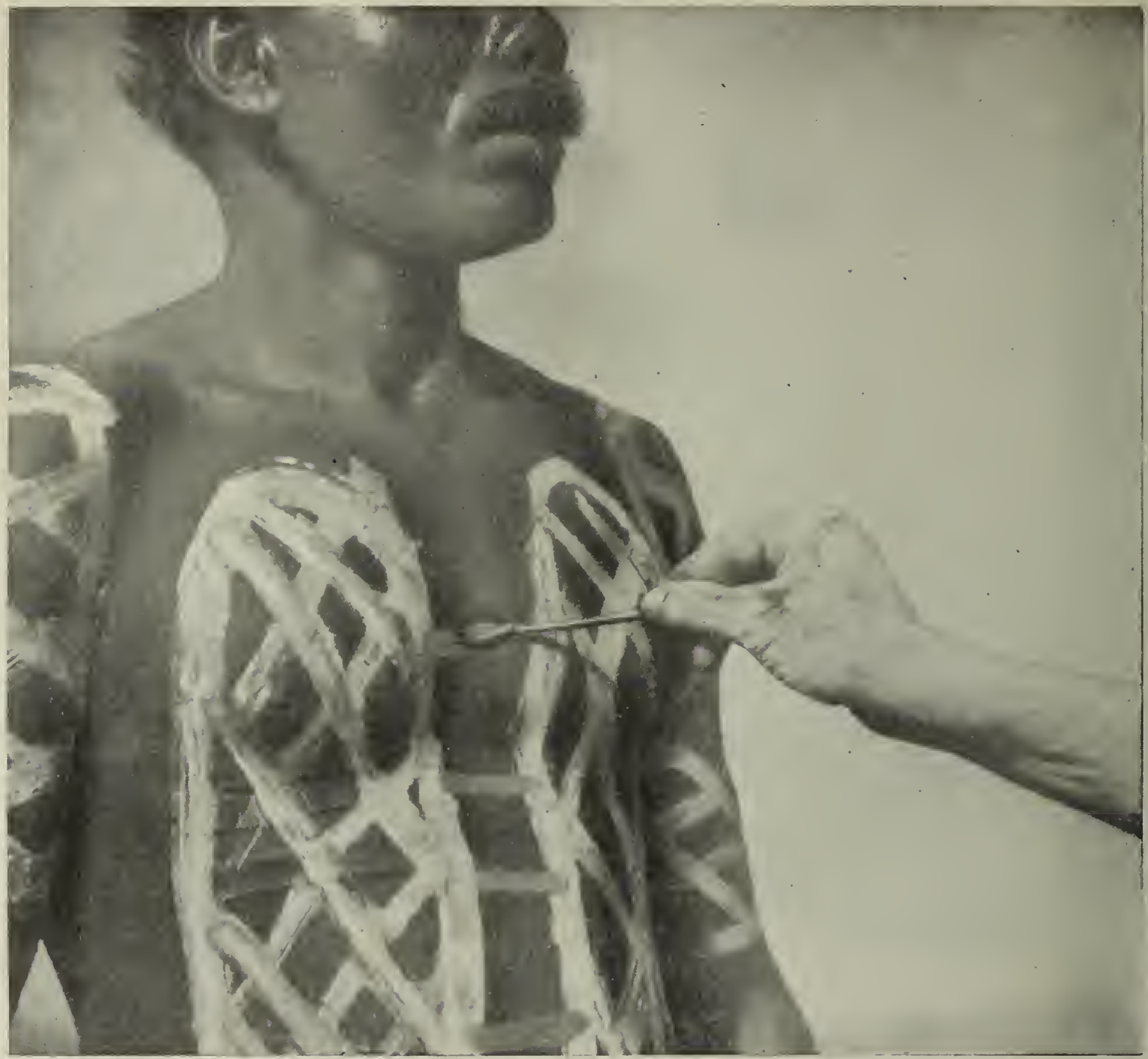
Very important is the significance of tattooing with reference to the puberty, marriage and fertility of women. Among the hill tribes of Fiji a girl was compelled to fast for twelve hours, to search all night for prawns (perhaps symbolical of the sharp spines used in the process), and to secure three lemon thorns for the tattooing instrument employed by the wise women. Among some South American tribes the ritual is most elaborate. In most African tribes



Domville Fyfe

ADORNMENT FOR YOUTHFUL VANITY

Among the Nuer, a Nilotic negro tribe of marsh-dwellers of the Bahr-el-Ghazal province of the Sudan, dwelling between the Shilluk and the Dinka, tribal marks are tattooed on the forehead. The elaborate arrangement of scars on the back and shoulders of this Nuer boy are for ornament.



E. O. Hoppé

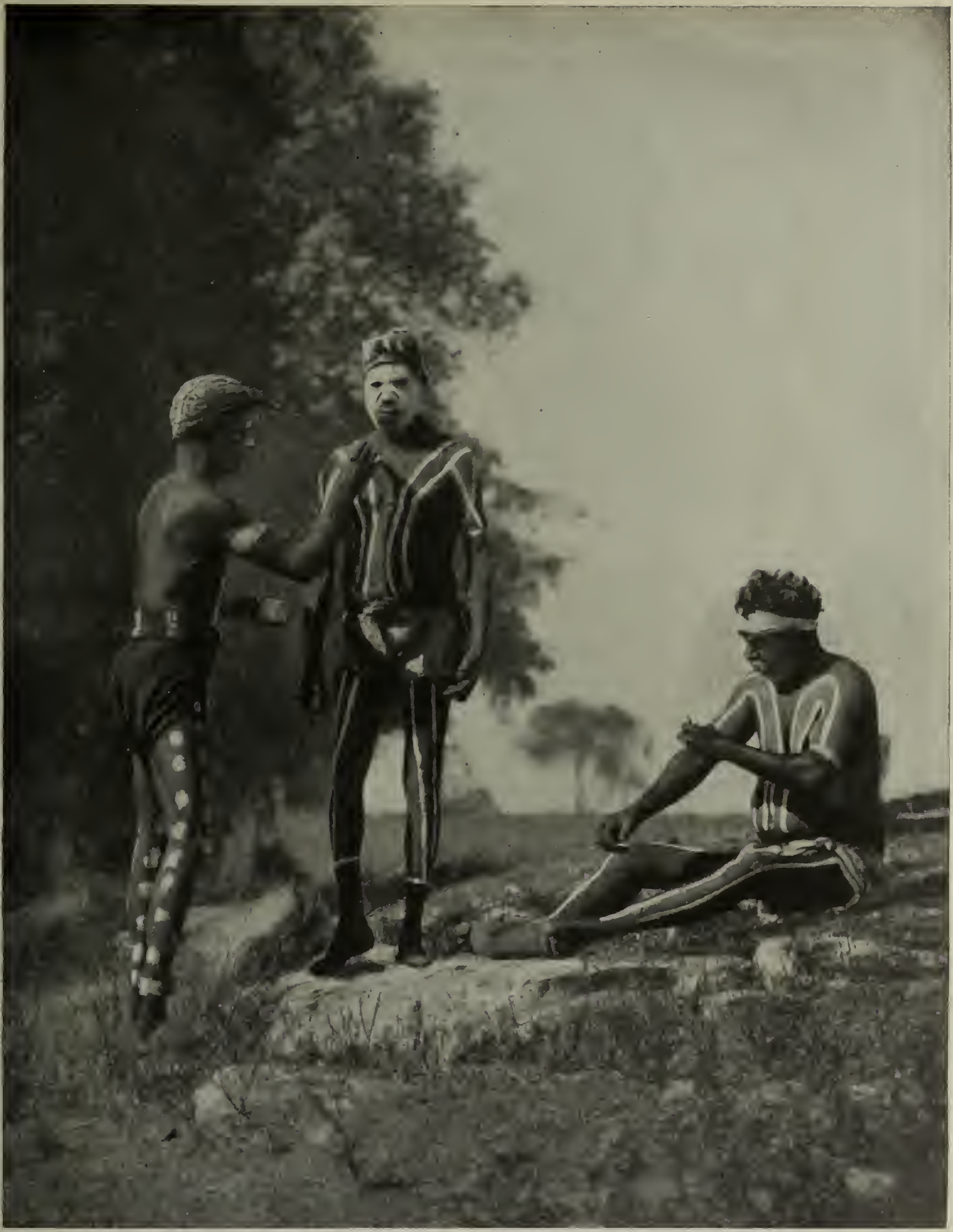
AGE-OLD FORM OF BODY DECORATION ON AUSTRALIAN NATIVE OF TODAY

The practice of painting the body and face has come down from very early times. In caves in western Europe have been found hollowed-out stones, which were not improbably used by prehistoric man for grinding coloured clays for body-painting. Nowadays this kind of decoration is employed for a variety of purposes—religious, magical, social, tribal, totemic. Tattooing, a more lasting form of marking, probably developed from body-painting. The Australian aborigines afford ample illustration of body-painting as practised by primitive peoples.

girls must be scarified or cicatrised on the back and loins before marriage. The chin tattooing of women has a very wide range, and probably has a sex significance.

From the social point of view, tattooing is employed as a distinctive tribal or clan mark. The theory has been advanced that man, seeing certain animals marked alike by stripes or spots, adopted similar stigmata. Whether the hypothesis be correct or otherwise, the fact remains that among many tribes to-day a man is not considered a member of the community unless he be marked with its particular symbols or tokens, and with certain primitive peoples it is even a 'class affair,' the rank or caste of an individual being indicated by his or her body-markings. Savage man also tattoos, gashes, and paints himself as a sign of mourning, or to placate the angry spirits of the dead.

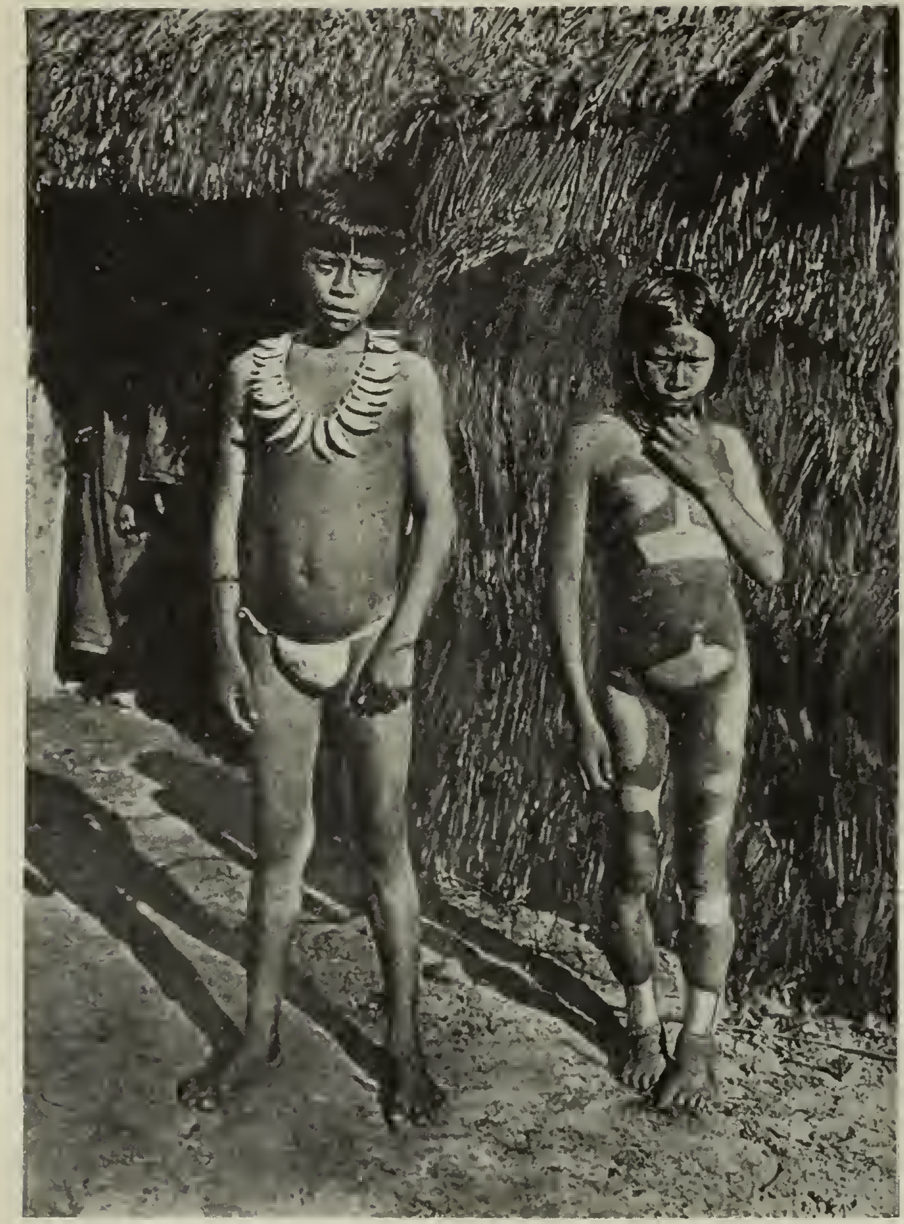
But tattooing has also a curative or medical and protective significance for primitive peoples. It is used as a charm against the evil eye, as a cure for defective eyesight and for rheumatism, and as a defence against the weapons of enemies. Many semi-civilized and low-caste whites also use it to express crude emotions, such as sentimental love-affairs, or old friendships. The picture of a sweetheart or of 'my dear old pal so-and-so' is no uncommon device adopted by sailors and navvies today. After all, the desire to possess a readily portable and ineffaceable picture of a person one loves is a very human



E. O. Hoppé

ABORIGINAL DANCERS GETTING THEMSELVES READY FOR A CORROBBOREE

Among the aborigines of Australia body-painting is used in connexion with totemic ceremonies, rain making, and other ritual practices. At the yearly ceremony for producing fecundity among kangaroos men of the kangaroo totem paint their bodies with alternate red and yellow stripes, in imitation of the shape of the animal. At their corrobborees Australian blackfellows depict scenes of tribal history, war or the chase with their skins painted with stripes arranged in awe-inspiring patterns.



Domville Fyfe

GOSSAMER OF TATTOOING HER ONLY GARMENT

In the Amazon region tattooing, painting and cicatrisation of the body and face are common. The Indians here seen belong to the Putumayo river district. Note the elaborate tattooing on the girl's body and also the bandages on her leg, to develop the calf.

aspiration and scarcely to be ridiculed, as it indicates true warmth of feeling. Whether the sentiment be a passing one, or the permanent results are found to be inconvenient in later circumstances, is altogether another matter.

The therapeutic or health-protecting nature of some tattooing or body-painting processes, the application of these to avoid or lessen pain, has been widely observed. When the Andaman Islander has taken a too full meal of turtle he paints himself with olive-coloured clay in order to lessen the bilious effects of the surfeit, the spirits of evil being prevented from smelling the savour of the turtle by the earthy application. The Sarawaks of Borneo formerly bound a palm leaf round the wrist ' to keep the soul in the body,' but as this was apt to fall off, they now tattoo the semblance of a leaf round the wrist, and this practice may explain the adoption of many such symbols in tattooing. The Ainu of Sakhalin tattoo smallpox marks on their bodies so that the smallpox demon will conclude they have already had the disease. Tattooing and scarification appear to have some association with therapeutic blood-letting, but precisely what the connexion may be is obscure. But scarification was probably practised for the purpose of ' letting out ' disease.

We see, therefore, that the practice of marking the body by means of paint, tattooing or scarification had its origin in ideas of life, fertility and preservation after death, that it was associated with fertility cults and puberty initiation and thus with the notion of human reproduction. The main idea was to protect or insure life, either by marking the body with the protective symbol of a patron deity or with the symbols of life and fertility. The more definite and conventional these markings were, the more assured of existence and fortune was their wearer, and this gave him a certain social prestige—or perhaps persons of social position were the favoured wearers of these symbols.

As regards the origin of the practice, that is undoubtedly very ancient, figurines bearing tattoo-marks having been discovered in Egypt and Sumeria. Nay, tattooing is almost certainly to be recognized in the weird conventionalised engraving on ivory of a woman, found at Predmost, in Bavaria, and of late Palaeolithic (Solutrean) age. In Europe the Pictish tribes of Gaul and Britain were known to the Romans as ardent practitioners of tattooing, and in one Roman poem the symbolical figure of Britannia is described as wearing a wolf-skin and with face tattooed. The Maya of Central America and the ancient Mexicans tattooed and painted their faces and bodies, as did the Incas of Peru.

The probability is, so far as the evidence goes, that the custom had its origin in a North African fertility cult in prehistoric times, and that it spread to Egypt, India, and thence to Polynesia on the east in the course of ages, and thence to America, and on the west to Gaul and Britain, which had trading and racial connexions with North Africa and Spain at an early period, at least 2000 B.C. Indeed, the practice in Europe may well have originated among the prehistoric Aurignacians of the Biscay region in Spain, who were probably immigrants from North Africa, and whose beliefs and culture-complex show them to have conceived at a very remote time an entire system of ceremonial burial and preservation of human bones in view of a future existence.

THE MEANING OF THE COUVADE

The subject of this chapter is one of the most curious in the history of sex psychology. To the primitive mind it is important that the father should pretend to play the maternal part at childbirth, since he is better fitted than the mother to combat the influences of evil spirits at such a critical time. Other avoidances and prohibitions are dealt with in the chapter on the Mysteries of Taboo.

Perhaps no custom known to man, whether savage or semi-civilized, holds so much of the spirit of ancient magic or appears so fantastic to enlightened eyes as that which anthropologists have labelled ' the couvade,' in which men actually mimic motherhood for a season. The word is derived from the French ' couver,' ' to hatch,' but the custom has perhaps never existed under this or any other name in France.

It had been known for generations that among primitive peoples in many parts of the world it was usual for a father to take to his bed at the birth of a child and submit to certain restrictions of food and treatment. In its perfect form the husband behaves as if he had been confined and was ' lying in,' while the wife goes about her usual duties as soon as possible after delivery. The practice, in one form or another, is to be found in South America, among the Californian Indians, in Southern India, in Malabar, the Nicobars, in Celebes, and among the Dyaks of Borneo, while it also prevailed, according to Diodorus Siculus, among the ancient Corsicans, and, we are assured by Apollonius Rhodius, among the Iberians of northern Spain. The frequently quoted statement that it was practised by the Basque population in the south of France appears to have no very trustworthy authority behind it.

The belief prevails among primitive peoples that the conduct of the parents both before and after birth affects the child. Should either the father or mother partake of the flesh of certain animals, the characteristics of these animals, it is thought, will be transmitted to the infant. For example, the Hottentots believe that if a pregnant woman eat lion's or leopard's flesh the child will acquire the courage and ferocity of these animals.

Moreover, a spiritual bond is assumed between the child and its parents, and this idea is strengthened by the doctrine of contact which plays so large a part in savage philosophy. Among the Andaman Islanders a pregnant woman must abstain from eating pork, turtle and the iguana, as their flesh is esteemed unsuitable to children for divers reasons. In some cases, among the Malays, for example, the woman is regarded as ' unclean ' after parturition for forty-four days (perhaps two ' moons '), and this taboo is also placed upon the husband, who may not shave his head or engage in the chase during the prescribed period.

The most elaborate example of the couvade known is perhaps that to be encountered among the Indians of Guiana. The woman pursues her tasks as usual until within a few hours of delivery, when she goes to the forest, accompanied by other women, and there the child is born. Little the worse for her ordeal, she rises in an hour or two, and carries on with her household tasks. But the father takes to his hammock, and is refused his ordinary nourishment, being allowed only a little cassava gruel, nor may he smoke or wash himself. He is nursed ceremoniously by the women of the tribe for days or even weeks. Among the Panes of Brazil he paints himself black and remains fasting in his hammock until the umbilical cord of the child has fallen off. In Celebes and among the Indians of California he is actually attended to by his wife from the moment after her recovery.

In Southern India when the woman knows herself to be on the point of delivery she tells her husband, who dresses himself in some of her clothes, paints the sex-mark of the woman on his forehead, and retires to a darkened room, where he takes to his bed. As soon as the infant is born it is washed and laid beside the father, who is dosed with drugs appropriate to female recovery. While the period of ceremonial uncleanness lasts the man is treated according to the code laid down for the treatment of women on such occasions.

Those who study the habits of primitive peoples have divided couvade customs into two classes, which sometimes fuse or combine, but which are nevertheless essentially distinct. The first is of widespread acceptance, and has already been alluded to as associated with the idea that the parents must avoid certain foods and acts for fear of injuring the child before or after birth. For instance, a prospective Carib father must not eat the flesh of the dugong or sea-cow lest his child should be born with little round eyes like it. But, even so, this is by no means the full explanation of the couvade, but merely of that part of it which is founded on the notion that what is or has been in contact with a person retains that connexion in a material form, and that sympathetic influence is thus maintained between them. Sometimes this influence is carried so far that, as among the Chiriguanos, not only the father, but the other children lie in and fast at the time of birth.

The other side of couvade custom is that associated with the actual substitution of the man for the woman. The simulation by the father of the mother's part is really the essence of the custom The period of birth is one of peril, especially from evil spirits, which lie in wait to harm both mother and child, and as savage man is the natural protector of his womenkind and children, he takes upon himself the duty

E.N.A.

INDIANS OF BRAZIL WHO OBSERVE THE COUVADE

The curious custom of the couvade, in which at childbirth the father simulates the maternal condition, is found among the Indians of South America, the Californian Indians, on the Malabar coast, in Celebes and elsewhere. Among the Panes of Brazil, a group of whom is seen here, the father paints himself black and takes to his hammock.

of guarding them against the unseen agencies of evil. He defends both mother and infant by pretending to be the mother. If he acts as the woman of the house, and if his wife refrains from drawing attention to herself, but proceeds with her ordinary duties, he thinks, evil spirits or forces will be deceived, and concentrate upon himself. But instead of a weak woman, prone to magical influences, they will have to deal with a hale and healthy man, a veritable 'changeling,' who succeeds in bringing their devilries to naught, affording an opportunity for natural recovery to the woman and for normal and unhindered thriving to the infant.

PARALLEL customs are not unknown. Thus in certain East Central African tribes another woman pretends to be the expectant mother, dressing up for the part, in order that the spirits may be deceived. In the Watubella Islands when the wife's delivery is retarded some of her husband's garments are placed beneath her to render the process more easy, the idea being that the man's vigour is transmitted to the woman from the clothes he wears. In Central Australia, in similar circumstances, the husband's girdle is tied round the woman's breasts, and the husband parades past the woman's camp to induce the child to follow him! In ancient Mexico wristlets of ocelot skin were tied round the wrists of a woman in labour in order to give her the courage of the animal, and in China the father's trousers are hung up in the birth chamber in order to deflect any evil agency to them instead of to the child.

Evil spirits are regarded by primitive people as easily tricked and befooled. Sometimes, as with the Babar Islanders, the parents change their names at the birth of their first child, and in some tribes the parents are actually called after the first child in order to deceive the demons.

Long spells of food taboo must be undergone by some peoples before the birth of their children, and among the Dyaks this is gradually increased during the last month. Nor may either parent go near a fire, lest the child be born spotted. They may not eat fruit lest the infant have colic, may not bore holes in wood for fear that it be born blind, nor bathe in deep water in case it be suffocated before it is born. In New Guinea the father must abstain from eating any animal with protruding teeth, or the babe will certainly grow such teeth later on. In short, there is no end to the fantastic notions of correspondence entertained by the savage mind in this connexion. These may be partially illustrated by the modern proverb: 'Show me what a man eats and I will tell you what he is.'

That some primitive superstitions connected with childbirth have persisted to our own time is proved by the widespread belief that certain days are regarded as lucky or the reverse as birthdays, a subject that is pursued further in our chapter on Lucky and Unlucky Days. Sunday is thought to be peculiarly fortunate, as being a day on which evil spirits might not prevail against the infant. The belief, prevalent in Germany, that a child born in leap year is fated to die soon, and that its mother is not exempt from a like chance, is associated with the notion that evil agencies have peculiar and heightened power in such a year, and especially on February 29, a 'saintless' or unprotected day. Extraordinary precautions were formerly taken against the evil eye. In the Highlands of Scotland the child was 'sained' or charmed against evil by being sprinkled with water in which a gold and a silver coin had been placed, and ash sap was given it as a preventive against the powers of darkness. The common belief, too, frequently entertained by pregnant women, often by no means ignorant, that their children may be born with certain blemishes or in the likeness of some monstrosity they have seen or dreamed of, is an obvious folk-memory of the ancient superstitions induced by the practices associated with couvade.

WEDDINGS AMONG EASTERN PEOPLES

Marriage in general is discussed in the chapter on the Various Forms of Marriage, while specific aspects are treated under Polygamy and Polyandry, Customs Connected with Divorce and others. Wedding ceremonies are considered in groups, as in the present chapter dealing with Asiatic peoples. Other chapters cover Africa and Oceania, and a series of chapters is devoted to Europe.

Marriages in Eastern lands are not, as is generally the case among ourselves, the unions of couples inspired by mutual love, but rather family alliances which have been arranged by parents. Nor is sex equality similarly recognized. Eastern marriage customs emphasise that the male sex is superior to the female, and that a wife must be subordinate to a husband. In some cases the law may be said to be almost neutral, recognizing the right of a couple to terminate a union with the freedom that they have effected it. The part played by religion is likewise different. An Eastern wedding ceremony is not necessarily one of religious character. It may dispense with the assistance of the clergy, or simply permit their co-operation in a formal way before and after the union. Domestic religious rites may be performed instead by the individuals immediately concerned.

At the same time, marriage in the East generally is regarded as a religious as well as a social necessity. In southern India, for instance, much concern is felt among a people like the Tangalān Paraiyans if a young man should die unmarried. Before his body is buried or cremated a mimic marriage takes place to remove the disability of bachelorhood. This ceremony is performed in a 'marriage booth,' the corpse, with a garland of flowers round its neck, being united to an image or symbol of a bride. The importance of marriage is equally recognized in Korea, where a young man has no social standing until he is married. As long as he remains single he is a nondescript and the inferior of a wedded male of his own age or even one younger. He has no social position; he wears the garb of a juvenile, and his long hair is parted in the middle and pleated at the back, even although he should reach the age of twenty. When, however, he marries he assumes the black hat and long coat of manhood and has his hair cropped and arranged in the characteristic 'top knot,' while the equivalent of our 'Mr.' is added to his name. The Korean marriage is thus an initiation into manhood.

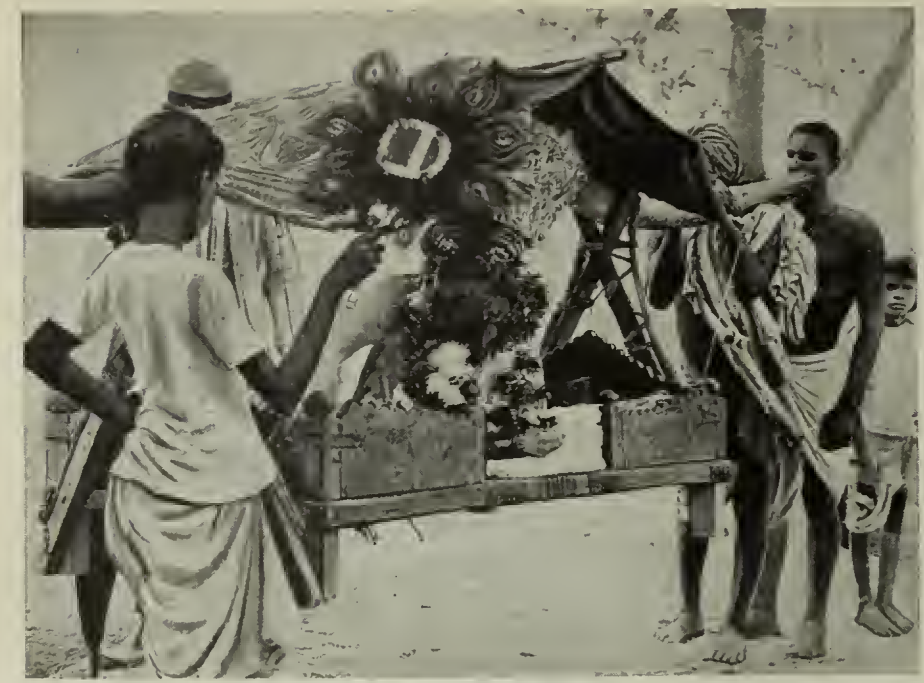
Sport & General

HINDU BRIDAL PAIR BY SACRED FIRE

When a Hindu bridegroom takes his bride from her father's house to his own, the sacred fire that has figured in the marriage ceremony goes with the couple, to serve as the domestic fire. Should it ever be allowed to go out, an act of expiation must be performed

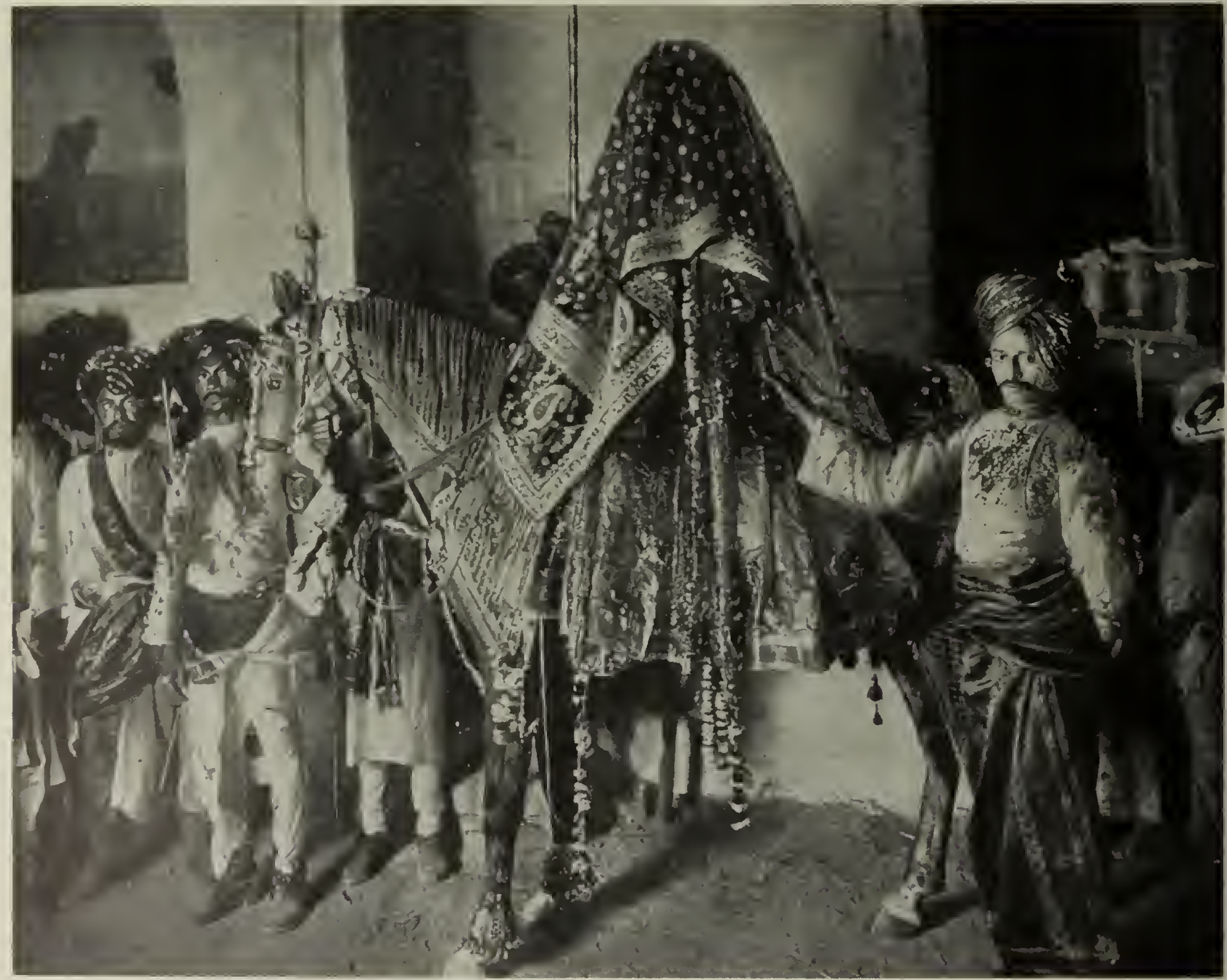
Girls in Korea who belong to the higher classes live secluded lives after reaching the age of seven. It is regarded as a scandal if one is not married before twenty. The girl has no say in the choice of a husband. One may be selected for her when she is yet of tender years, and the only right she can exercise is to decline to marry before she is sixteen. There is no betrothal ceremony, no dowry, and no bride-purchase payment. When a marriage is arranged by a go-between, who acts as a 'match-maker,' the formal consent of the bridegroom's father is signified by his sending a present of silk to the prospective bride. This, the first part of the wedding ceremony, is reminiscent of the ancient custom of marriage by capture. The present of silk is conveyed by a party of men armed with staves and carrying lanterns. Near the house of the girl's father they are met by another armed party, representing the bride, and a scuffle ensues which is sometimes so realistic that injuries are sustained on both sides.

On the night before the wedding religious ceremonies are performed at the ancestral tablets in the houses of both bridegroom and bride, the aim being to inform the ancestors regarding the impending union. Next morning the bridegroom and his attendants, including one attired in red and carrying a goose and another with a white



umbrella, proceed to the house of the bride's father. There the goose is formally presented as a symbol of conjugal fidelity on the part of the bride. It is on this visit that the young man sees his future wife for the first time and is married to her. She is carried out to the veranda in her elaborate wedding attire, but no conversation takes place, or is, indeed, possible. A taboo of silence must be observed by the bride, and she must not even see her 'lover.' Her eyelids are kept closed with an adhesive mixture and her face covered over with white powder and spotted with rouge.

The marriage ceremony itself is of brief and simple character ; the bridegroom bows four times and the bride, as prompted, bows twice. Then a cup

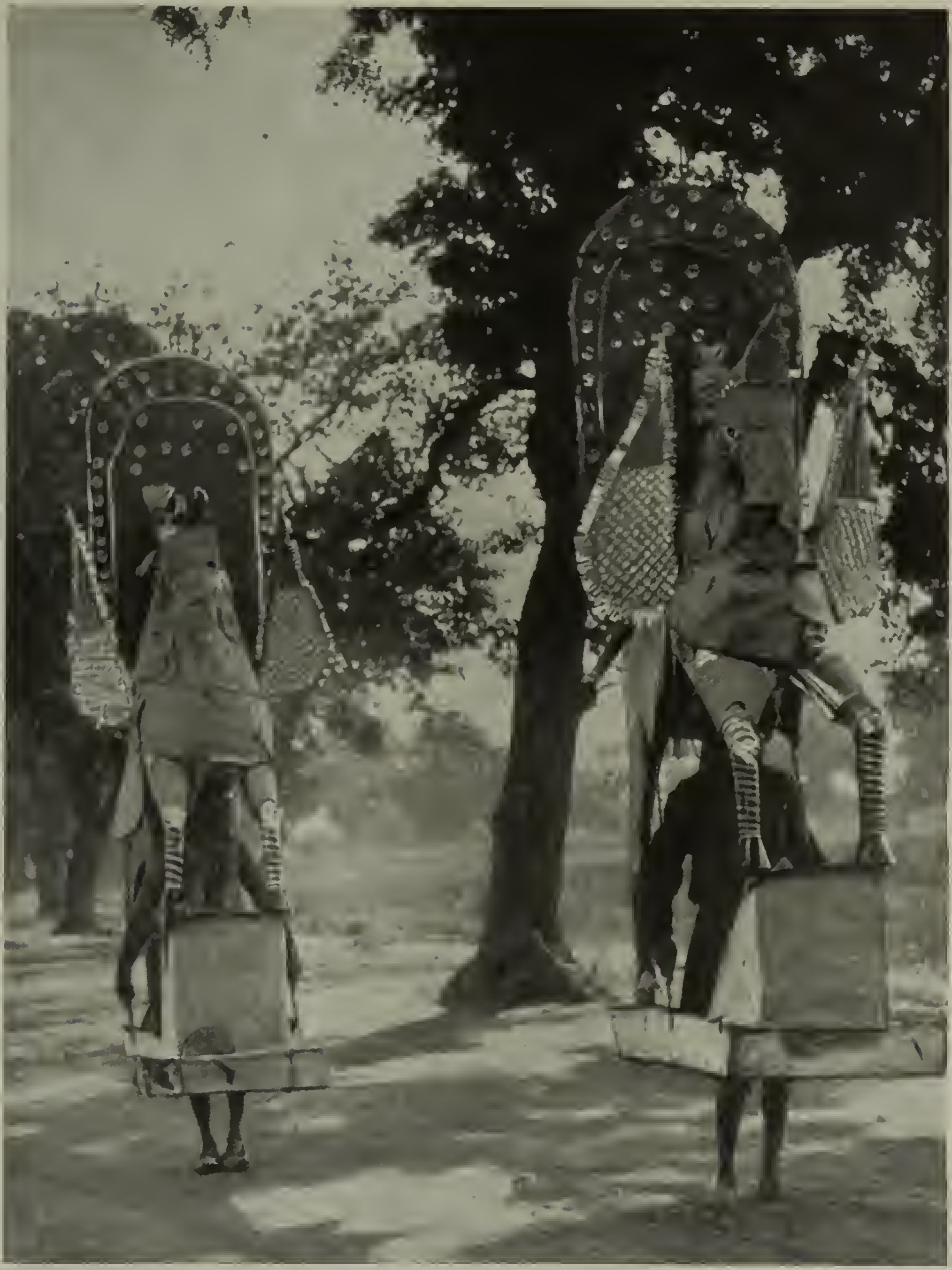


Ewing Galloway

WEDDING DAYS IN INDIA: HINDU BRIDEGROOM AND MOSLEM BRIDE

When the wedding morning arrives the Hindu bridegroom is carried (top) to the house of his bride, whence, after the performance of various ceremonies and the presentation of gifts to the parents, he takes her to their future home. The degree of pomp attending this journey depends upon the social status of the groom. If he is of high rank the litter and its bearers will be correspondingly magnificent. The trappings of the wedding horse in a Moslem ceremony (below) are as gorgeous as the silks and velvets in which this bride is swathed of wine is presented to the bridegroom, who moistens his lips, after which the bride takes a sip from the same cup. A feast of sweetmeats follows, the bridegroom partaking of a little in a room along with the male wedding guests. Meanwhile, the bride has been taken to one of the female apartments. Next day the bride, with her eyelids again gummed together, is conveyed to the house of the bridegroom's father, to be formally presented in her wedding attire to her father-in-law and mother-in-law. Thereafter, she is taken back to her father's house, where her eyelids are opened and her face cleansed of powder and rouge. In the evening her young husband arrives, but he returns to his father's house next morning.

This coming and going continues for three days, after which the bride is carried to her future home and across its threshold. The taboo of silence is still maintained and may not be broken for some weeks. For a still longer period the young wife does not speak to her father-in-law, or even lift her eyes in his presence. A cloud of inferiority hangs over her until the end of her days. Among the poorer classes the wife begins to work, not only as housewife, but perhaps as the 'bread-earner,' soon after marriage.



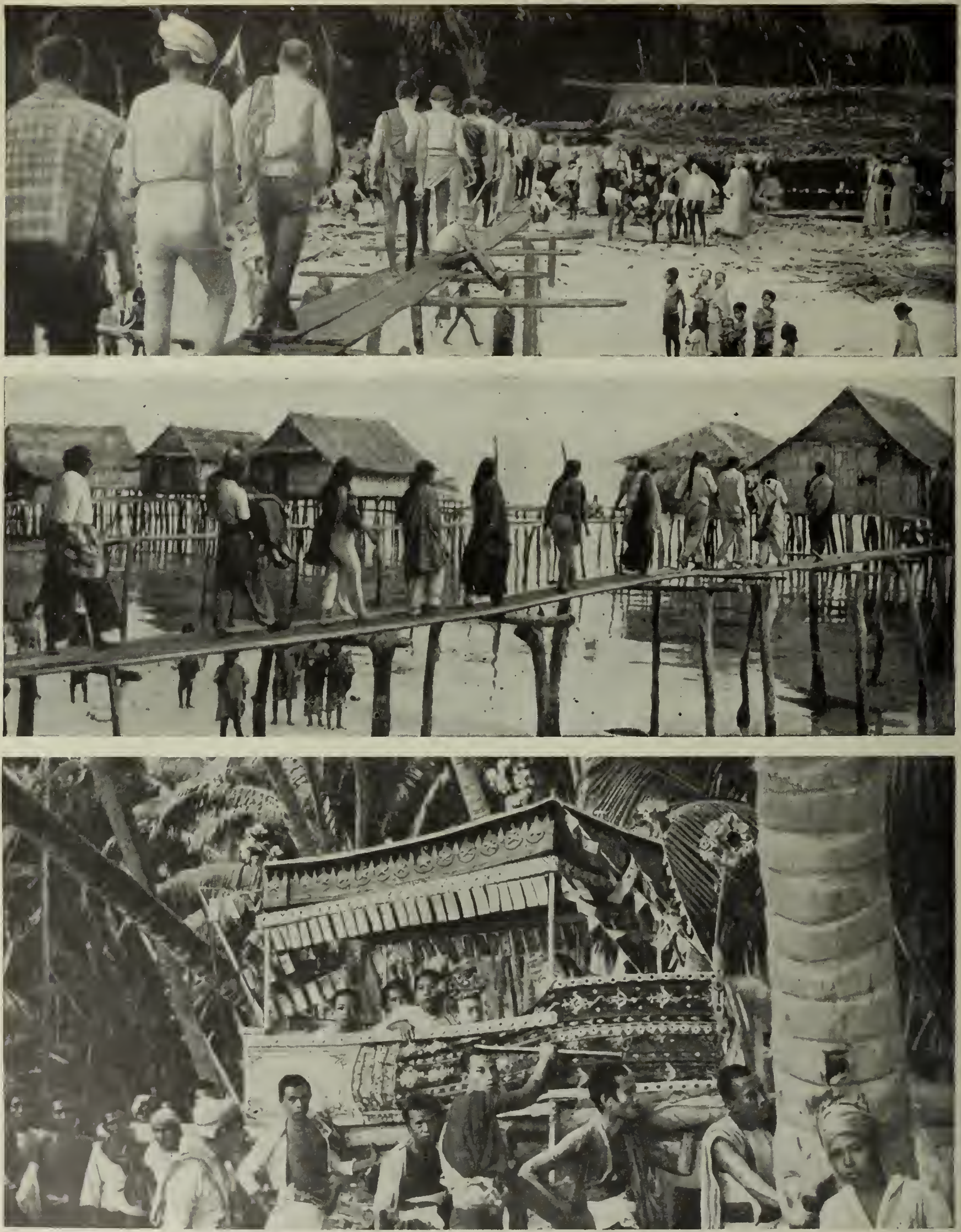
Ewing Galloway

QUEER HOBBY HORSES FOR AN INDIAN PROCESSION

A wedding procession in India is a striking spectacle. If the parties are wealthy, richly caparisoned elephants, horses, and even camels may further contribute to the gorgeousness of the scene. As in most Oriental pageantry, however, there may be an element of tawdriness, such gaudy 'hobby horses' as those seen here often figuring in Indian wedding processions.

One of the results of the adoption of European customs in Japan is the introduction of the temple wedding. The contracting parties and their guests assemble in the sacred house of Amaterāsu, the sun-goddess, where the Shinto priests in their white robes invoke not only the solar deity, but Izanagi and Izanami, the creator deities, who at the beginning, according to Shinto mythology, descended from the sky-world to the first island and, having there set up a central house-pillar, walked round it in opposite directions to meet face to face and take one another as man and wife. The old-fashioned house wedding is still, however, observed, the temple ceremony being really an elaboration of it, preserving its essential ritual.

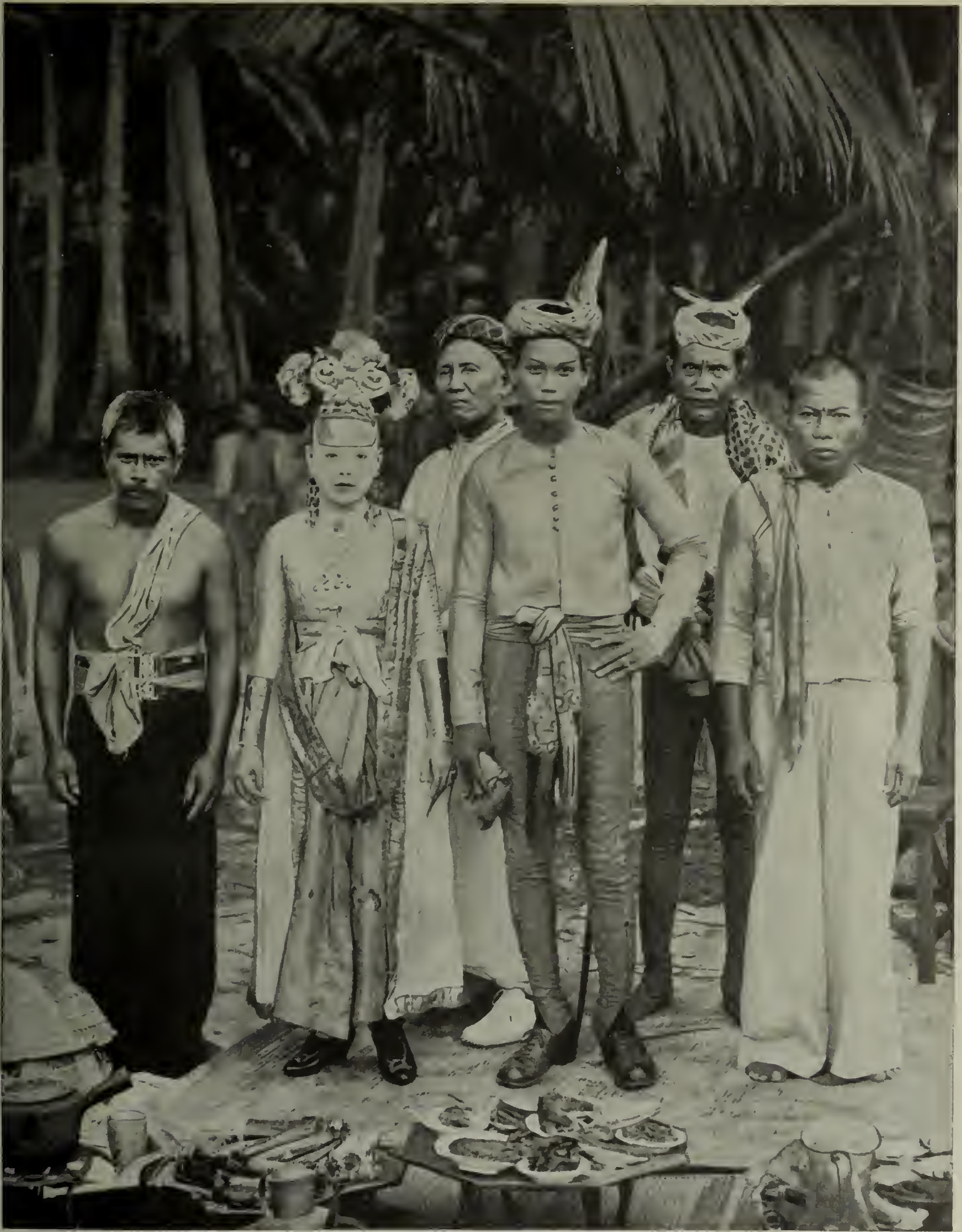
As in Korea, a 'match-maker' arranges a union by visiting the parents on both sides. Then an interview, called mi-ai ('seeing') takes place, the young couple being introduced in a house, a theatre, or flower garden, or at a picnic. In theory the young man accepts or rejects the prospective bride, but she herself has no choice. The parents subsequently discuss the business aspect of the proposed union, and then there is a formal betrothal called yuinō and an exchange of presents. A fortune-teller is consulted, and he fixes a 'lucky day' for the wedding ceremony. Three days before the marriage the bride's party convey to her future home those household articles a wife is expected to provide, including linen, silk, bedding material, her wardrobe, cabinets, writing tables, kitchen utensils, and so on.



Wide World Photos

SEQUENCE OF CEREMONIES IN A MARRIAGE IN THE PHILIPPINE ISLANDS

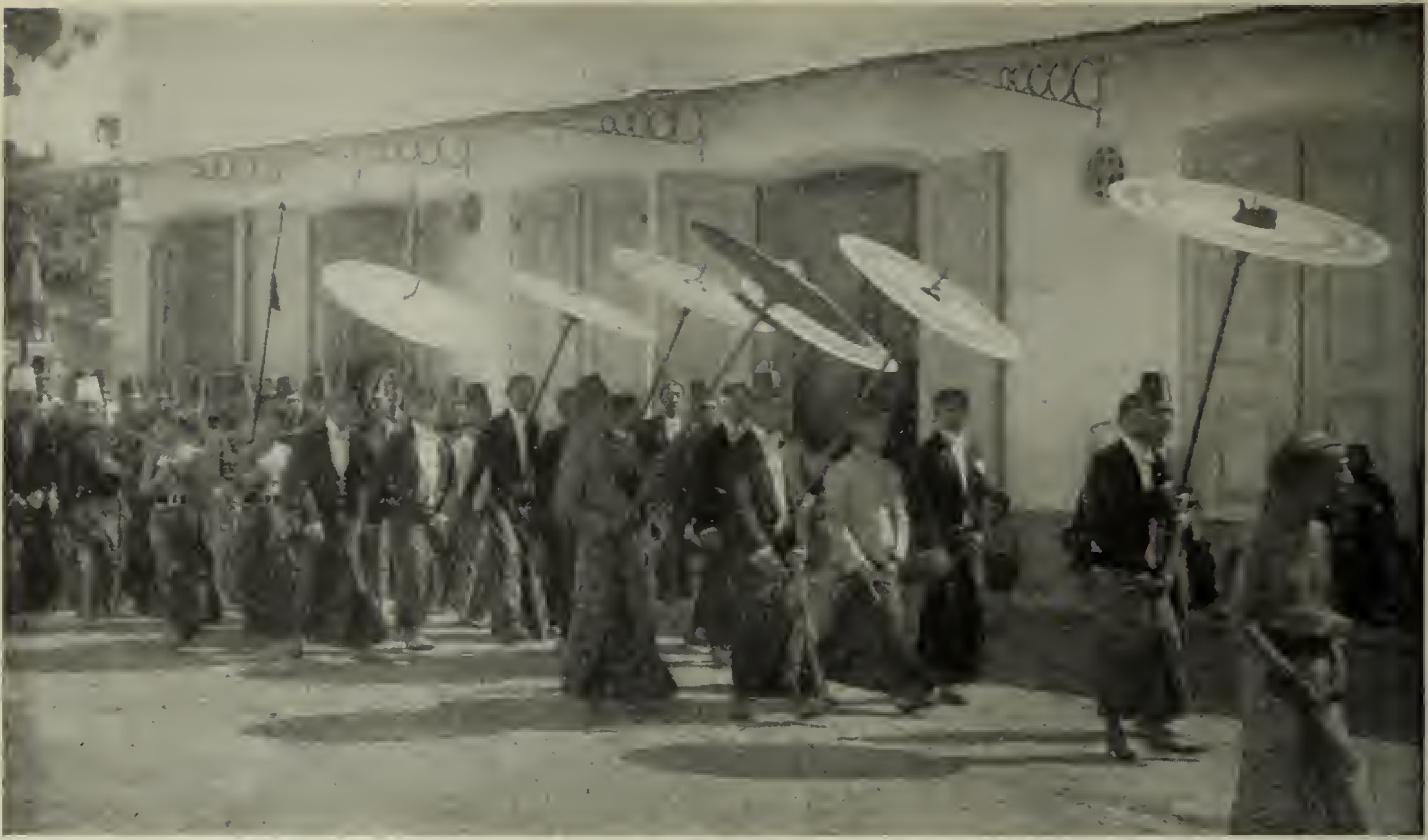
The Moros of the Philippine Islands, once notorious head-hunters and slave traders, are Mahomedans. They live in the island of Mindanao and in the Sulu archipelago, chiefly in villages built on piles, and are the most distinctively Malay people in the Philippines. Moro men are here seen (top) going to fetch a bridegroom, who has to be brought by them to the bride's house. Women are bringing a bridesmaid (centre) into the bride's home. On the nuptial bed (bottom) are seen a bridesmaid and her family. The bed is decorated with the dowry—coins and paper money.

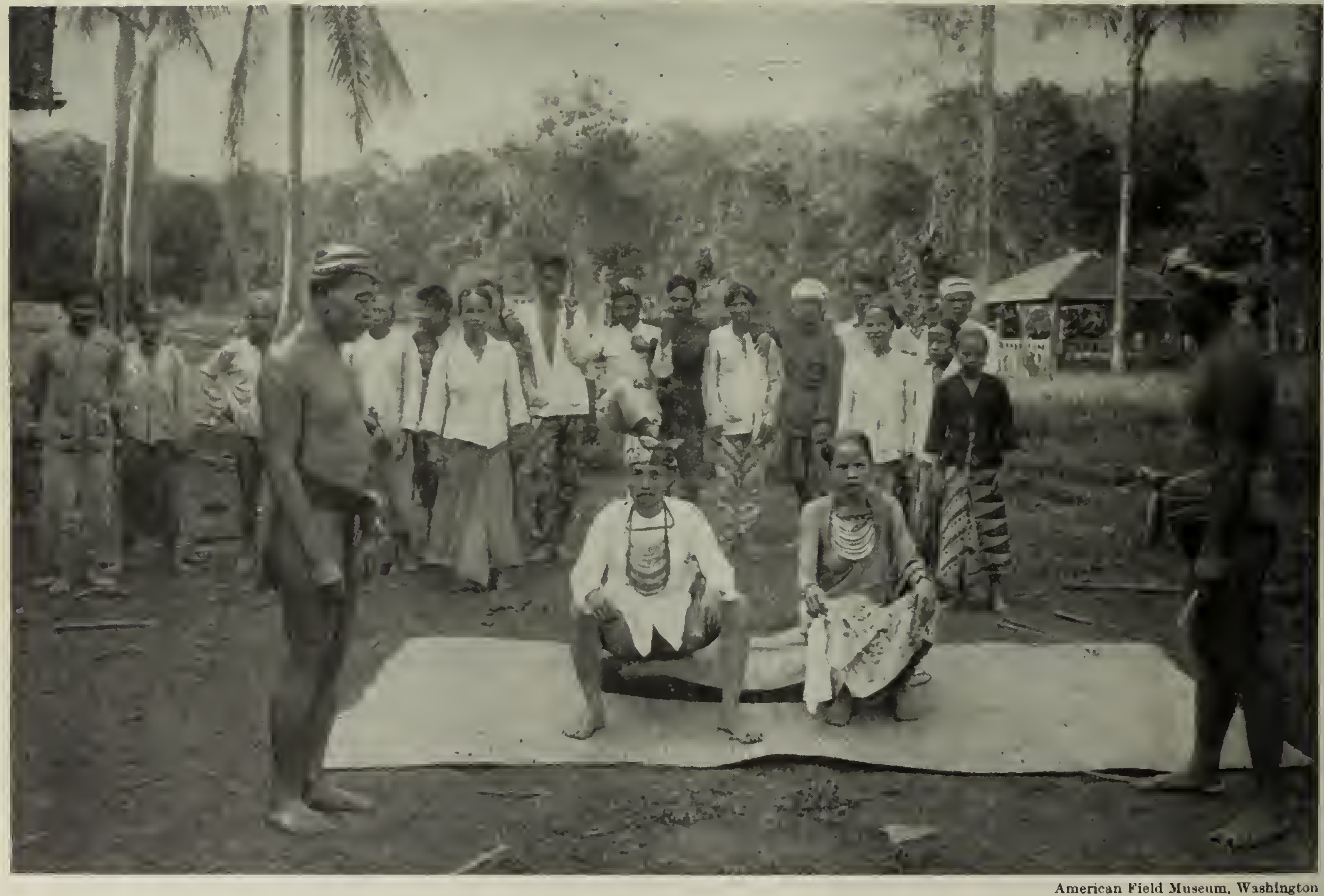


Wide World Photos

MORO BRAVE AND HIS BRIDE AFTER THE WEDDING CEREMONY

At a Moro wedding the ceremonial costume of the bridegroom is put on over his ordinary clothes. It includes a gauze shirt and trousers and a silk skirt. Two ribbons, one embroidered with gold and the other with silver, cross his breast and back and encircle his waist. The priest puts five large rings on the fingers and thumb of the groom's right hand. The bride has her face painted white. On entering she turns her back on the groom and sits down, the groom sitting down behind her. She then rises, turns towards the groom, and sits down again.

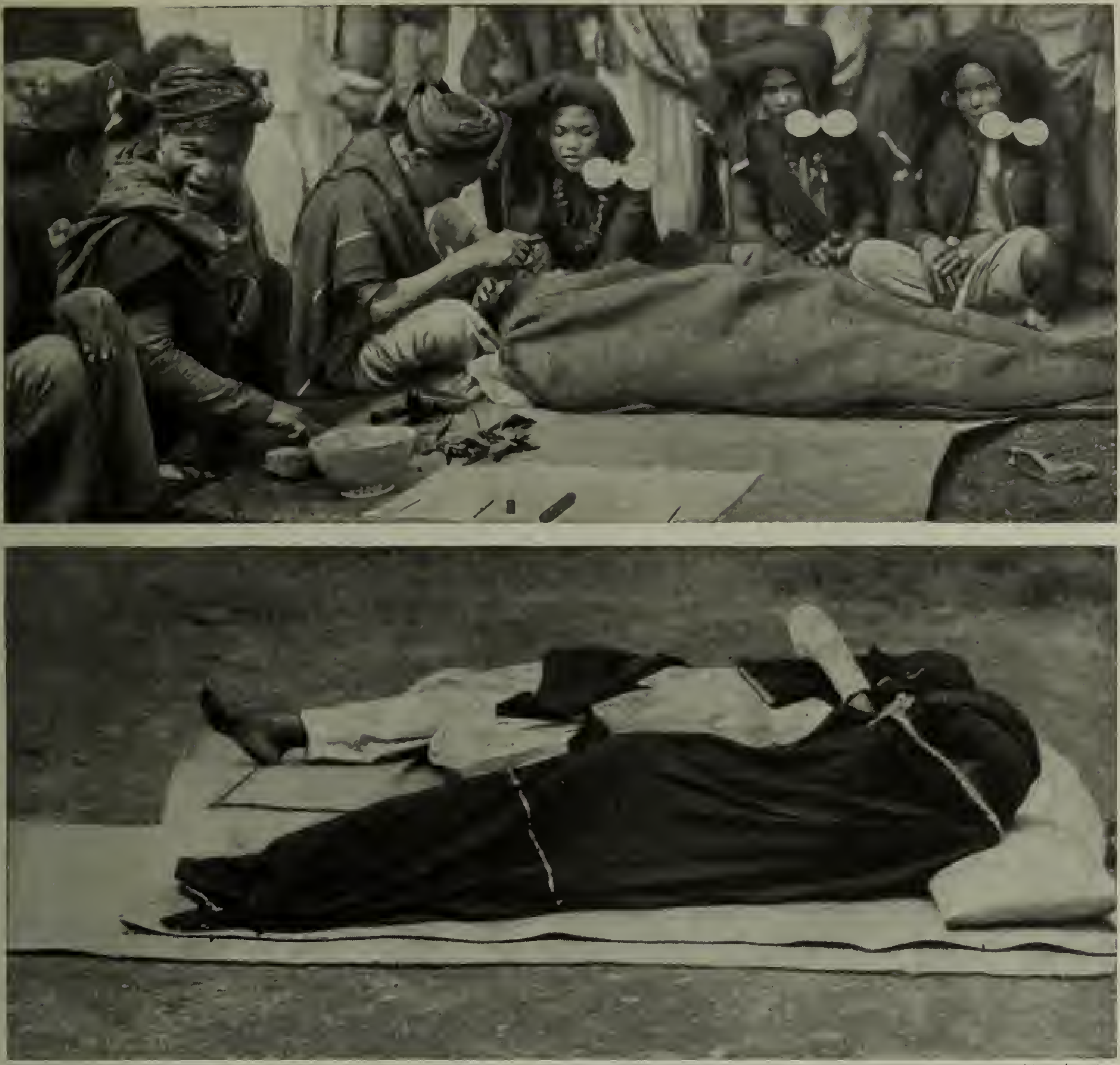




American Field Museum, Washington

MARRIAGE CEREMONIES, SIMPLE AND COMPLICATED IN THE DUTCH EAST INDIES

In the middle of Java are two autonomous states, Soerakarta and Jokjokarta, in which a medieval etiquette is still kept up. The rulers of these old-world kingdoms exert their sway under Dutch Residents. The upper photograph shows a prince of the blood royal of Soerakarta on his way to the court, where the marriage rite is performed by the high priest in all its elaboration of traditional ceremonial. Below is seen a simpler marriage ceremony in Dutch Borneo, in which the central fact is that the bridal couple should squat side by side.



Ewing Galloway

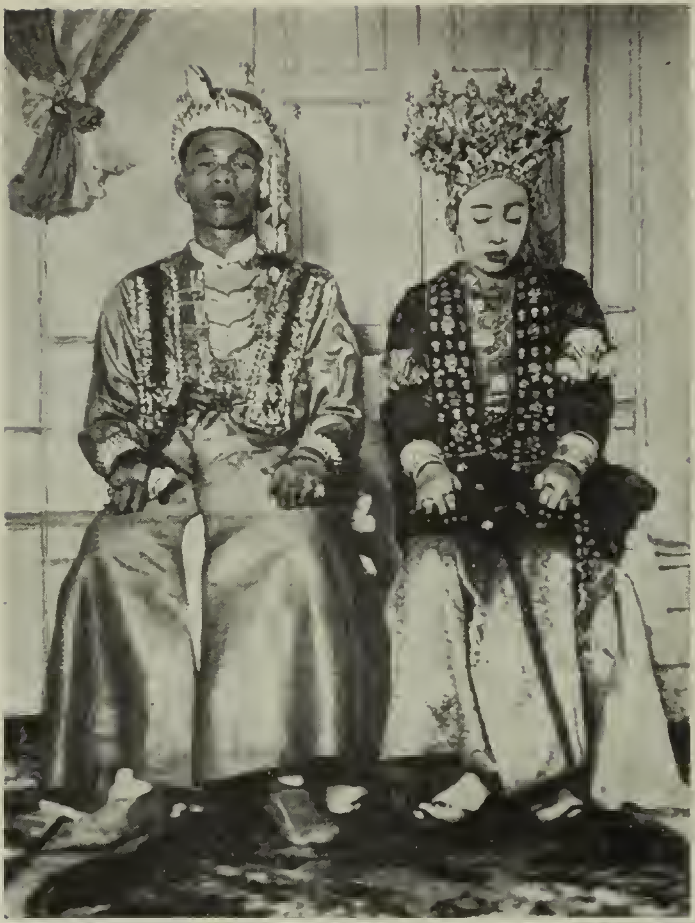
STRANGE PRELIMINARIES TO MARRIAGE IN THE ISLANDS OF SUMATRA AND BALI

Among the mountain peoples of the island of Sumatra many peculiar marriage customs survive. The Minangkabau, for instance, conduct most of their wedding ceremonies in the absence of the bride (see page 37). Part of the marriage rites of the Bataks of north-central Sumatra consists in the bridal couple lying down together in the middle of the village square (bottom), a sort of public siesta to show that they are man and wife. In another of the Dutch East India Islands, Bali, young men have their teeth filed (top) before they can marry.

A touching ceremony on the wedding morning is the bride's formal farewell to her parents. Attired in white, with her hair arranged in virgin fashion, she bows before them, shedding tears. White is the Japanese mourning colour, and symbolises the final departure of the girl from her parents' home. Her father presents to her a short sword for her defence, and when she leaves the house is ceremonially swept and sometimes a bonfire is lit outside. This is a ceremony of purification similar to that which takes place after a corpse is carried out.

The bride is borne to the house of the parents of the bridegroom or, according to the modern fashion, to the Shinto temple where the simple wedding ceremony is performed. In an old-fashioned house wedding there are no bridesmaids. The house is artistically and symbolically decorated. All the flowers have their meanings, those of red being male and those of white female. There must be no purple flowers at a wedding, or branches of willow or other drooping plants. If the bride is being adopted into the bridegroom's family, white is the central line in floral design, and if the bridegroom is adopted into the bride's family, red is the central design. Blossoms or fruits symbolise good wishes and invoke good influences.

The actual wedding ceremony in house or temple is the act of drinking sake, or wine. From three cups



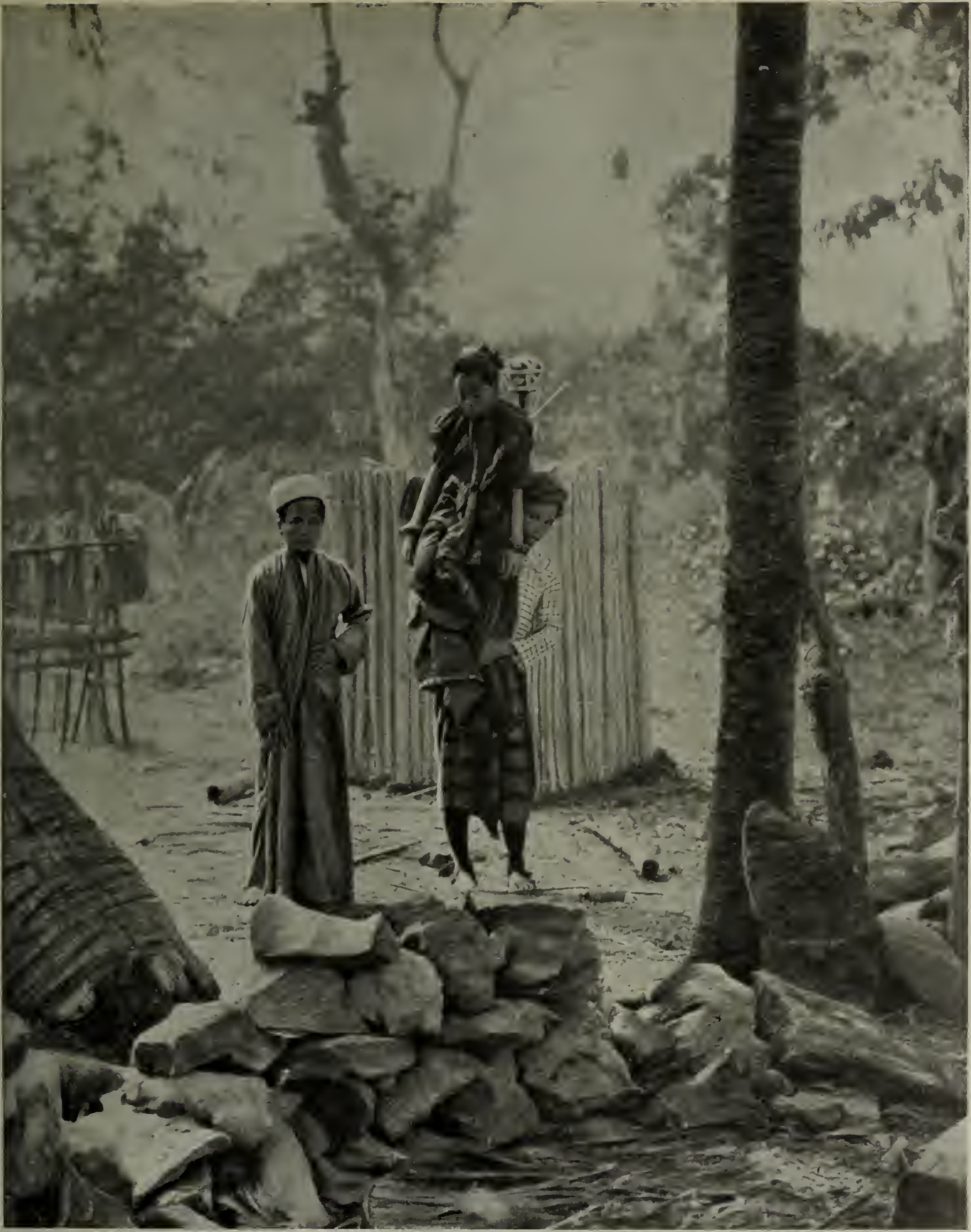
WEDDING COMPLETED BY SHARING A CHAIR
In some rich families of Malaya the nuptial ceremonies last several days. They include and end with the anointing of bride and bridegroom with flower-scented water, the bridal pair, in ceremonial robes, sitting on the same chair on a decorated dais (top).

of different sizes the bride and bridegroom each take three sips in turn, making nine in all. The bride sips first at this preliminary drinking. Thereafter she retires and puts on a coloured dress. The bridegroom also changes, unless he has adopted the European evening dress suit. Then comes the wedding feast, after which the ' match-maker ' and his wife conduct the young couple to the bridal chamber, where the second wine-sipping ceremony takes place. On this occasion, however, the husband drinks first to signify that he has become the lord and master. A formal visit is paid by the young people to the house of the bride's parents either on the day after the wedding or, as the fashion now is, after the honeymoon. If it happens that the bride's parents have no heir, the young husband may be adopted as their son, and reside as such with them.

The terms of a marriage are also arranged by the parents in China, where there is a formal betrothal. If it should chance, however, that one of the contracting parties dies before the day fixed for the wedding a mimic ceremony, similar to that known in southern India, invariably takes place. Should the young man die, the girl is formally married to his ghost, which is represented by the tablet bearing his name in the house-shrine. Thereafter she is regarded as a widow and, as such, becomes a member of the household of her husband. This means that she is little more than the slave of her mother-in-law, a household drudge. Suicides of girls in this sad position are said to be not uncommon.

When, however, in ordinary circumstances, the betrothal is followed by marriage the ceremonial proceedings are somewhat similar to those in Korea and Japan. The young bride is attired in wedding costume of picturesque character with an elaborate head-dress from which dangle strings of gems and jewels, while she wears a long bridal veil and carries a symbolic bouquet of luck-flowers. There is no bridesmaid, but an elderly woman acts as an attendant and guide. If the bride is of high rank she is carried to the house of the bridegroom's parents in a magnificently decorated sedan chair, in which she is completely concealed so that she may be protected from the influence of ' evil eye ' and magical spells. This chair is sent for her by the bridegroom and accompanied by a number of the guests as it is borne shoulder-high by carriers attired in appropriate costumes.

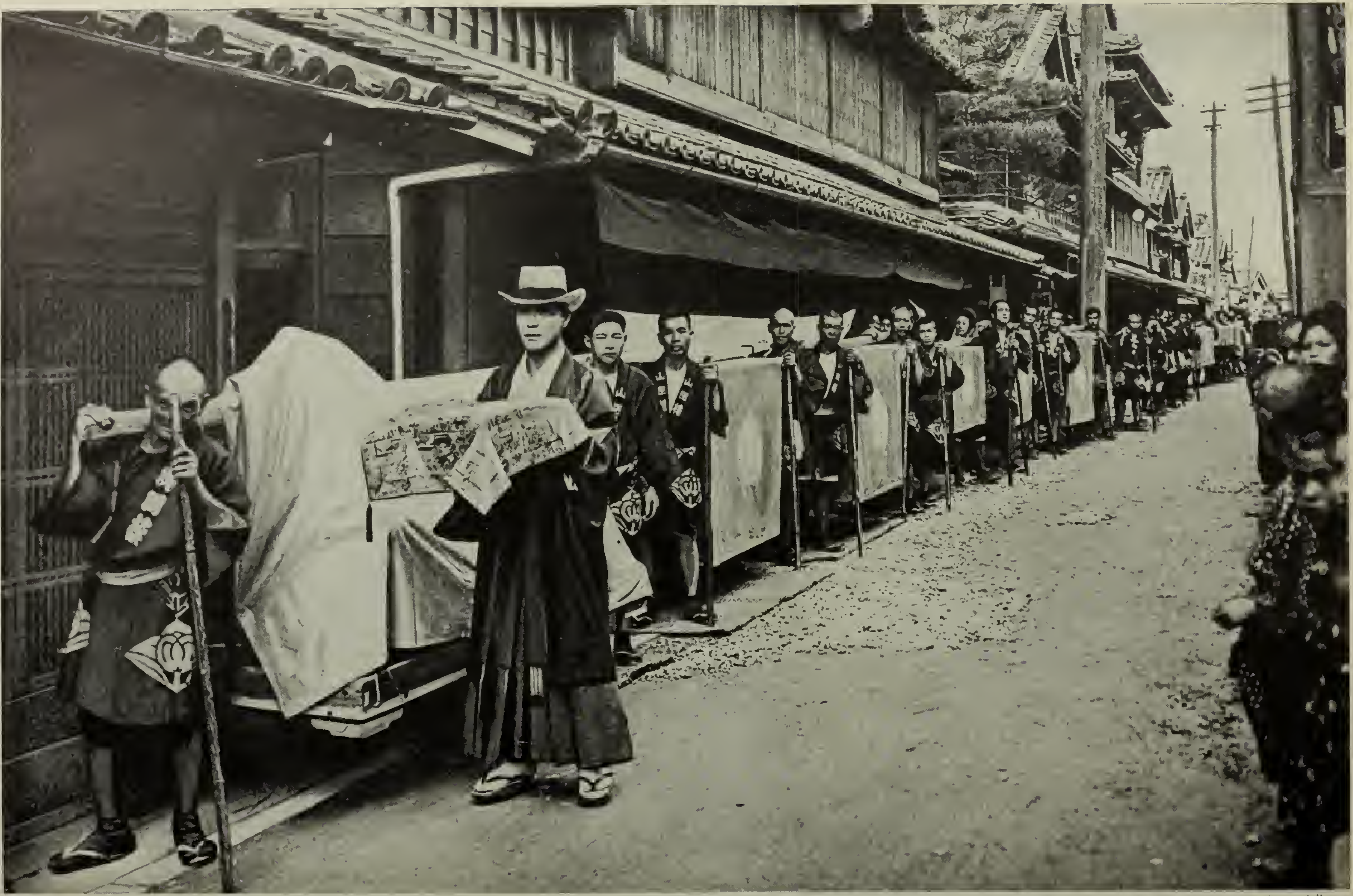
When she arrives at the house in which the wedding ceremony is to take place her first act is to pay ceremonial reverence to the father and mother of the bridegroom, who remain seated. The grandfather and grandmother, if they chance to be alive, are similarly honoured, but if they should be dead, the bride kneels before their memorial tablets. As in Japan and Korea, the actual marriage ceremony consists in drinking liquor from vessels, the bride taking the first sip and then handing the vessel to the bridegroom. The religious aspect of the marriage is, however, emphasised, for the drinking ceremony



E. O. Hoppe

DRUGGED BRIDE OF CELEBES WHOSE FEET MAY NOT TOUCH THE EARTH

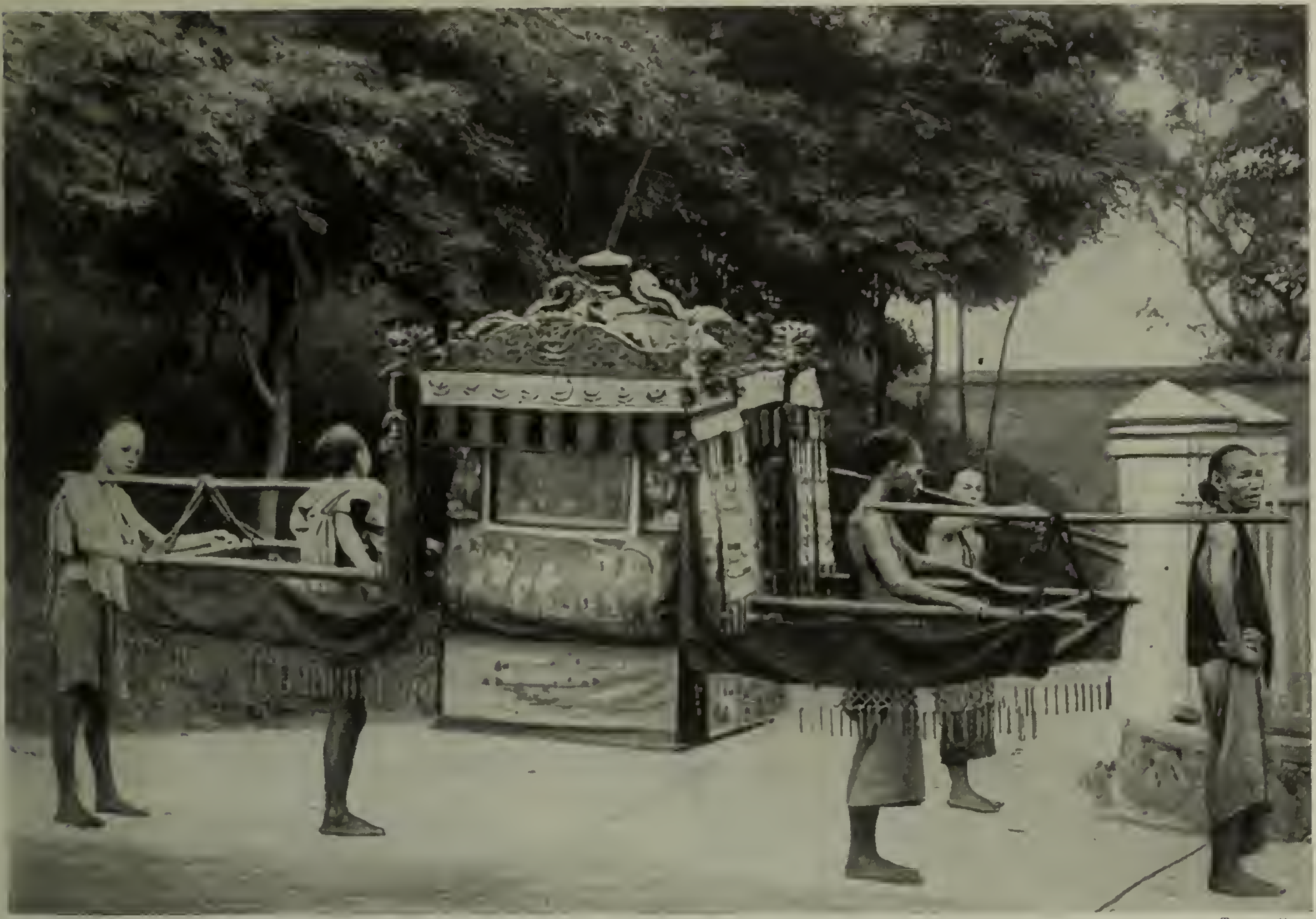
The marriage of a daughter is an important event among the Bugis, a semi-civilized Moslem tribe of Celebes. The nuptial ceremony lasts three days, and often the savings of a lifetime are spent on it. Custom ordains that the bride may not raise her eyes or look upon a man until after her marriage, and to ensure observance of this rule she is drugged. In this condition she is carried about, balanced on one shoulder of the head of the family, for another rule is that the bride's feet must not touch the ground during the wedding ceremony.



Ewing Galloway

PROCESSION OF BEARERS OF GIFTS FOR THE BRIDE AT A JAPANESE WEDDING

For centuries the women of Japan, and especially those of the upper classes, were regarded as little more than the servants of their husbands, but of late years Japanese women have been gaining more freedom. Formerly it was not unusual for the bride to see her future husband at the wedding ceremony for the first time. Nowadays, although the marriage negotiations are in theory left in the hands of the parents, the young people have a decided say in the matter. The actual marriage contract is sealed by the ceremonial drinking of nine cups of saké. When the parties are people of quality the bride's presents may include quite large pieces of furniture. These, as well as the smaller gifts, are carried through the streets by long lines of bearers.



Topical Press

CHAIR IN WHICH A CHINESE BRIDE IS BORNE UNSEEN TO HER LORD AND MASTER

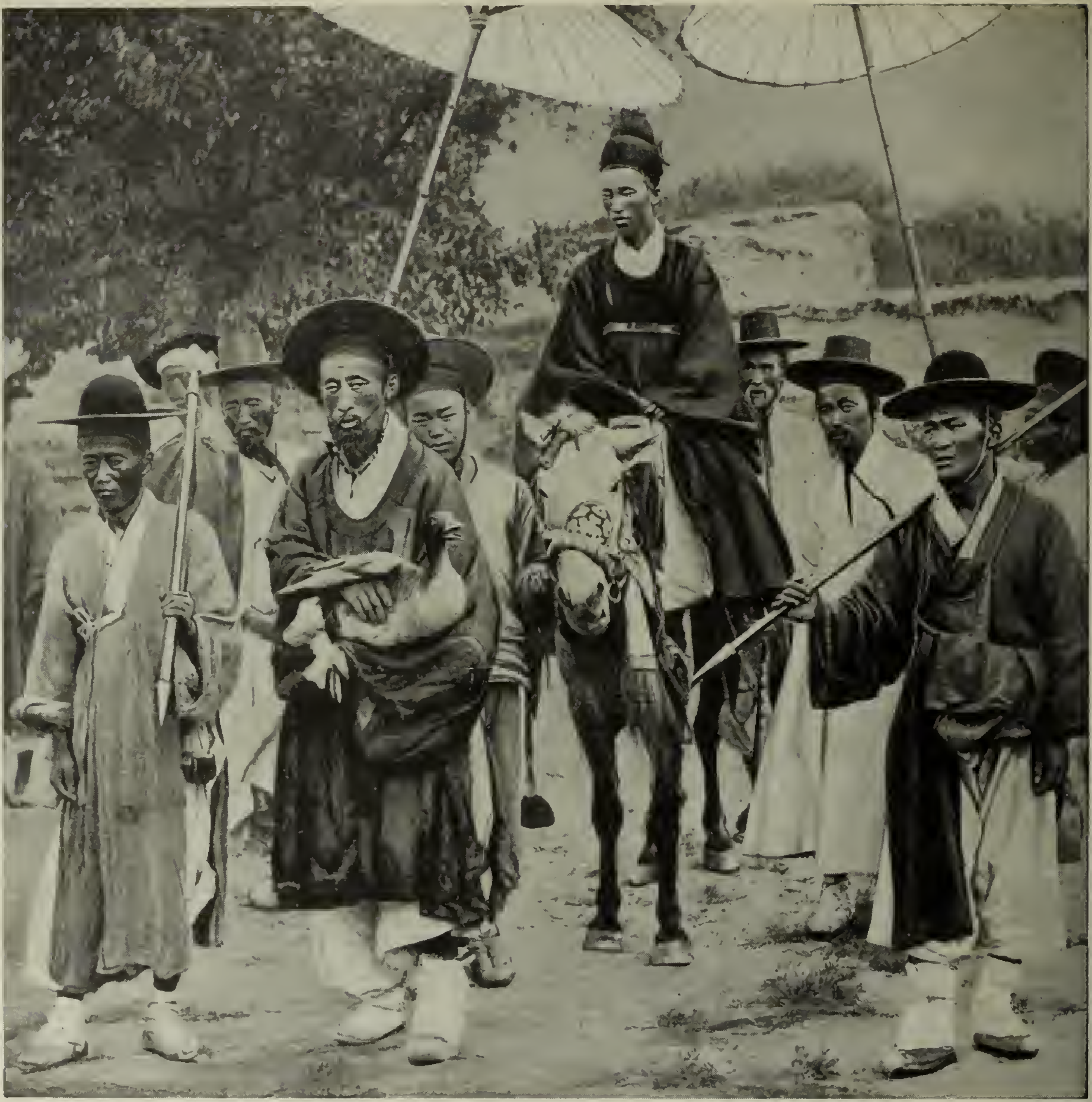
The widespread custom of concealing the bride from the bridegroom is observed in China. The young man and his parents arrange the marriage with the parents of the bride-to-be, and very often the young couple do not meet until the wedding ceremony. When the bride is conveyed to her future husband's house her face is veiled, and the sedan chair in which she travels is heavily curtained, so that no one can see her. Red is the marriage colour of the Chinese. The veil the bride wears is of red silk, and the wedding chair also is red.

takes place while the young couple adore the tablets of the bridegroom's ancestors and the jade symbols of the sky and the earth. In the marriage ceremony the very amulets and colours worn have a religious significance. Jade is reputed to be composed of yang matter, the source of life and the essence of the sky. The marriage also symbolises the union of the male heaven and the female earth—of yang, the male principle, and yin, the female.

A VARIETY of marriage customs is found in the Philippine Islands. Among the Bagobos the wedding ceremony is performed by the young couple eating rice out of the same dish after offerings have been made to the spirits. The bridegroom's parents, who have arranged the union, make a generous purchase gift to those of the bride, and for some time after the marriage the young husband has to serve his father-in-law without compensation and as a duty. Other Philippine peoples likewise observe the ancient but modified bride-purchase custom and then have a brief marriage ceremony of mutual eating and drinking. Wedding costumes are of simple but picturesque character, the wearing of amulets in the form of necklaces and ear-rings being indispensable.

Moslem influence has elaborated the original marriage ceremony in Java so that there is a mixture of rites. The parents arrange the union, and the principle of bride-purchase survives in the custom of giving special presents to the young girl's parents as well as to herself. On the eve before the wedding the young couple squat side by side, observing a religious vigil to which much importance is attached. Next day the bridegroom, who is ceremonially attired and has his face painted, proceeds to the mosque for the preliminary wedding ceremony, but the bride does not attend, being represented by her father.

Thereafter the bridegroom goes to the home of the bride, and there his young spouse performs the significant ceremony of washing his feet. The young couple are then conveyed to the house of the bridegroom's parents, where a feast is held. Next day they proceed to the house of the bride's parents, and there are entertained to another feast. The young couple go to their new home on the third day. In Formosa, where marriages are arranged by a match-maker and the actual wedding ceremony is one of mutual eating and drinking, the young wife remains in the house of her parents until a child is born, after which she goes to live with her husband.



Keystone

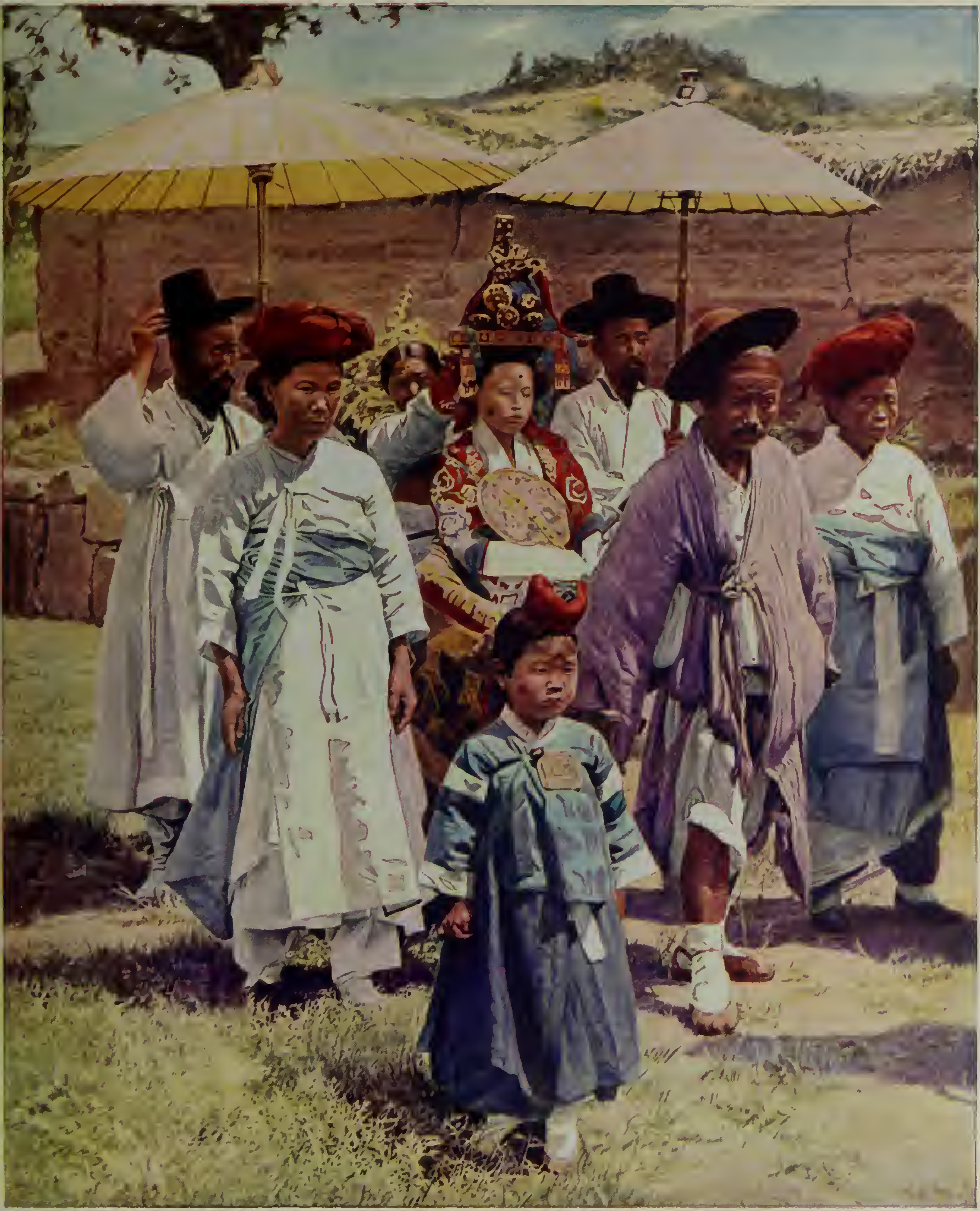
WHERE THE GOOSE IS THE EMBLEM OF FAITHFULNESS IN MARRIAGE

On the morning of his wedding day a bridegroom of Korea sets out for the home of the bride's parents. Here he will see his bride for the first time, and here the marriage ceremony will be carried out. On this journey the bridegroom is mounted, and the men composing his retinue travel on foot. One member of his suite holds a white umbrella, but the most striking object in the little company is a live goose, which is carried by a red-clad attendant. The bird symbolises conjugal fidelity, and is formally handed over when the destination is reached.

If no birth takes place, the union automatically comes to an end.

A Siamese marriage is likewise of very simple character. The wedding guests collect in the house of the bride's parents, and during their eating and drinking the young couple enter. As they kneel together a Buddhist monk formally unites them by making ceremonial use of a sacred cord. Then the guests throw rice over them and sprinkle holy water from shells. The young bride is thereafter conveyed to her room, but her husband is expected to pass the night in the company of serenading musicians, who play selections and sing ditties outside. A feast is held next day, and when darkness comes on the young couple are ceremonially escorted to the bridal chamber. They live together in the house of the bride's parents until a child is born, after which they proceed to their own home.

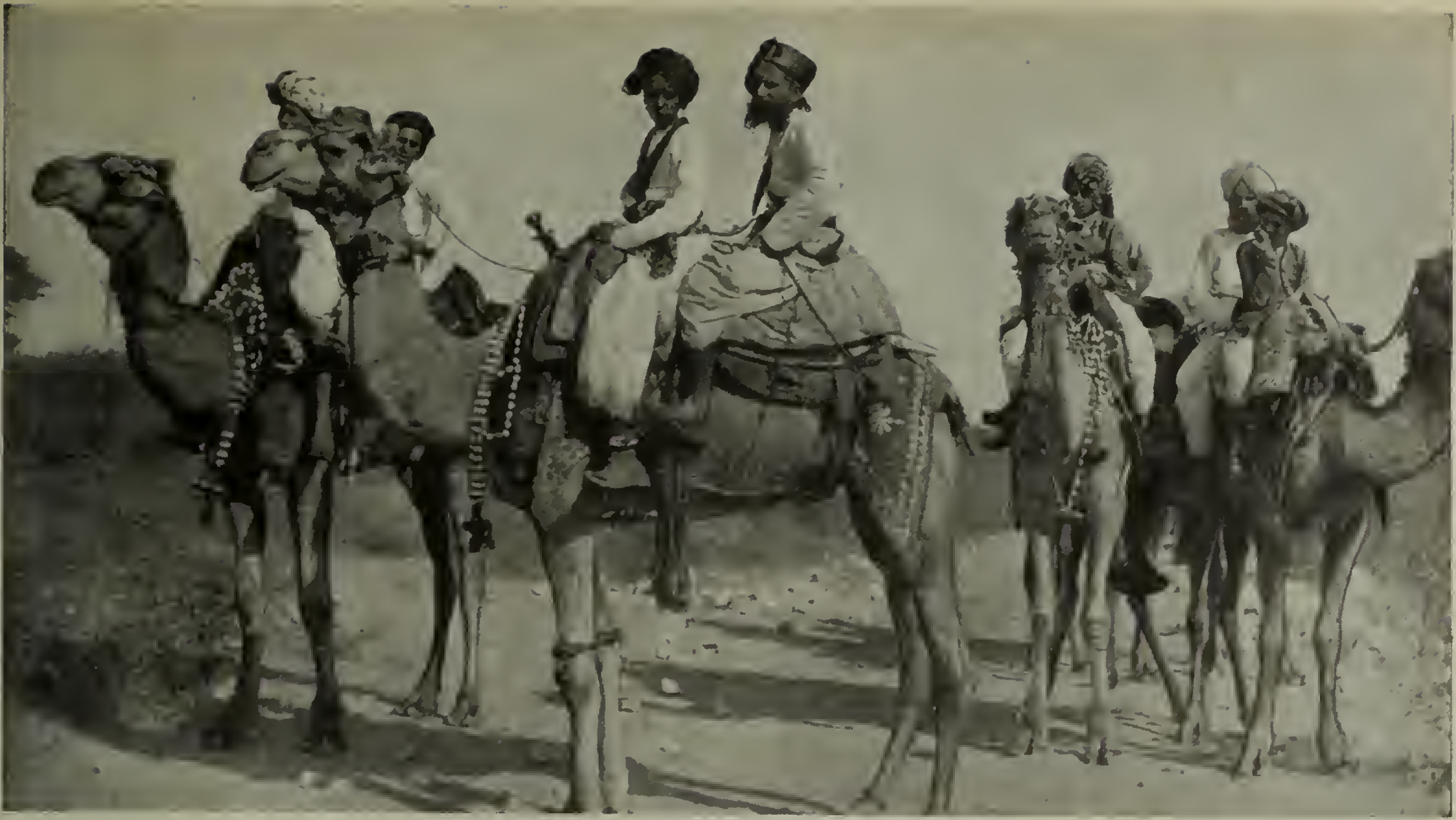
The marriage of a member of a ruling family in India is accompanied by elaborate ceremony and in accordance with the religious rites of his sect. The Hindu marriage is arranged by the parents, and before the ceremony takes place the near relatives on both sides pay visits to each other's homes to perform acts

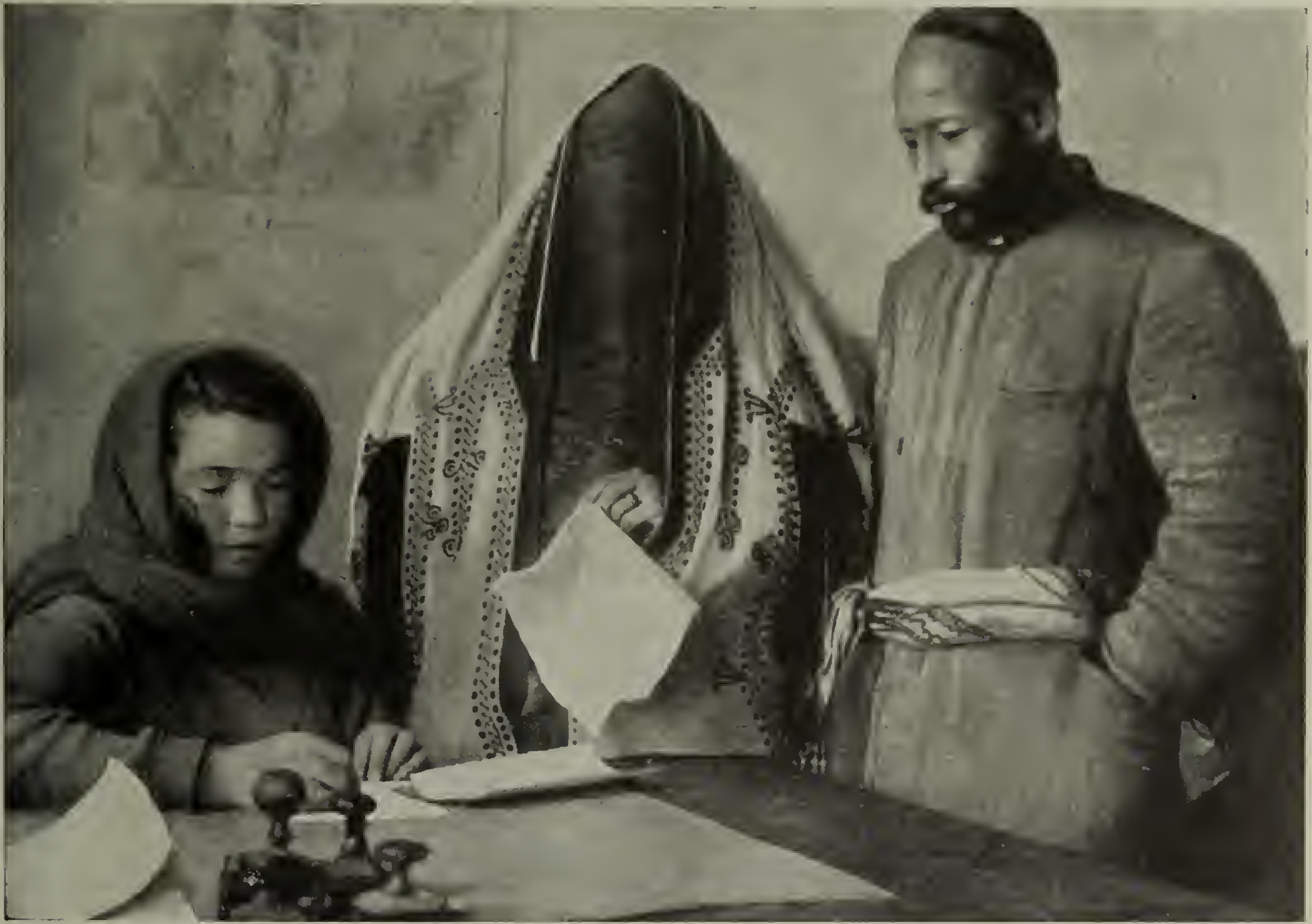


Keystone

BRIDE OF KOREA WITH FACE WHITENED AND SPOTTED WITH ROUGE

In Korea a girl is not allowed to choose her future husband. He is always selected for her, sometimes through the medium of a go-between. The bride is not only under a taboo of silence, but in addition she may not look upon the bridegroom. To this end her eyelids are gummed together, both on the day of the marriage ceremony and on the day following. On both days white powder is dusted all over her face, which is further adorned with dabs of rouge. In the photograph the bride's ceremonial head-dress is being held over her head as she proceeds in the marriage litter.

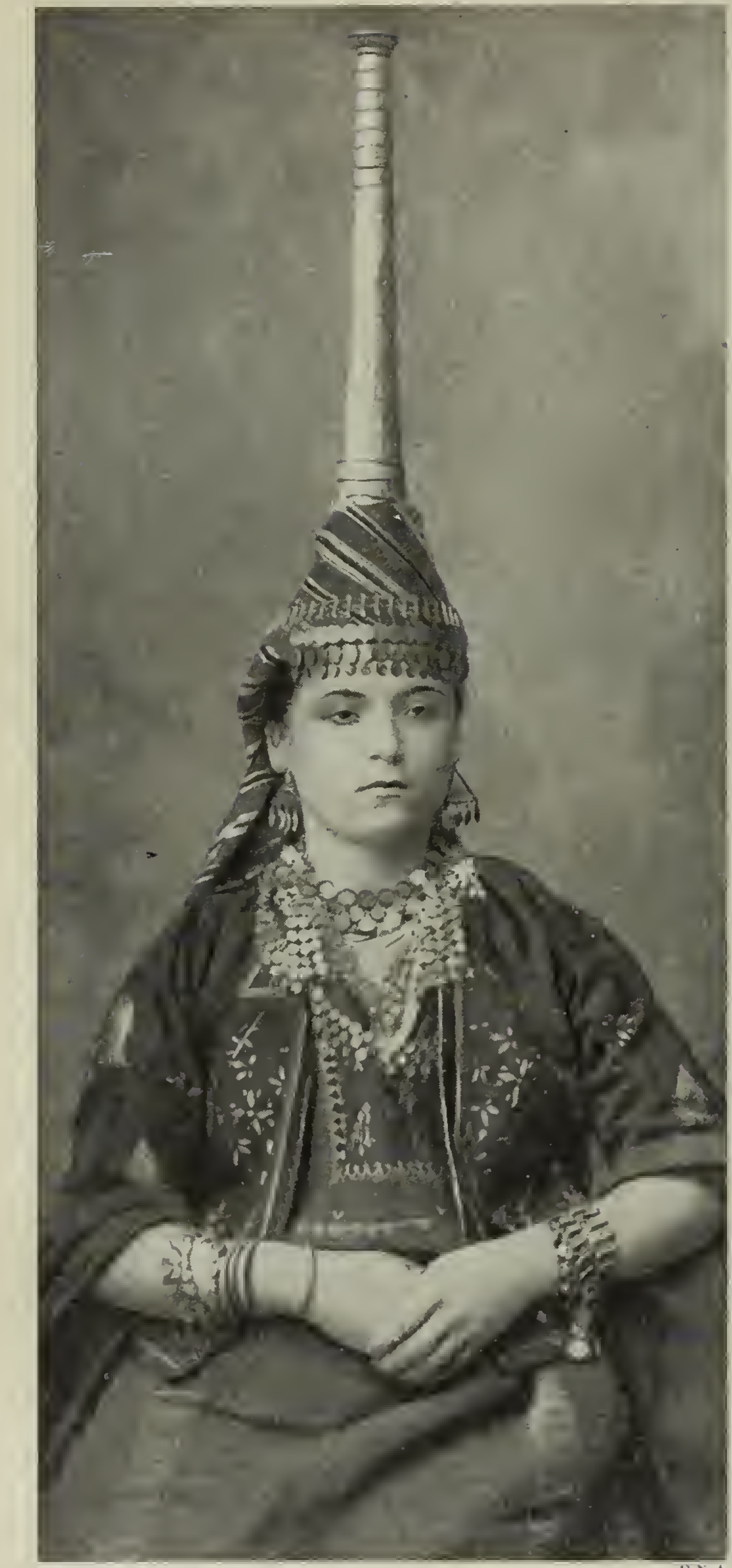




Press Cliche

WEDDING SCENES AMONG THE MAHOMEDAN PEOPLES OF CENTRAL ASIA

In the lower photograph, depicting a marriage by the registrar in Tashkent, the veil worn by the Mahomedan bride is the ' parandja.' It is made of black horsehair, and is the form affected in Turkistan. Although the veil is being gradually discarded, most women in the remoter strongholds of Islam retain it. The Waziris, a tribe of the North-West Frontier Province, are nominally Mahomedans. Their country is a labyrinth of hill ranges and valleys, and camels are the chief means of transport. The upper photograph shows a Waziri wedding party on camels.



E.N.A.

HEAD-DRESS OF A DRUSE BRIDE OF LEBANON
This curious head-horn was formerly worn by Druse women night and day. It is placed in position by the bridegroom on the wedding day. The mode of wearing is subject to endless variation, and indicates the district to which the wearer's husband belongs.

of symbolic and religious character. On the wedding morning the bridegroom is ceremonially purified by bathing. If he is of high rank he is conveyed to the residence of the bride in a gorgeous palanquin, wearing his marriage crown and robes and veiled so that he may not be injured by 'evil eye.' A stately procession is formed, in which richly decorated elephants and horses take part as well as armed and uniformed attendants. The processions of lesser men may not be so dignified, but are invariably headed by a band of trumpeters and drummers, mingled with other instrumentalists, who may be more noisy than musical.

When the bridegroom arrives at the bride's home he is sprinkled with rice. A bracelet of mango leaves enclosing rice is placed on the right wrist of the bridegroom and the left of the bride. The latter is seated between her mother's knees when she receives the bridegroom, who kneels and bows before her. Then follows the ceremony of paring the nails of the young couple. The marriage is celebrated in the 'wedding booth' and a Brahman officiates, reciting religious texts and performing various rites. The bride is seated on her father's knees for a time. When the Brahman has tied together portions of the clothing of the young couple, they are ceremonially united. Then they walk 'by the right' around the sacred fire in adoration of the god Agni, sprinkling rice, while the Brahman burns incense. A significant symbolic act is the applying of a spot of red substance on the bride's forehead. This must be done by the bridegroom. Acts of worship follow, and thereafter the bridegroom returns home. The young couple remain apart for a few days, after which they are ceremonially bathed and the wedding bracelets taken off. If the bride is of age, she is thereafter conveyed in a palanquin to the bridegroom's home, where she is received with ceremony.

IN connexion with Moslem marriages a vigil is held, as in Java, and there is a mosque ceremony. Among the customs of mixed character, it is of interest to find, as in Korea, the observance of the silence and sightless taboo. When the bride is shown to the bridegroom her eyes are kept shut either by will or by being gummed, and as it is also taboo that her feet should touch the ground, she is carried on the shoulders of her father or another relative. Thus blinded, and perhaps drugged, she is borne after a brief marriage ceremony to the house of the husband and not set down until after she crosses the threshold. Some days later she returns with her husband to her parents' house, where the couple remain for a time, and by doing so complete the marriage ceremony.

The Sinhalese of Ceylon have a simple wedding ceremony in which the young couple feed one another with rice and then have their little fingers tied together with a sacred cord by a male member of the bride's family. In Burma a young couple on their wedding day are guided by an astrologer, who informs them when to begin the ceremony. First they clasp each other's hands, then they feed each other with rice taken from a single vessel; thereafter their hands are tied together with strings of cotton and they kneel to be sprinkled with holy water. The reciting of Buddhist texts before and after the ceremony gives it a religious character, but the symbolic acts performed in the presence of witnesses are considered to be those which are really vital and binding.

MASKS AND MUMMERS

THE use of the mask and of pantomime covers a wide field. Elaborate posture-dancing forms a large part of the subject matter of the chapter on the Golden Ballet of the East, while masks figure prominently in some of the dances described in the chapter on Devil and other Spirit Dances and in the savage secret societies dealt with under Mystical Societies.

'EVERYWHERE I have been, in every country I have visited,' Sir Francis Younghusband has recorded, 'I found two forces of universal appeal—religion and the drama.'

From the earliest days of primitive man to the world of to-day, whether of western civilization or of untutored native races, these two forces have ever been closely allied. And the connecting link which, in one form or another, has ever been the strongest is the mask, or conventional disguise. For the mask implies mystery, and mystery is the essence both of primitive superstition and of all the great religions of history. In the same way, mystery, or the appeal to the imagination, is the essence of every art work and in particular of the drama. The more primitive that drama, the more closely it is allied to the fundamentals of human nature or of race, the more the mask, or its equivalent, plays a leading part. The other part is pantomime, which is mumming.

No better example of the combination of mask and mummer could be offered than that of Charles Chaplin, the most famous mummer in the world to-day. Chaplin's conventional mask of bowler hat, moustache, cane, baggy trousers and queer boots is known to millions of all races. Without that mask Chaplin would be unrecognized. His art would fail. The mask is an integral part of the mumming. So was the mask the essential of the characters of the Italian Commedia dell' Arte, or of Punch of our street-corner show. Similarly we have the conventional masks and livery of the cinema 'Felix,' 'Mickey Mouse,' cow-boys, detectives, 'strong, silent men,' Chinese villains, and others. Without these masks they would not be recognized. They are formal types to which popular audiences have grown accustomed. No variations are permissible. In all these characters we witness expressions of fundamentals in human nature.

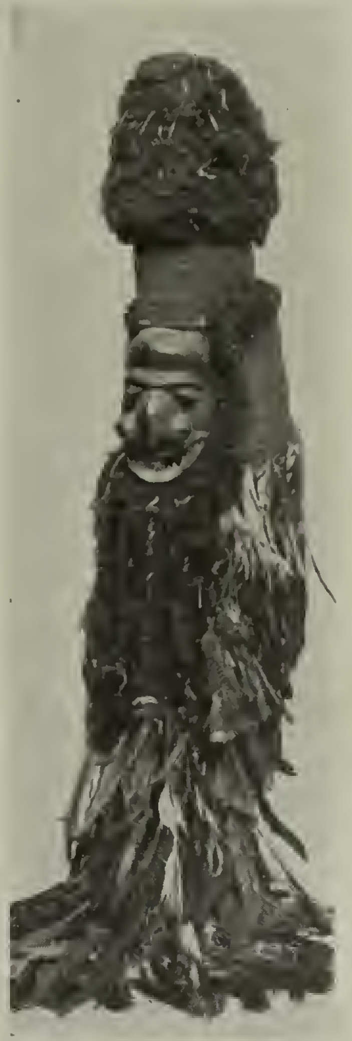
BUT there is another and a more subtle link between the mask and the mummer which must be emphasised, for it provides the key to the whole matter, whether primitive or present-day. And that is the psychological effect produced both upon the masked mummer and upon the audience. It is attested by Mr. W. T. Brenda, the greatest living authority on the mask, that so soon as a man dons a mask and starts to interpret the character his face unconsciously imitates the expression of the mask. Further, the expression of the mask is reflected in the faces of the spectators and so back again to the wearer. All this implies close mental reaction.

If this be so—and the experiment may readily be made by anyone—we shall at once appreciate how and why masks and mummers have held so firm a grip upon peoples of all ages and races, and notably in the practice of superstitious or religious rites, wherein pantomime, expression in dumb show, is so strongly in evidence.

THUS among native races where primitive beliefs still survive—certain North American Indian tribes, for example—the folk do not pray or sacrifice to graven images of the god or spirit, but it is the chief or medicine man himself who assumes the mask and livery of the god and, with that mask, the 'breath' or living spirit of the god. He himself, by auto-suggestion, for the time becomes the god, and the mutual mental reaction between folk and priest is achieved.

Among the Pueblo natives of Mexico, with whom the Catholic faith widely obtains, masked ceremonies are still observed, grafted on to Christian conditions and festal days. The masks are of hide or leather heavily ornamented with buckskin, corncobs, arrows, rainbow designs and the like, all in a large variety of colours. The mask itself is regarded as sacred. The wearer believes himself transformed into the being represented. Both before and after the ceremony he performs an elaborate ritual of purification.

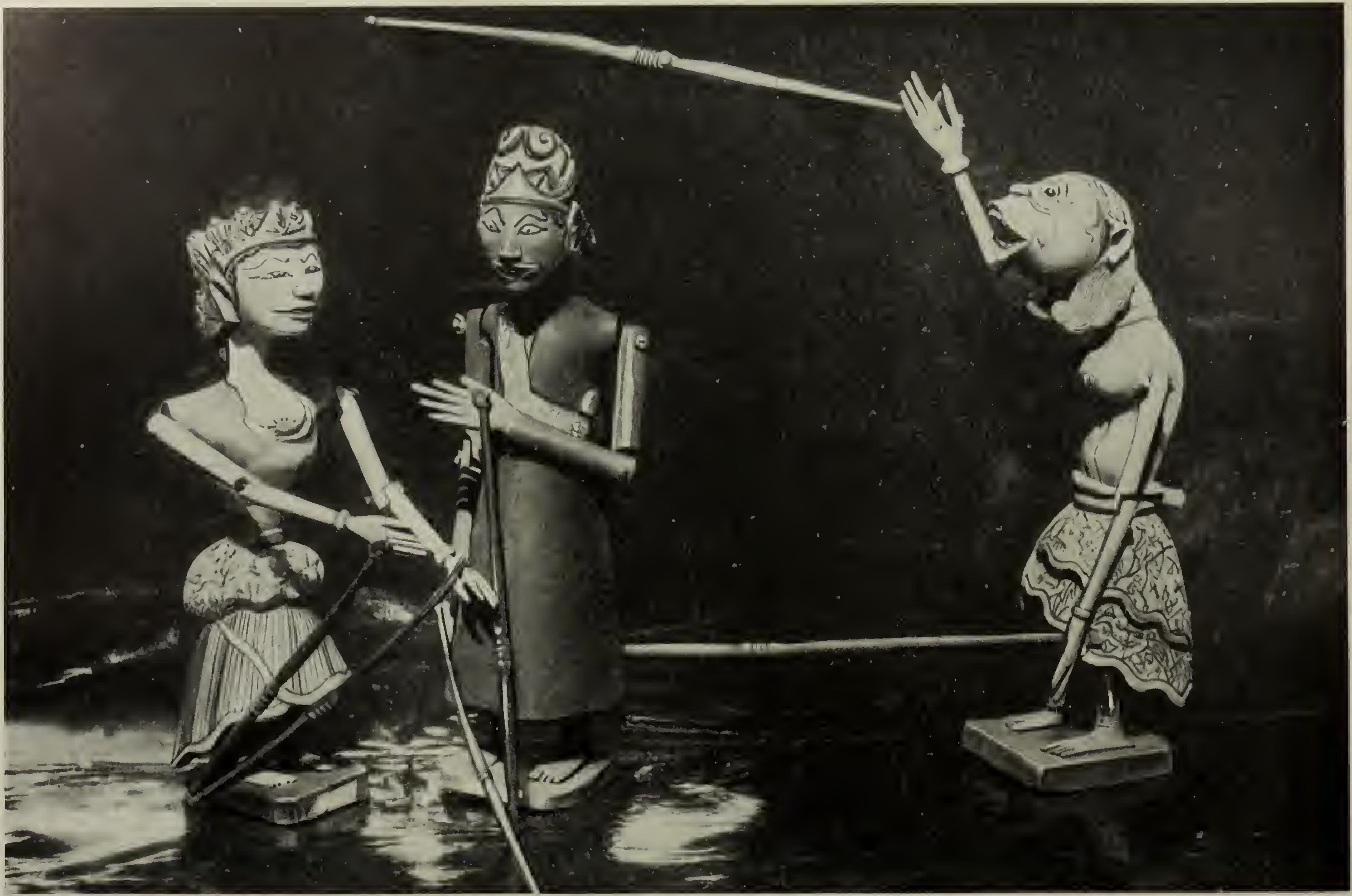
Here it should be remarked that the brilliant colouring, the linear or circular designs upon masks or upon painted faces, such as are found in every land where primitive rites are practised, are all carefully wrought to specific meanings. The Chinese actor paints or masks to special and distinctive colours and lines no less than the natives of Mexico or New Guinea. And it is a noteworthy



Mondiale

DANCER'S MASK

This mask, with its elaborate trimmings, consisting of tow, human hair and feathers, is a type used in New Caledonia.



Maurice Beck

DOLL ACTORS OF JAVA: A STIRRING EPISODE IN THE WAJANG GOLEK

Of the various forms of the Wajang (see pages 43, 463 and 355), the national drama of Java, the most primitive and one of the most popular is the Wajang Purva, which is enacted with puppets whose shadows are cast upon a screen. The figures here seen are used in the form of the drama known as the Wajang Golek. They are carved in the round, and are displayed direct on the stage, not through the medium of the shadow-screen. These puppet shows deal with mythological history, and throughout the performances appropriate comments are recited by the owner to the accompaniment of an orchestra of gongs and xylophones. The dolls are modelled with considerable skill, and in this respect do not compare unfavourably with the Italian marionettes.

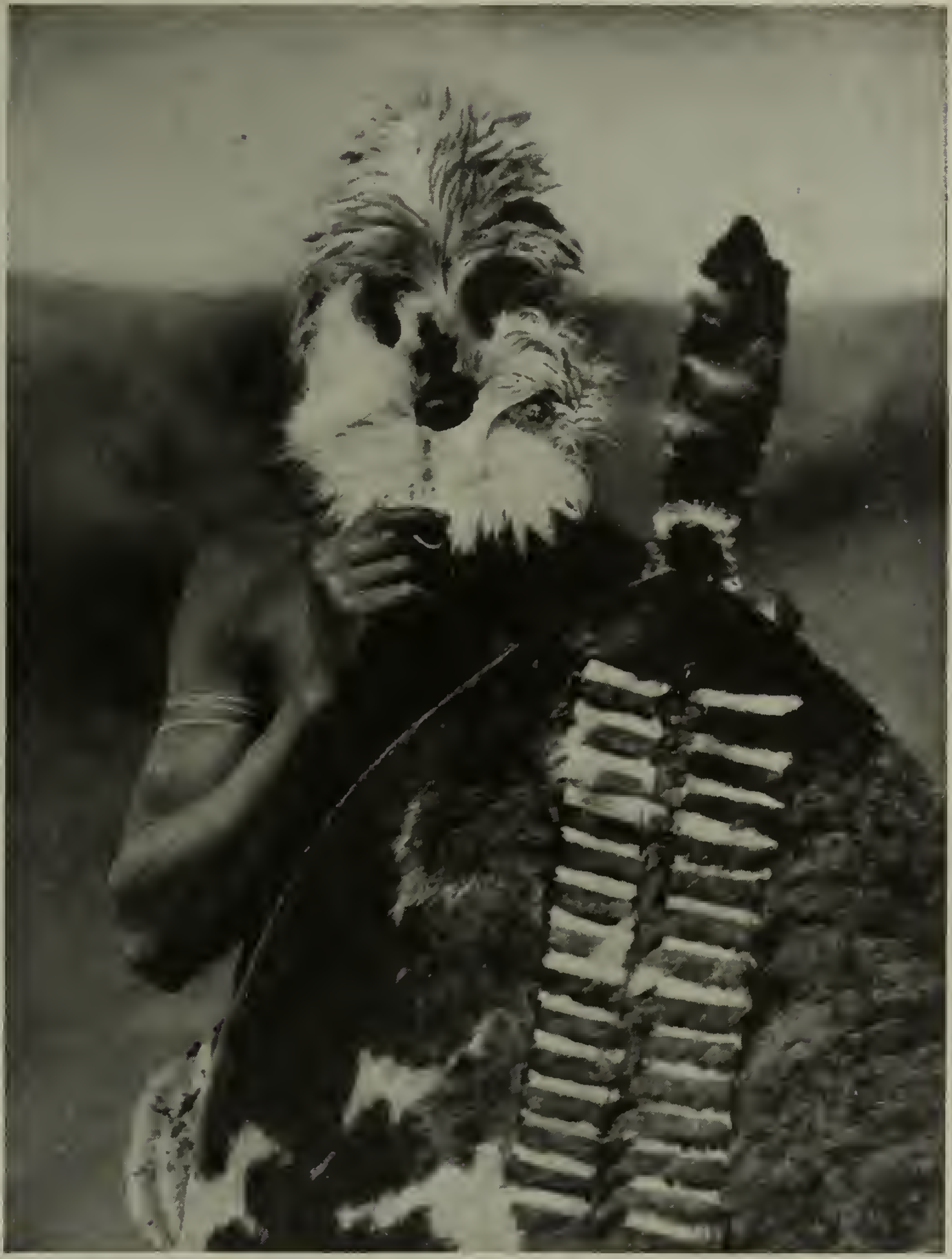
fact that these designs and colours have an apparent world-wide universality of motif, not only in masks but in buildings, pictures and other art forms. 'A mere line,' Mrs. Emerson has said in comment, 'becomes a vehicle for the expression of the profoundest aspirations of humanity—preservation and resurrection.' Thus a native medicine man will heal the sick by drawing ceremonial lines in the earth from the prone body.

In Tibet no entertainments are more popular than the sacred masked dramas which depict the several births of Buddha; and also the mystery plays which centre around gods and demons, in particular the Dance of the Red-Tiger Devil (see pages 47 and 263). Here the masks are truly awe-inspiring. They are made of papier-mâché, of gilded copper, of hardwood and of cloth. Wigs of coloured yak-tail hair are worn.

MR. L. AUSTINE WADDELL has broadly classified these masks and mummers into five groups: (1) the King of the Ogres, supreme in bulk and hideous of aspect, with three eyes; (2) the Ten Awful Ogres and the Ten Ogresses, with their attendant animals; (3) the Ghouls, with their skull masks and skeleton bodies; (4) the Earth-Master-Demons, huge and hideous; (5) the Teachers, the first Buddhist missionaries, who are the jesters of the plays.

Other mumming dances closely bound up with religious observance are the Lion Dance of Buddhism, known in variants throughout the East (see page 47), the Fish Dance of the Tierra del Fuego natives (with masks of seal hide), and the masquerades of certain powerful secret societies of Melanesia and of West African natives, whose fibre-fringed, wooden masks have, as Mr. Brenda affirms, 'in their expression an artistic distinction above those of any living people.'

The mumming plays of Java afford us a stepping-stone from religious ceremonial to the secular entertainment, for the origin of the Java drama lies in ancestor worship, and while the process of evolution through the centuries is clearly marked, we have the very interesting fact that each stage of that evolution is represented today by actual performances.

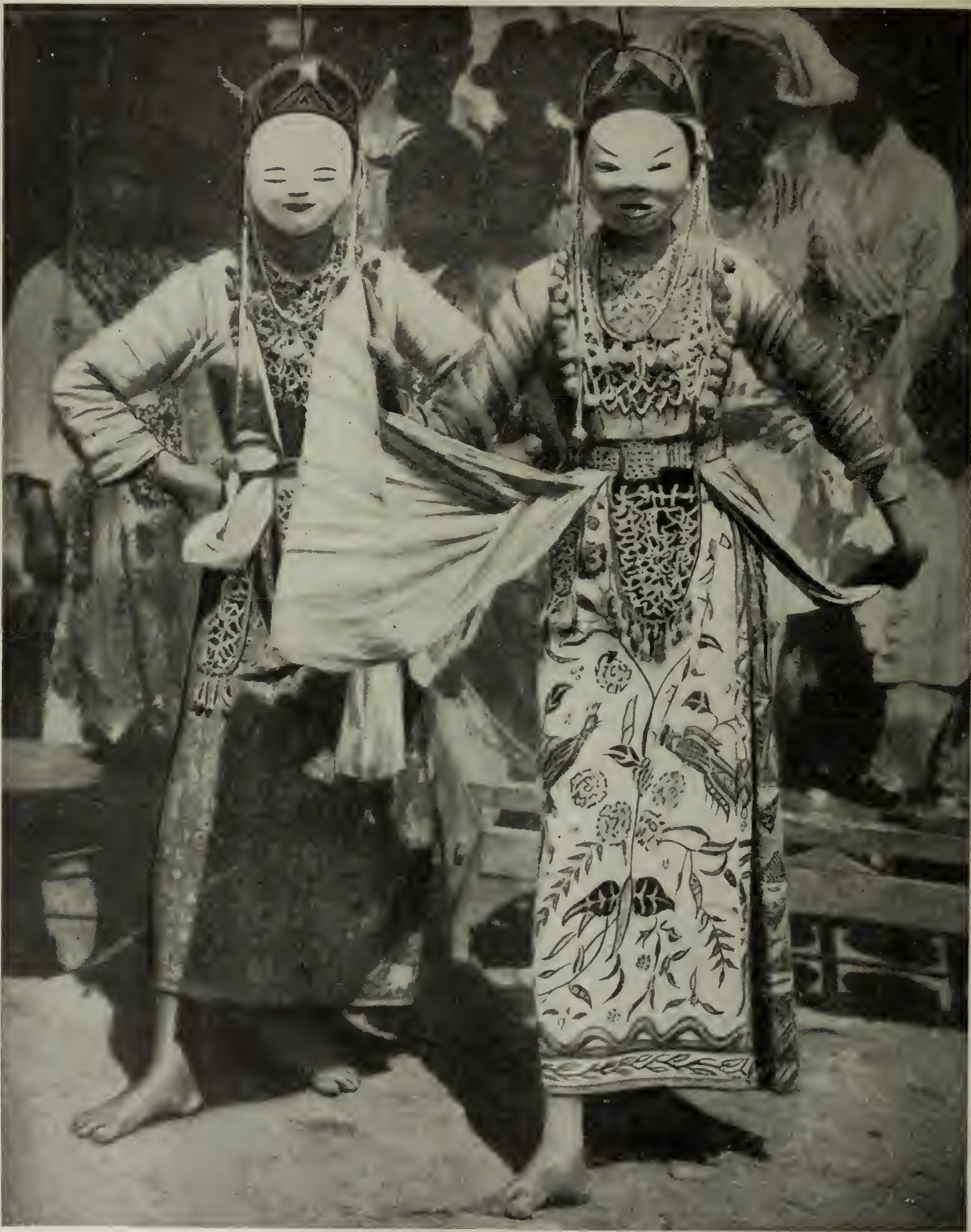


Planet News

ZULU WARRIOR WEARING GOATSKIN MASK OF CEREMONY

In Africa the use of masks is largely restricted to the forested region of the Congo watershed and the west coast. The masks are chiefly of wood, with decorations of fur, feathers, beads, or shells. Usually they represent a guardian spirit or famous folklore figure. They serve a variety of purposes—to express totemistic ideas, to terrify enemies, to ward off demons.

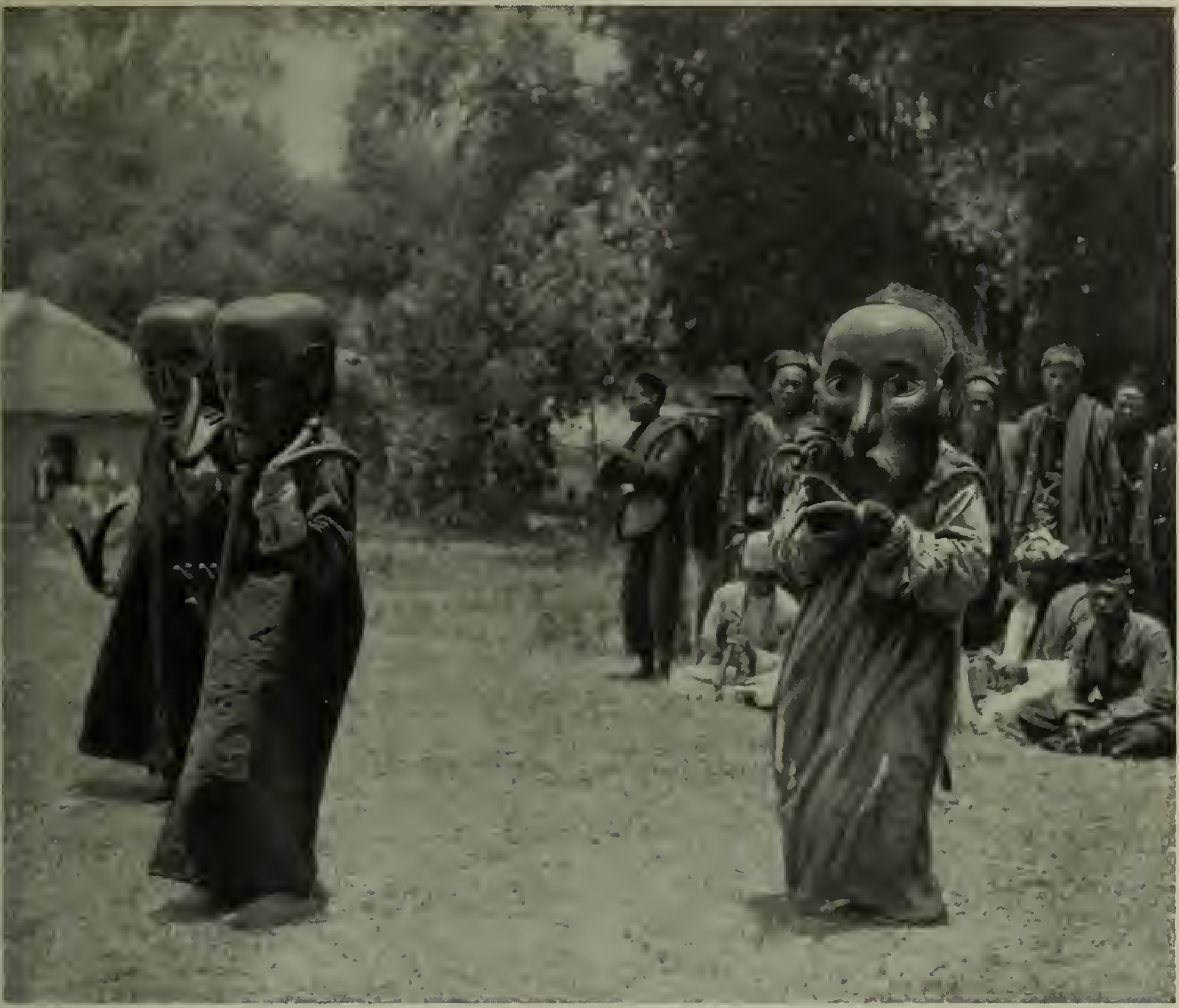
Within a few days' tour the visitor may witness: (1) the primitive Wajang Purva, or shadow-screen puppets, of animal hide, cut very angular and controlled by sticks; (2) the Wajang Klitik, or flat puppets carved from soft wood and displayed direct to the spectator. At this stage the dramas become secular; (3) the Wajang Golek, with puppets carved in the round and approximating to human forms; (4) the Wajang Topeng, with actors masked like puppets. The mask, of skin or wood, is held to the face by a strap gripped between the teeth. Birds and animals are also represented. The period of this stage of evolution is circa A.D. 1000; (5) the Wajang Wong, described in detail in the chapter on Animal Dances of the East, in which the mask is discarded for make-



Dorien Leigh

INSIPIDITY IN LACQUER ON DANCE MASKS OF SUMATRA

Masks are made of very diverse materials. Those worn in savage Africa are mostly of wood, though sometimes of bark, ivory or goat-skin. The Pueblo Indians use deer-skin masks in their ritual dances. The theatrical masks of the Japanese are of carved and lacquered wood. The Sumatran women here seen are wearing lacquer masks. With their brightly coloured and richly decorated sarongs, their intricate bead embroideries, and their queer masks and head-dresses, they are equipped for enacting leading parts in one of the mask dances of Sumatra



Dr. S. M. Manton

WOODEN MASKS AND WOODEN HANDS IN A BATAK CANNIBAL DANCE

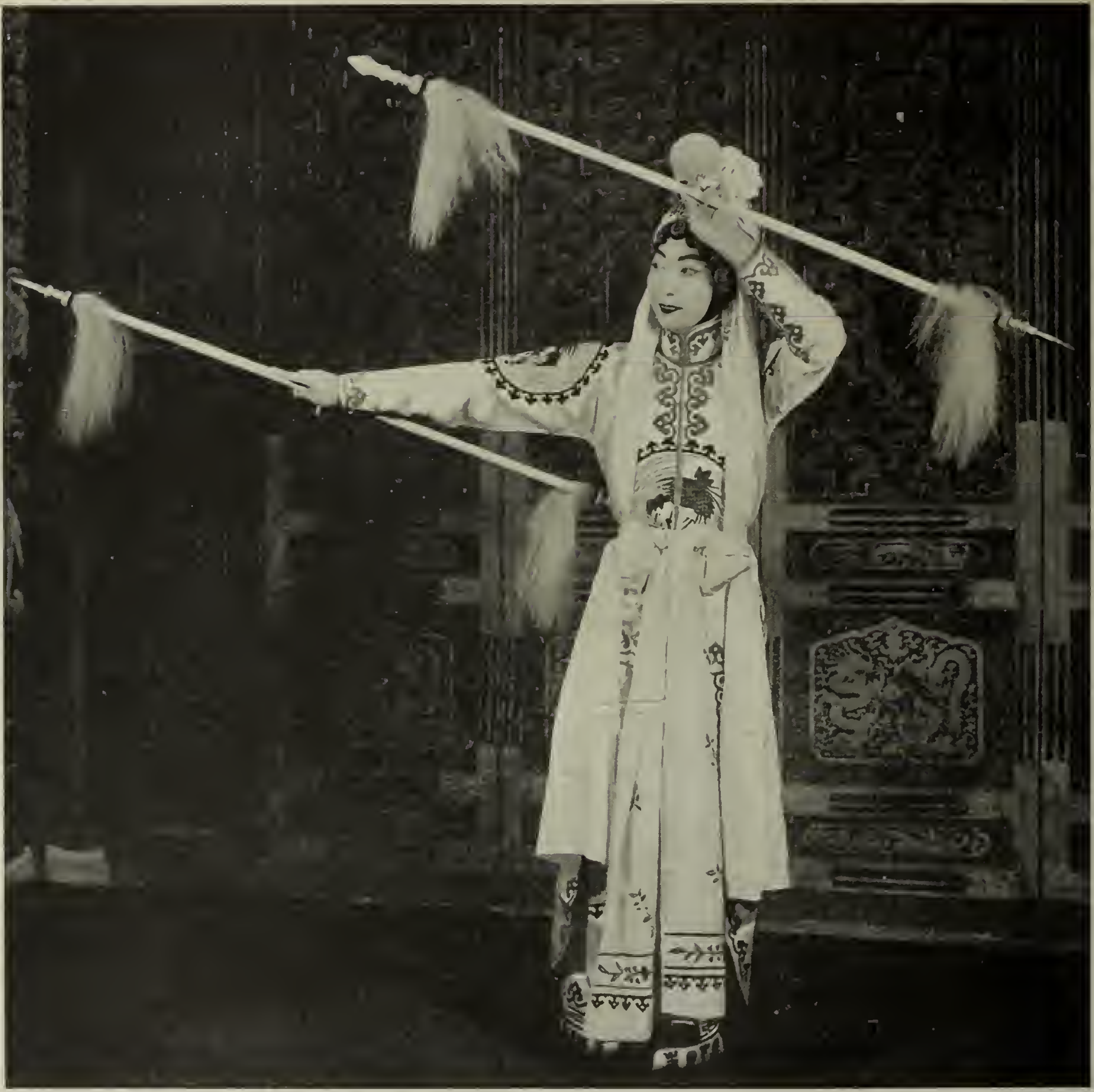
Not so very long ago the Batak people of Sumatra were addicted to cannibalism, but the practice is now more or less suppressed, at least in those areas that are near the road and accessible to Dutch influence. Mask dances used to accompany the cannibal feasts and other village ceremonies. With the dying out of cannibalism the mask dance is disappearing, and the masks here seen, which have been acquired by the Amsterdam Museum, are probably one of the last sets extant. The dance is being performed outside a Batak village not far from Lake Toba.

up; (6) similar dramas, but with the minimum of make-up. Of the six stages of evolution it is the first or most primitive which today makes the strongest popular appeal.

The motto of the Chinese drama would seem to be 'leave everything to the imagination.' Thus the masks, the make-up and the properties are all upon the most conventional lines. A red mask or make-up signifies the god of war or a famous soldier, a black mask signifies an honest man, or else invisibility (a subtly humorous touch, this !), a white mask denotes cunning, a golden one means a god, and so forth. A single oar may represent a ship or a fleet, a banner may indicate an army of 10,000 men. Thus, the audience always knows precisely what to expect and is very content. Women are not allowed to perform with men, but the masks of the female impersonators are so perfect that they have at times actually set the standard of feminine beauty and deportment. Mai Lan-fang, the most famous actor of the modern Chinese stage, is a female impersonator, and his favourite rôle is that of a demi-mondaine.

The dramatic art of Japan falls, broadly, into three classes, and each one is mainly pantomime, with the mask or conventional make-up strongly in evidence. There is, first, the Doll Theatre, with its life-size puppets manipulated by a performer in full view of the audience. This puppet theatre has inspired much of the best of Japanese dramatic literature, and also the invention of much important stage scenery and accessories. It is, for example, to the Doll Theatre of Japan that we owe the revolving stage.

There is, second, the 'Kabuki,' which more perfectly than any other form expresses Japanese national ideals and tastes. Every Kabuki actor is a dancer and a born pantomimist, and 'at his best he is the master pantomimist of the world.' He will hold his audience breathless for fifteen minutes



Van Damm

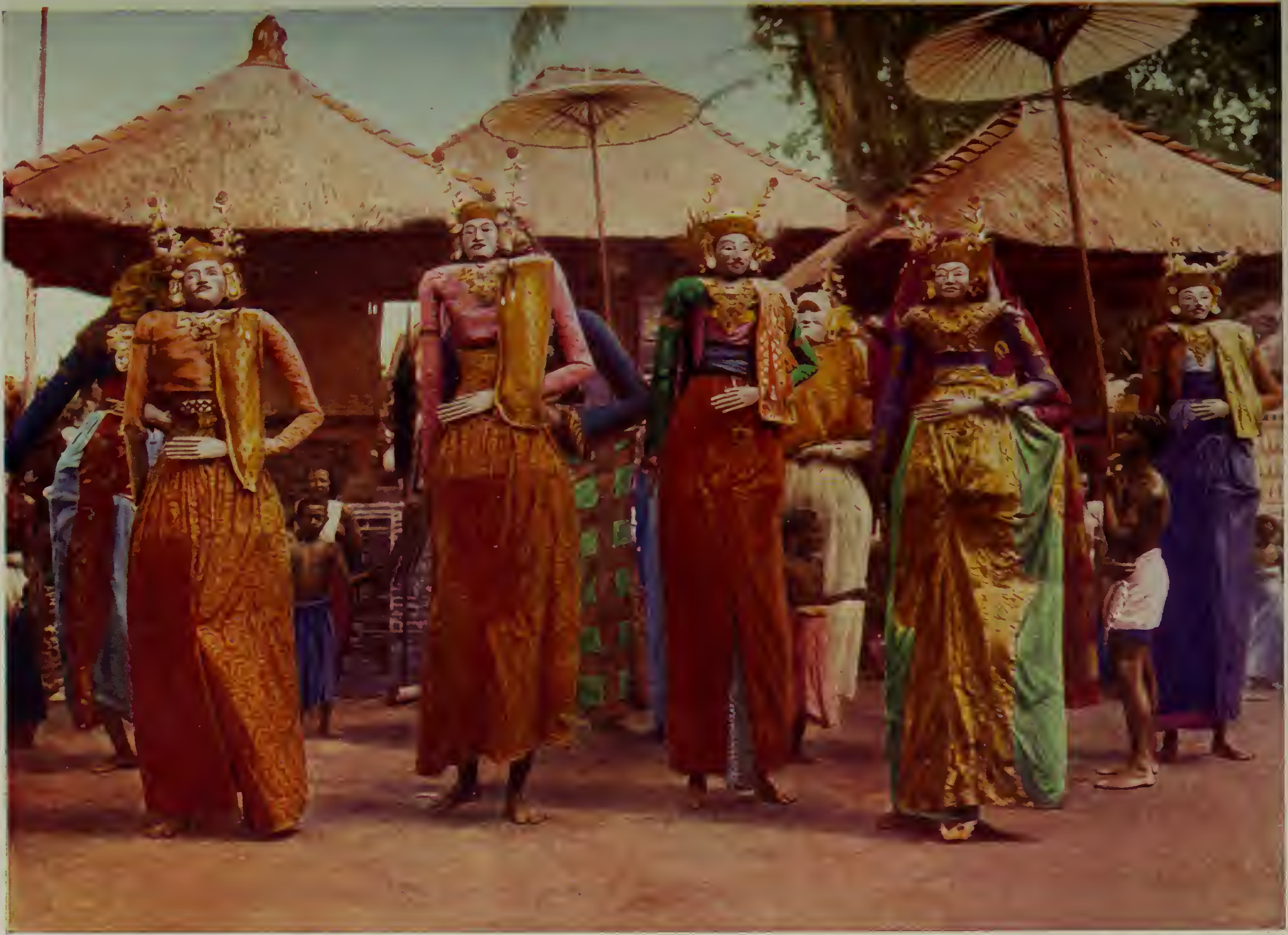
THE MASK MAKES A LEADING LADY IN CHINA: MAI LAN-FANG IN A FEMALE ROLE

Of all dramas that of the Chinese is perhaps the most highly conventionalised. Masks, properties, make-up—all are meticulously formal. A single banner will indicate an army, and whips in the hands of fighting warriors that the combat takes place on horseback. Men and women do not act together. When impersonating women, the men wear masks of singular beauty. The famous Chinese actor, Mai Lanfang, plays only women's parts. In grace of movement he has been compared to Pavlova.

without uttering a word or moving from one spot. Nor must we forget the famous conventional horse of the 'Kabuki.' Played, as usual, by two men, he is the most delightful pantomime animal ever invented. To see him rearing magnificently in battle, drooping with pathos under the hand of his defeated master, trotting happily home after victory, or playing the maddest pranks in a comic scene is to witness the perfection of the mummer's art.

The third is the famous 'No' drama, so often described. Originally, in the fifteenth century, the chief entertainment of the nobles and feudal lords, and acted by them, with the public occasionally admitted to the performances, the No drama still remains something of an exotic, even for Japan. Or, to quote the summary of Professor Jiro Harada, 'On the whole the No performance may well be compared to a masterful oriental picture in black monochrome, both being guided by highly idealistic aims and artistic aspirations and possessing great impelling qualities that thrill the devotee and weary the uninitiated.'

There are 250 plays in the No drama, divided, roughly, into five classes: (1) the 'waki-no,' dealing



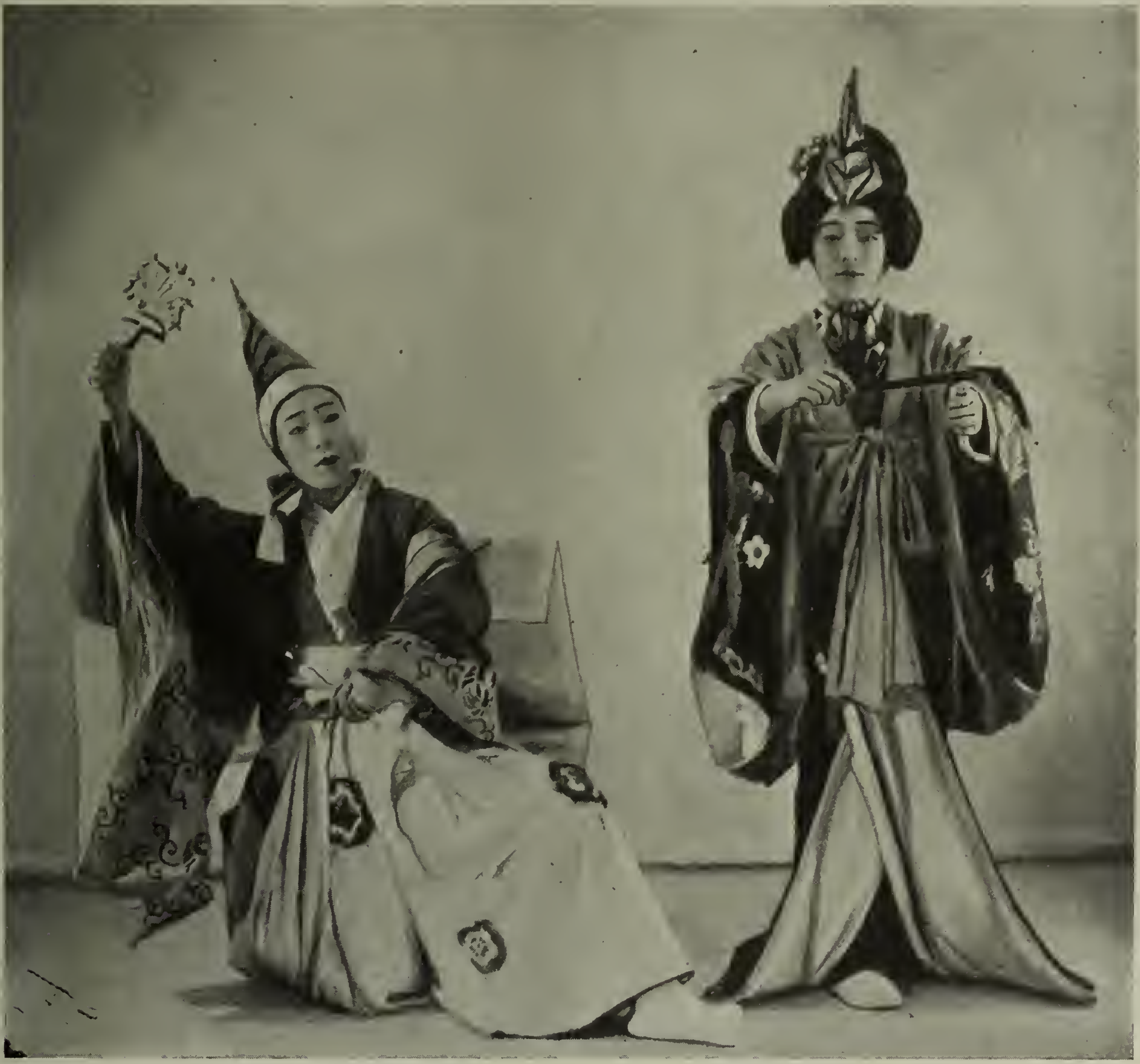
SACRED PUPPETS OF BALI: MASKED GIANTS WHO WALK WITH THE LEGS OF OTHERS

The inhabitants of the island of Bali are Hindus, but their Hinduism is deeply tinged with animism. Dotted all over the island are little temples roofed with thatch, and at almost every hour of the day men and women may be seen praying at these shrines and carrying offerings to them, for life flows easily in the island, and the Balinese devote much of their ample leisure to religion. The strange figures here seen in front of a group of temples play a part in the religious rites of Bali. The images, which are used in processions, are more than life-size. The effect of height is obtained by the puppets being mounted on men, who are almost entirely concealed by the voluminous skirts. A variety of masks and head-dresses are used.

with the Buddhist deities; (2) the 'shara-nono,' dealing with the ghosts of departed warriors; (3) the 'kazura-nono,' with noble ladies portraying the principal parts; (4) the 'genzai-nono,' or modern drama of human appeal; (5) drama of demons and goblins. A prologue is always given, with Okina, the radiant sun-goddess, as principal. The whole is accompanied by music and chorus. Masks are worn only by the principal and secondary characters.

With the Japanese such masters in the art of mumming we must not omit reference to the admirable work which they are performing in cinematography. This art industry in Japan is a very large one. In 1929 no fewer than 1,000 'feature' films were produced, through 20 studios, and there are over 1,000 cinema theatres in the country. The pictures, however, are rarely, if ever, presented outside Japan, for their appeal is purely native.

Thus far we have considered mumming drama performed for the people, or as religious ceremony. We turn now to mumming performed by the people. Of this perhaps the most noteworthy example is the mumming play of England, still performed, though rarely, together with its European variants. The original impulse to create this drama may be summarised very briefly. With the downfall of the Roman Empire, and under the interdict of the Christian Church, both the classical drama of Greece and the 'ludi' of Rome disappeared. The folk had to depend either upon the troupes of itinerant



Mauritius

SPRING DANCE BY MEMBERS OF A JAPANESE KABUKI COMPANY

Of the various forms of drama in Japan the Kabuki dates back to the late sixteenth century, when a certain ex-priestess, taking up dancing as a profession, brought out a troupe of girl dancers. These female comedians came to be superseded by boys, who in their turn were replaced by men, and it was from this company of comedians that the Kabuki arose. The new form of drama was sponsored by the commercial classes, who had grown tired of having no theatre of their own. Between the acts of the Kabuki posture dances are performed.

H. von Perckhammer

TRAGIC MASK OF THE JAPANESE 'NO' DRAMA

When the great aristocrats of Japan began to patronise the classic 'No' drama some of them even condescended to take part in the plays. Splendid costumes were made for these noble amateurs, and artists of renown vied with each other in chiselling the masks

players or they had to create for themselves. Their drama was built upon pagan rites and adapted to Christian ceremonies.

The Pace Egg play (Pace=Pasque=Easter), still performed by young folk in many parts of England, Scotland, Ireland and Wales, usually at Christmas, is essentially a springtime celebration. As observed in the chapter on Surviving Customs of Springtide, its origin may be traced back through interpolations of Tudor times and of the conflict between Cross and Crescent to the primitive tree-worship and the resultant myths. The central theme of the play, in its purity of traditional text or oral transmission, is the violent death of the hero at the hands of an adversary, and his speedy and miraculous resurrection. Upon this slender plot innumerable variants have been built, in the manner of variants upon a folk-song or folk-tune.

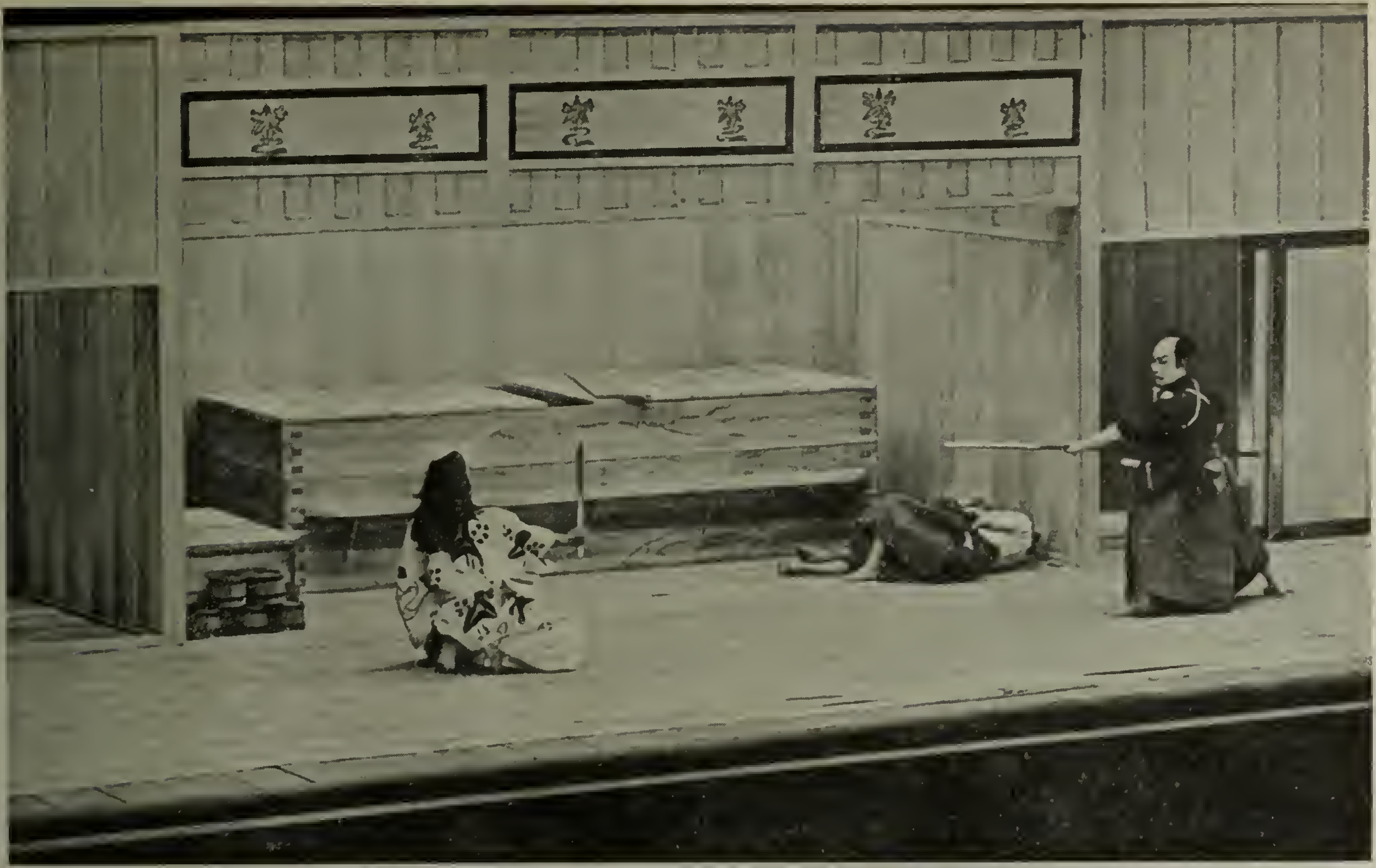
Thus a typical variant, to be witnessed in certain Yorkshire centres, runs in this manner: S. George, the hero, enters and announces himself. Slasher enters. They fight. Slasher is mortally wounded. A comic Doctor is summoned. Slasher is healed. There follows a succession of other adversaries, including a King of Egypt or some other Eastern native. Each one is defeated in turn, and cured. Beelzebub enters. He summons his attendant sprite, Little Devil Dout, who speaks the epilogue, collects money from the audience and, with his broom, sweeps the actors off the stage.

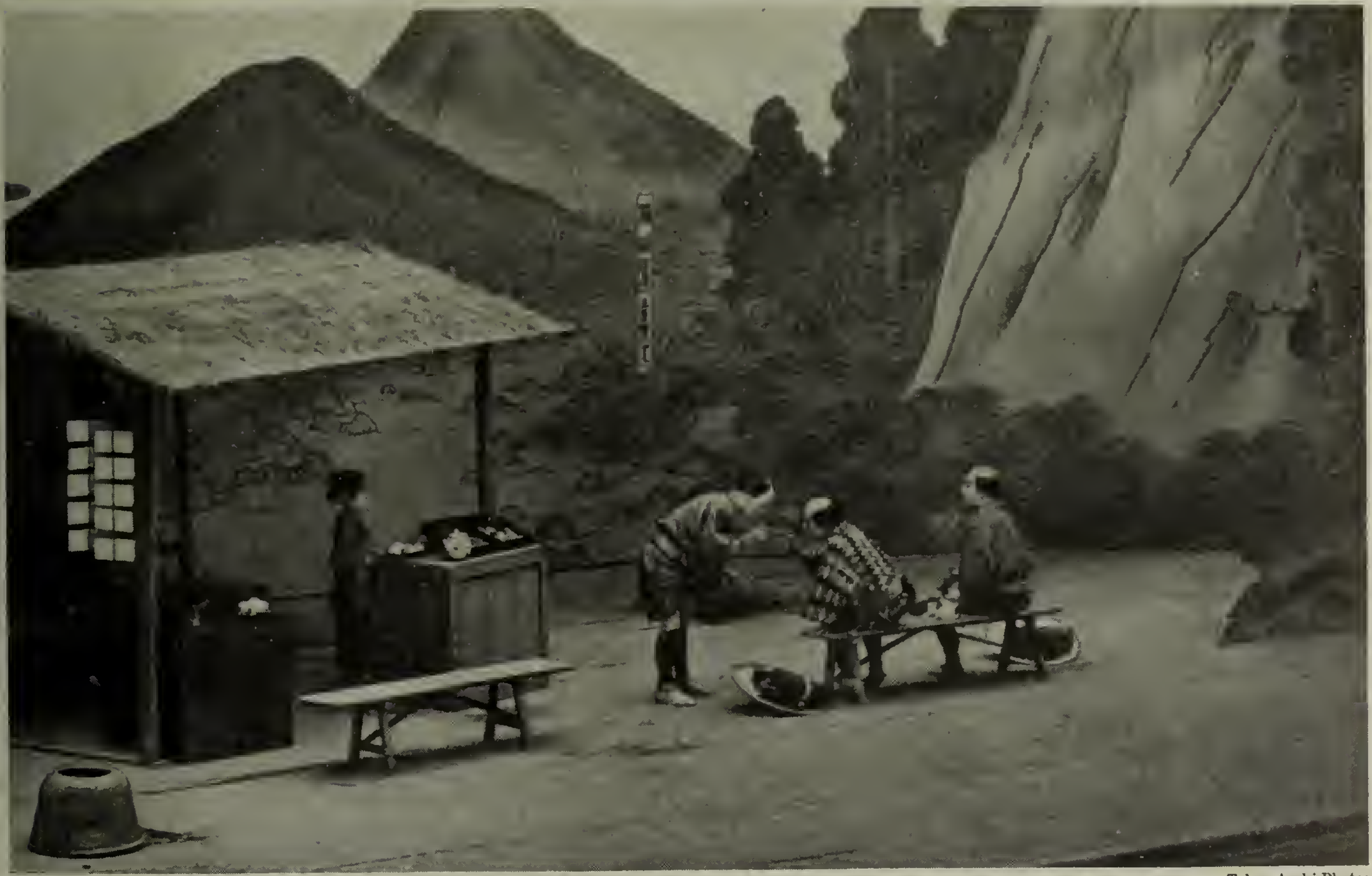
S. George is invariably the hero. But S. George is really George-(or Jack-) in-the-Green of the May Day festival. In South of England variants it is, very properly, the hero who is killed and revived. Very often, also, the legendary dragon and princess are introduced. A blackamoor and the Doctor always appear in one form or another. One form of tradition is that the 'Nine Worthies of Christendom' should appear as successive adversaries. Then the 'Nine Worthies' are amended to include topical heroes of the moment—Nelson, Wolfe, Napoleon, Kitchener or Charlie Chaplin. The Christmas performances, which may still be seen in various villages of

H. von Perckhammer

WRINKLES OF MIRTH ON A 'NO' MASK

The plays of the Japanese 'No' drama deal mainly with sombre themes, such as the transitory nature of life and the grim pranks of Nemesis. But not all the characters in it are gloomy, and some of the masks worn are fashioned in the true comic spirit.

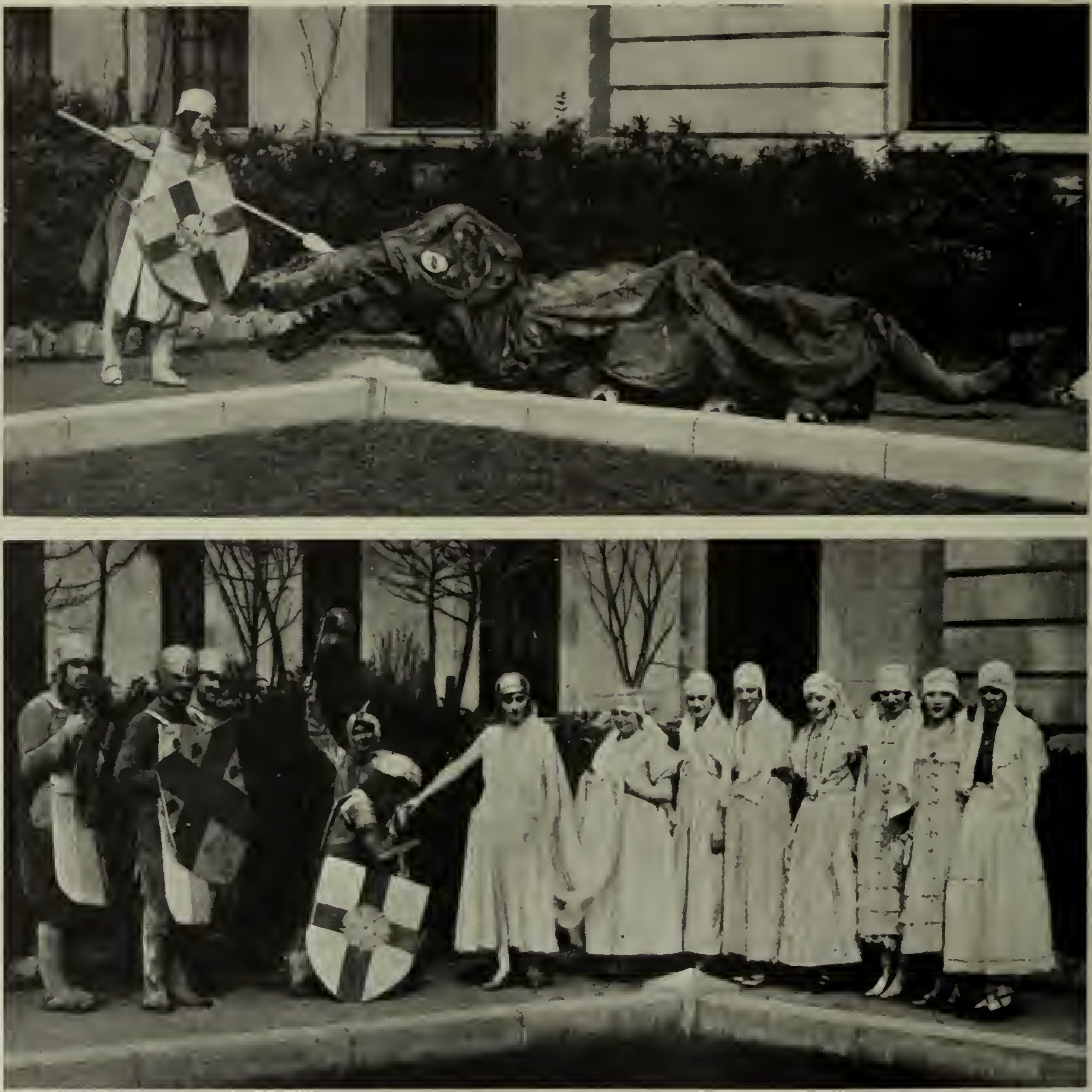




Tokyo Asahi Photos

VIVID PANTOMIME ON THE BOARDS OF THE STAGE OF JAPAN

As with the 'No' and the puppet dramas of Japan, the 'Kabuki' (farce) consists mainly of pantomime, and the make-up employed is to a great extent conventional. Formerly this class of play was tabooed by the aristocracy, but since the introduction of Western civilization it has been patronised by persons of all ranks. The upper photograph shows a Samurai chief taking part in a fight in a bathroom, while the lower depicts an episode at a rest-house on Mount Hakone, taken from 'The Humorous Journey of Yaji and Kida on the Tokaido Highway.'



Courtesy of 'Rochdale Observer'

ENGLAND'S PATRON SAINT AS HERO OF OLD ENGLISH MUMMING DRAMA

A form of folk play that survives in several parts of the British Isles is that known as the Pace Egg play, which is usually performed by the mummers at Christmas. Its hero, according to the general rule, is S. George, and many variants of the play are found. The episodes seen here are from the version played at Easter in the Lancashire borough of Rochdale. S. George slays the dragon (top), and, with the other Christian knights, S. Andrew, S. Patrick and S. David (bottom), does obeisance to Queen Sabra, who is accompanied by her attendants

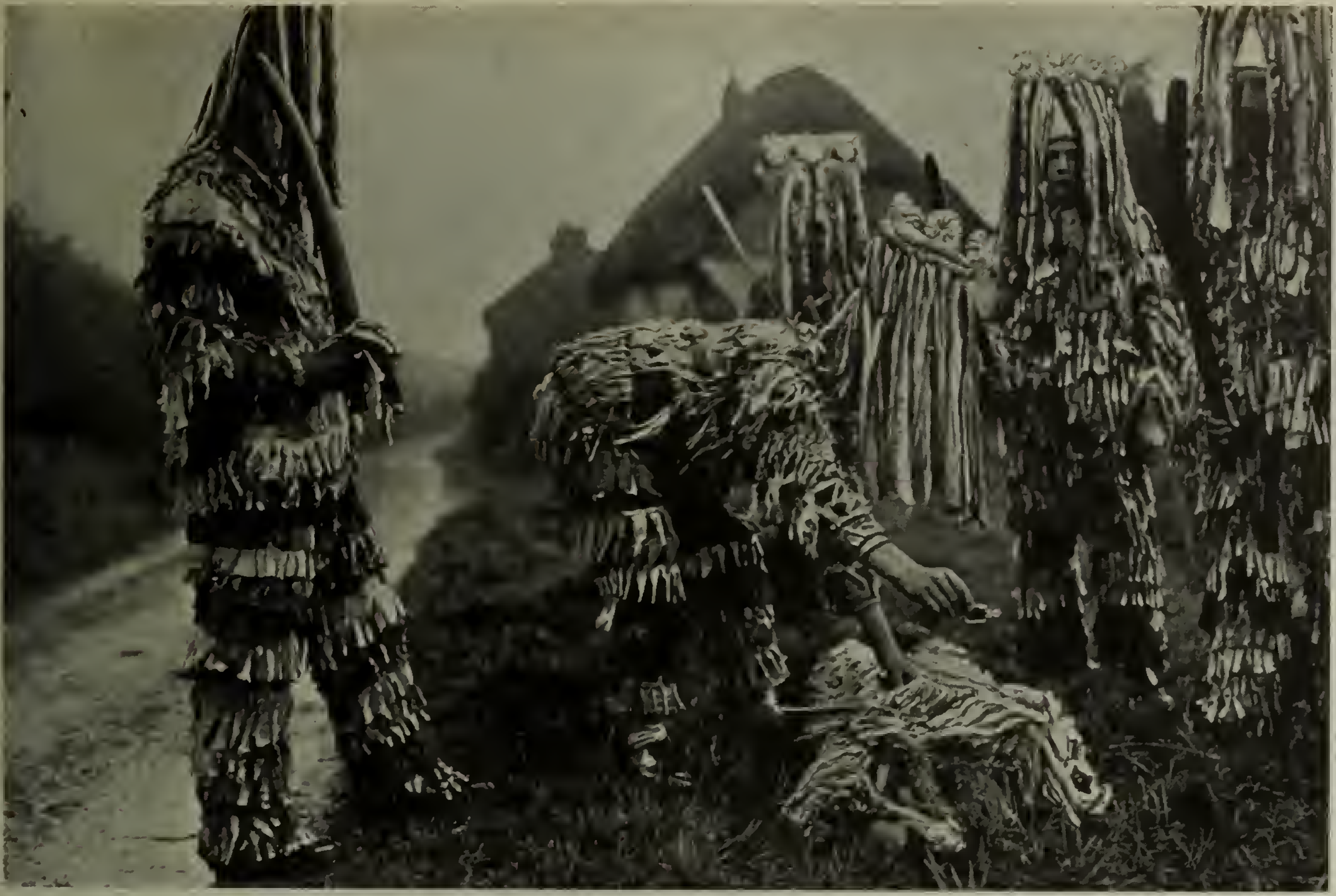
Hampshire, Warwickshire and Oxfordshire, naturally serve to introduce Old Father Christmas:

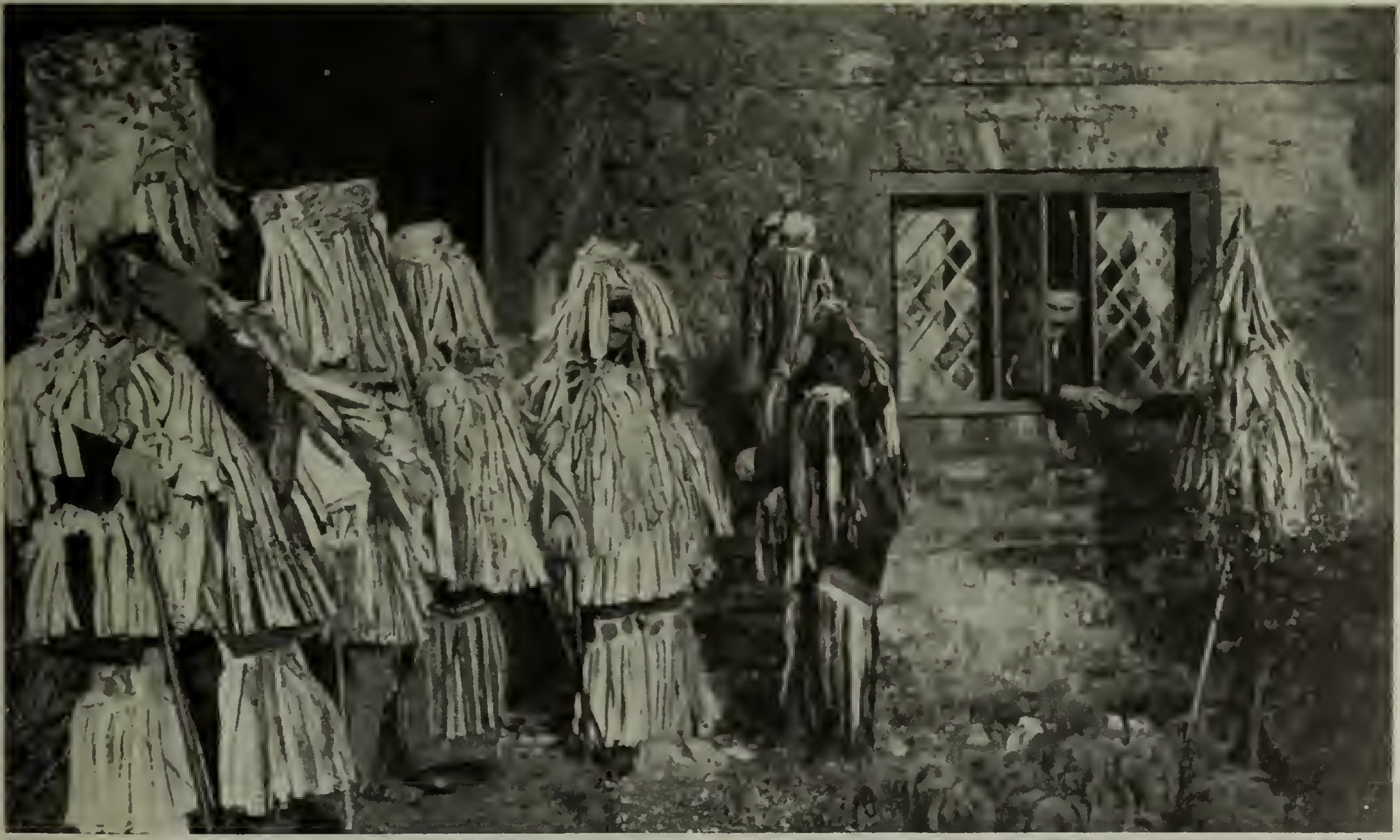
> Here comes I, Father Christmas, welcome or welcome not,
> I hope Old Father Christmas will never be forgot

a doggerel which may be compared with the traditional masked mumming of Guy Fawkes Day. So has Devil Dout (or 'Do Out'), with his broom, his counterpart in Puck's epilogue to Shakespeare's 'A Midsummer Night's Dream.'

The conventional mask is usually little more than a shoulder sash of distinguishing colour for each character, with a ribbon or ribbons of similar colour for the cap or wide-brimmed hat, and for the trousers.

The mumming troupe, then, is given the bare bones of the primitive plot and proceeds to dress it with every ingenuity of invention at command. It is essentially the concern of the 'rude mechanicals' of the folk. The moment the local vicar or schoolmaster takes the play in hand it is ruined. In Peebles (Scotland) S. George becomes Galatian, who fights a Black Knight, and Beelzebub becomes Judas, with money-bag. At Steyning (Sussex) the Dragon is very active, and the whole troupe fight him at once in a gorgeous mêlée, ending in a Morris dance. In

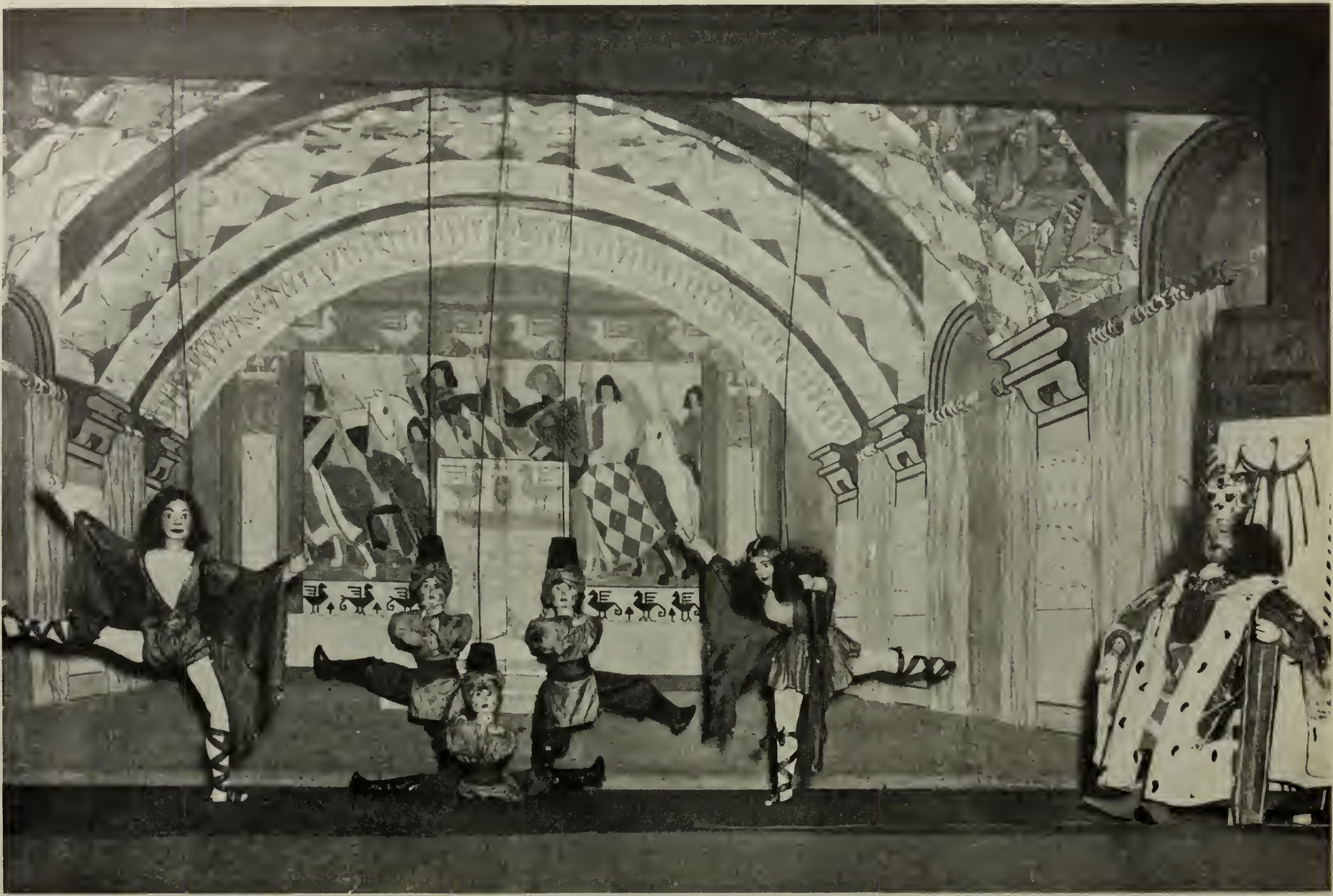




George Long

THE DOCTOR IN A COUNTRY MUMMING PLAY ADMINISTERS A DOSE

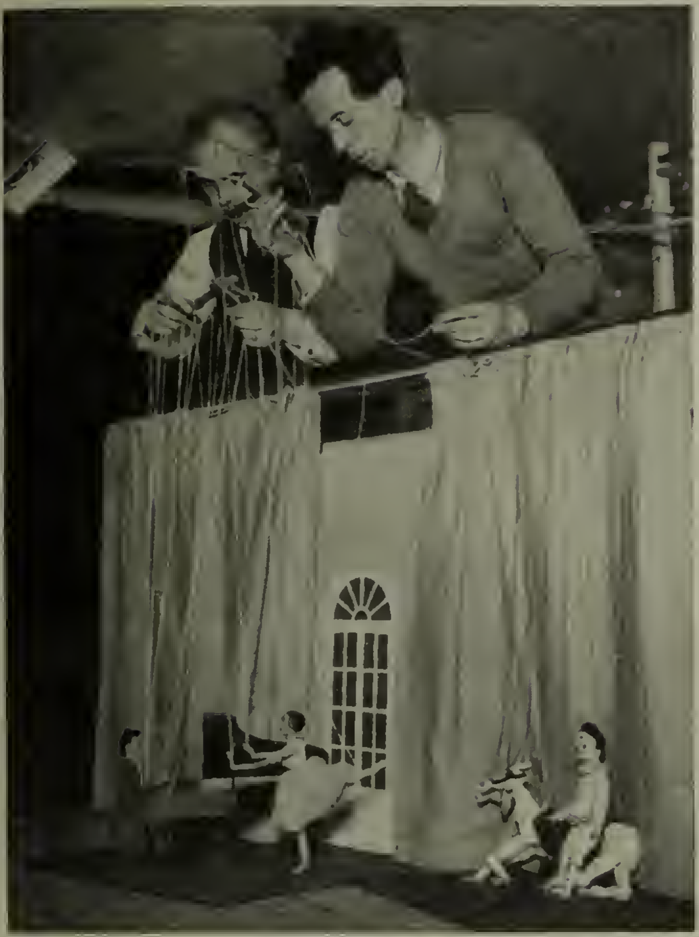
The central motive of the English mumming play is the fights between the hero and various antagonists, who are slain by him and restored to life by the doctor. The cast includes King George (originally S. George), the Quack Doctor, Rumour, and the leader, Father Christmas. The play is usually performed by working men, and the words have been handed down orally. The costumes are made of strips of wall paper or thin coloured fabric. The mummers here seen belong to two Hampshire villages, the Longparish troupe (top) and the Overton (bottom).



Sport and General

FERVOUR AND PRECISION IN THE DANCE OF THE ITALIAN MARIONETTES

Marionettes are of great antiquity. They were used by the ancient Egyptians at the festivals of Osiris, and were popular with the Greeks and the Romans. For several centuries they have maintained their position as a form of entertainment in most European countries, and particularly in Italy. Goethe, Le Sage and Maeterlinck are among the famous authors who have written plays for puppets, and such composers as Mozart and Haydn have produced music for marionette plays. The Doll Theatre is a very important form of dramatic art in Japan, while it is on the Javanese principle that Professor Richard Teschner works his exquisite puppets in Vienna. Italian marionettes are here seen in the palace scene in ' Puss in Boots ' at the Scala Theatre, London.



Planet News

PULLING THE WIRES FOR THE MARIONETTES
Marionettes are usually worked by strings or wires from above the stage. In Vienna sticks are used from below. The life-size puppets of the Doll Theatre of Japan, however, are manipulated in full view of the audience, but as a general rule the operators are unseen.

Berkshire, Molly or Queen Mary, a woman, takes the prologue and sweeps a space for the troupe. In a Dorset variant Father Christmas has a wife, Dame Dorothy. The two quarrel and fight over the cooking of a hare. Dame Dorothy is killed, and the Doctor revives her.

FROM Dorset to Thessaly, in Greece, is a far cry. Yet in Thessaly, upon Epiphany Eve, a very similar variant is played by four characters—a bridegroom, his bride, the Doctor and a blackamoor in Arab dress. But always, everywhere, we encounter at least a suggestion of the central motif—the revival or resurrection of the spirit in a new, young form before the year-old one becomes too enfeebled for effective transfusion. And always we find the conventional masks which unify the drama and make the popular appeal.

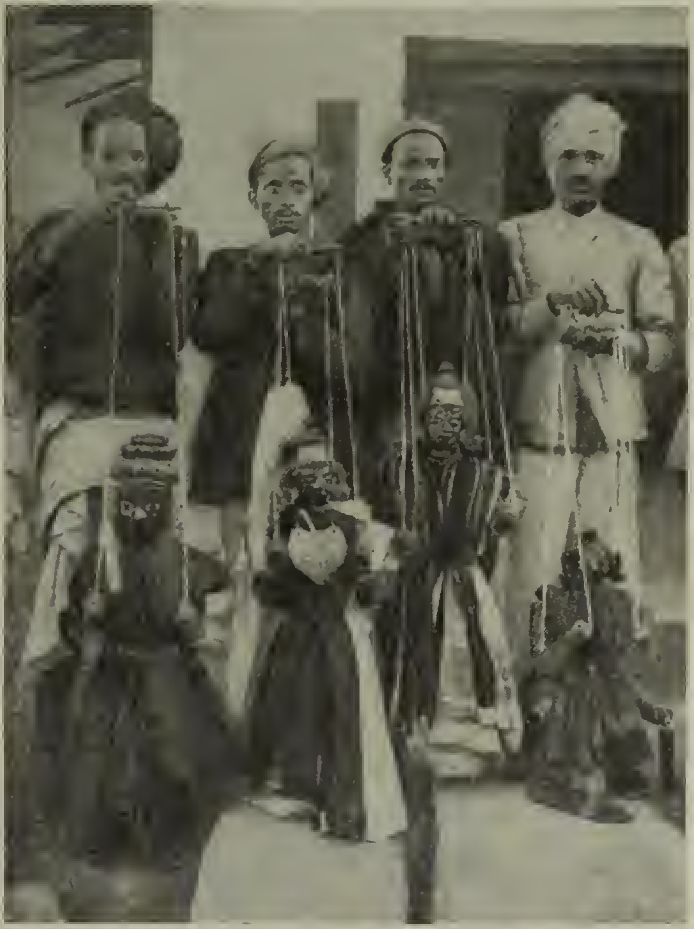
We now turn back to the most primitive form of the mumming drama, and of which we witness so remarkable and widespread a revival in the modern world ; and that is the puppet or marionette drama.

Some examples, those of Java and Japan, we have already noted, together with their influence upon the modern revival. Indeed, it is the puppet drama of Java which is primarily responsible for this, and distinguished artists like Mr. E. Gordon Craig and Professor Richard Teschner, of Vienna, pay warm tribute to it by their careful development of the primitive models.

Once again we find the twofold division of superstitious ritual and purely secular entertainment. Thus amongst the Hopi Indians of the south-west American States the puppets are used for sympathetic magic. The favourite characters are the Great Serpent and the Corn Maidens. The Maidens enact their play of grinding or winnowing corn so as to secure a bountiful harvest. The Serpent is the great protective Spirit which encircles the world. The ritual is usually observed in the semi-darkness of the hut or tent in order that, to the spectators, the puppets may seem to move of their own volition.

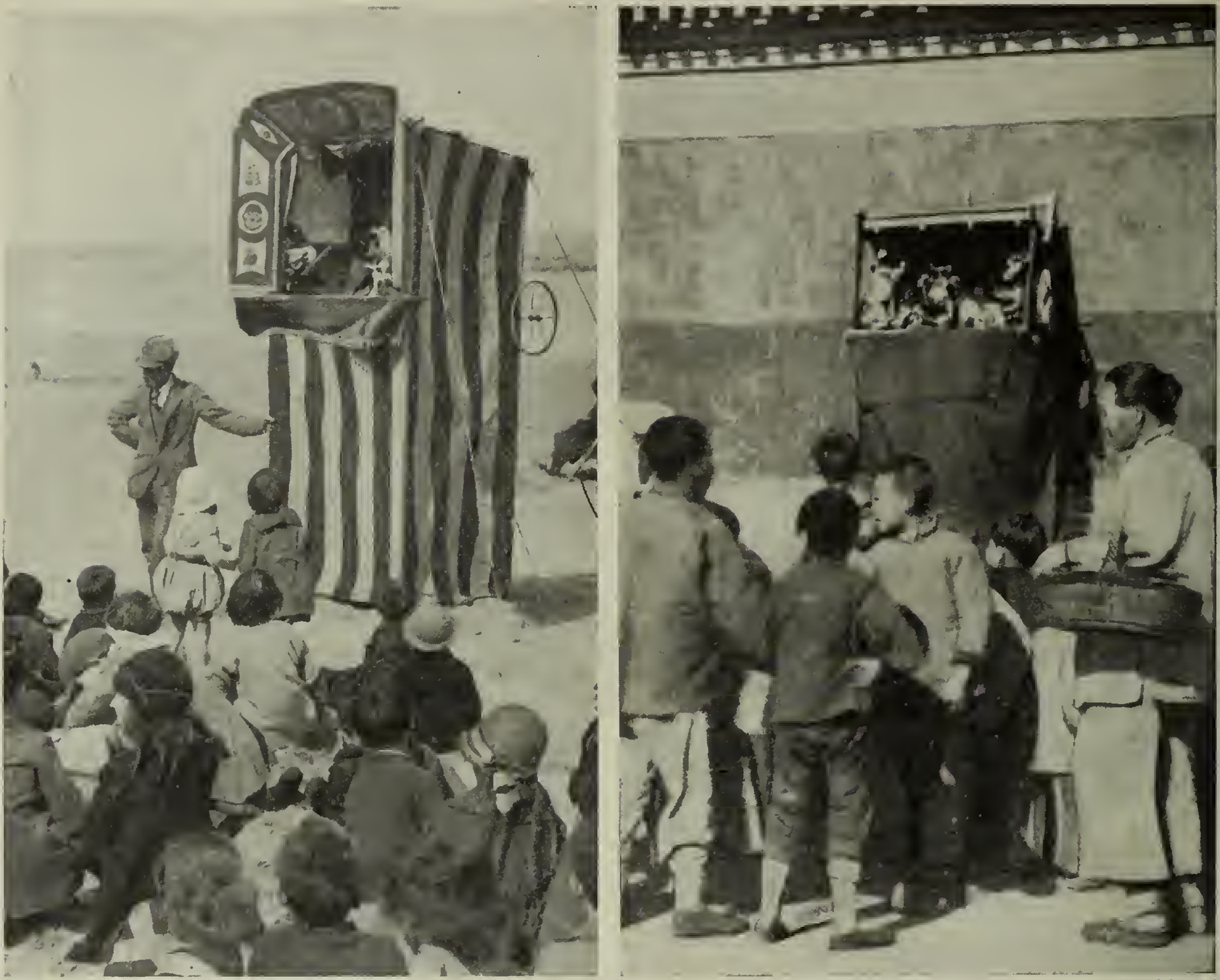
Similar ritual performances, with appropriate local characters, are found among the primitive tribes of New Guinea, Southern Nigeria, the Congo—indeed, among almost every primitive people where the ancient superstitions still hold ground before the advance of Islam or the Christian missionaries. Readers of the African romances of Sir H. Rider Haggard will recall the many examples given of sympathetic magic by puppets, either for the destruction of an enemy or the propitiation of spirits.

Of secular performances the puppet shows of China, presented by wandering showmen, hold a



A. R. Sater, F.R.G.S.

READY FOR A PUPPET SHOW IN INDIA
In every continent puppet shows are found, for the art of the manipulation of marionettes is as widespread as it is ancient. One of the favourite amusements of the villagers of India is watching the entrancing antics of the marionettes.



Sport and General

PUPPETS OF THE OUT-OF-DOORS THAT FASCINATE THE CHILDREN OF THE EAST AND WEST

Punch and Judy is the only outdoor puppet show that survives in England. It is more than probable that it was introduced from France at the time of the Restoration. Though less frequently seen than formerly, the hook-nosed, shrill-voiced, cowardly braggart, ever at war with his wife Judy, with the police, and indeed with everyone he meets, is still a firm favourite wherever he is found. The Chinese counterpart of Punch and Judy (right) is a very popular form of entertainment. In China the plots cover a much wider field than in England.

very strong appeal to the folk of that vast land, where the drama is the prime form of national entertainment. The craft is a secret one, jealously guarded from father to son, and the repertoire of folk tales and legends, episodes from heroic drama and modern comedy, is very extensive. For a few cash your showman will gladly fix his stage—just like that of our own Punch and Judy—and present four or five plays of some ten minutes each. A great favourite is that of the widow whose only son was eaten by a tiger. The tiger is haled before the magistrate and sentenced to support the widow for the rest of his life by providing food and raiment.

Among the English folk the old puppet showman is virtually extinct. Only Punch and Judy remains. There is, for example, a ' pitch ' near Lime Street station, Liverpool, which has been held continuously for over eighty years, to the delight of young and old of several generations. But, in private ownership, the puppet theatre is being swiftly developed. Mention may be made of the London Marionette Theatre, created by Mr. Waldo E. Lanchester with a remarkably fine repertoire.

In the United States the puppet drama movement is so extensive that a national Fellowship was formed in 1930. There is a subsidised puppet theatre in New York, and the plays performed by puppets, both in the cities and on tour, are truly astonishing in their character and audacity of theme. Recent examples are ' Rumpelstiltskin,' ' The Miracle of the Cherry Tree ' (with décor after Fra Angelico), ' The Emperor Jones ' and Shakespeare's ' Romeo and Juliet.' It is significant, too, that puppet drama is often used in American schools for purposes of health enlightenment.

And now the wheel of religion and drama has come full circle in the mumming mystery plays which today are being increasingly performed within the churches and cathedrals themselves, and to great and deeply attentive audiences.

MAGIC AND THE MEANS OF LIFE

Maintenance of the food supply is the first necessity of all communities, and in the measures taken by primitive peoples to secure this, sympathetic magic plays a large part. Some of these practices are studied in the following pages, and other aspects of the subject are considered in the chapters on Strange Sacrificial Rites, Rain-makers and Rain-making Ceremonies, and others.

To be uncertain about the whence and the when of the next meal is an uneviable state of mind, more especially if circumstances tend to make it a permanent condition. Yet this is precisely the preoccupation that haunts the daily and nightly thoughts of the savage who remains at what is known as the food-gathering stage. He must take up his spear and go after game that shows no desire to be caught, while his wife, basket or wooden trough in hand, must scratch the soil for roots or scour the bushes for berries or even grubs, both in season and out of season. It is by no mean unknown that whole families should starve to death.

For it is not as if the human race had clung to the warm and plentiful zone that must have furnished its original habitat. On the contrary, it is found making the best of things in all the most inhospitable environments, even though still dependent on the scraps that chance throws in its way. Indeed, the animal world presents no other example of so widely ranging a creature ; and nothing but the confidence proceeding from a high brain charged with immense if chiefly latent powers could have justified this reckless dispersion, extending through long periods of time and from the equator to the utmost verge of the Polar seas.

Now faith is but another word for confidence, and it needs faith to conceive a deity and pray to him for help. Such an attitude would always be classed as religious. But when the hunting savage puts his trust in rites that, however sacred in his eyes, do not clearly imply relations with any kind of personal power at the back of nature, we are apt to set them down as magical. Yet so rigid a distinction cannot but obscure the fact that, alike in motive and method, the two procedures have a great deal in common.

Man's object being in either case to move the assumed friendly influence to work wonders on his behalf, he tries to do so by using some means, whether word or gesture, of suggesting exactly what he wants. How precisely the meaning is conveyed or how it makes itself felt is a question on which the primitive mind is quite unable to frame a clear opinion. But that it somehow helps in practice to relieve the situation in times of crisis is known and appreciated as a matter of direct experience.

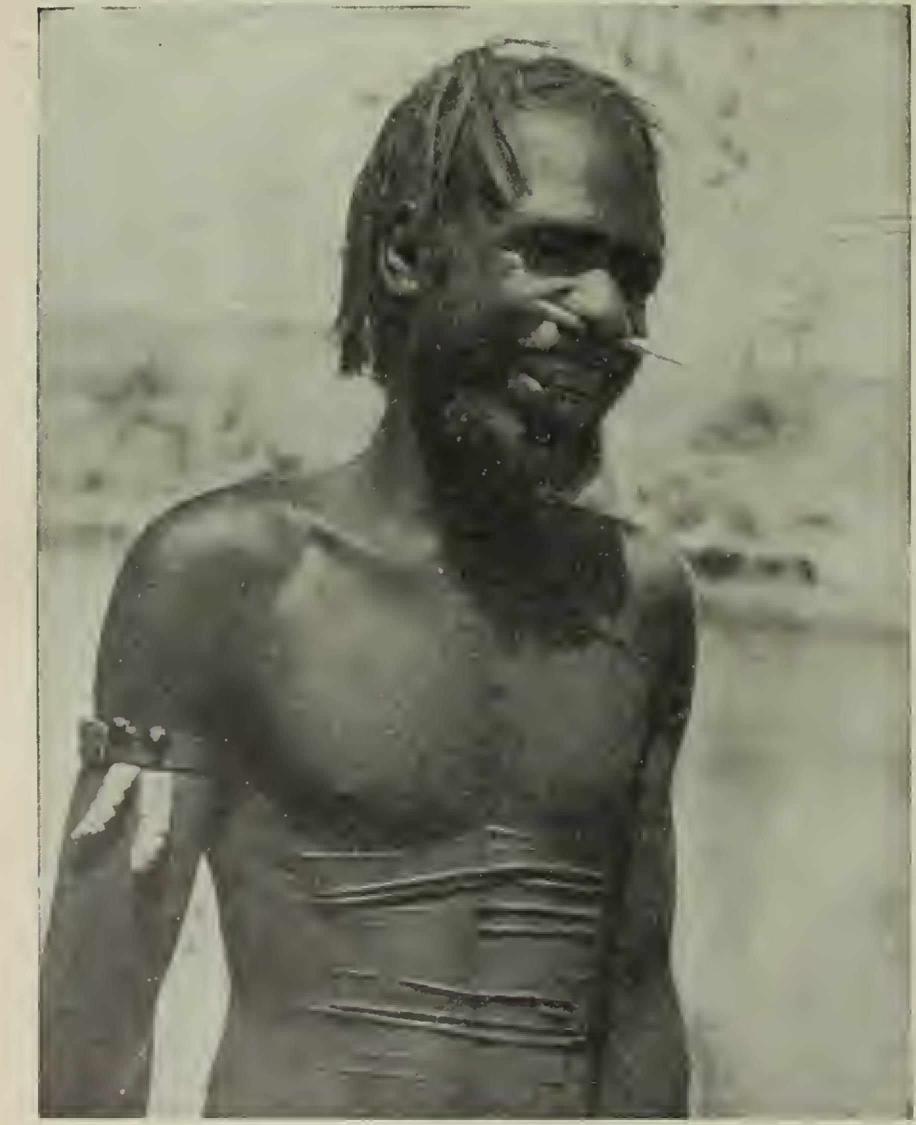
Nor is the efficacy of spell or prayer tested simply or even mainly by the extent to which the behaviour of the external world is actually observed to be swayed. It is rather the inward effect—the conviction acquired of succour at hand—that heartens the hungry folk so that they are fed on the very hope of food, and a little miraculously stands for plenty. What, then, is popularly described as magic is really religion in the making, if instead of stressing the difference between savagery and civilization one insists rather on the continuity of the process of development. Passing on, therefore, from what, after all, is largely a question of words, let us study in the concrete some examples of rites of the economic type, taken both from the food-gatherers, who though of prehistoric origin, can be found in existence in various parts of the world today, and from their more advanced brethren the food-producers.

Anyone who has had the luck to visit one of the painted caves of France or Spain will have noticed the javelins affixed to the flanks of the game animals there depicted, together with numerous other signs showing that this was no mere art for art's sake, but served some symbolic purpose. Not the faintest whisper has reached us, however, of what the prehistoric European believed when he held his mysteries in these dark and silent places. On the other hand, the Stone-Age man who survives in Australia still carries out ceremonies that in spirit, if not in detail must be similar enough to afford an instructive analogy.

In the barren centre of the continent the leading interest from a mystic point of view consists in encouraging the animals and plants to multiply, and incidentally in encouraging mankind to look forward to this consummation. Thus the witchetty grub is ceremonially stimulated by the witchetty-grub men, who bear that name and deem themselves one in kin with the insect in question. Their headman, in order to induce it to lay eggs, makes solemn bows over a shield decorated on one side with wavy lines to show how former grubs walked about in ancient times, and on the other side with circles, the larger ones representing the bushes on which they fed, the smaller ones being their eggs. This is done once a year just a little before their breeding time. When the animal has obligingly increased in numbers, then the grub man, who must otherwise religiously abstain from eating his namesake, has to partake of a small portion in order to retain his power of persuading it to be fertile ; after which the rest of the tribe, on whose behalf he has exercised his magic powers, are free to take their fill of the delicacy.

Again, the emu men for like reasons make a sacred design, but this time it is on the ground, a plot being cleared and levelled, then drenched with their own blood to form a hard surface, and finally decorated with black, white, yellow and red paint. The drawing is not realistic in the style of the cave art of Europe, but, on the contrary, is highly conventionalised, so that, for instance, two large yellow patches stand for lumps of emu fat, of which the natives are very fond, other smaller patches in yellow are the eggs in the ovary, and so on. Once more, the kangaroo men trust to the symbolism of a painting, which in this case has a rock face for its ground.

This, too, is very far from imitating nature, consisting as it does in little more than rows of vertical lines, some white to represent bones and the rest red to indicate the fur. The performers of the rite solemnly open their veins and allow the blood to spurt over the ceremonial stone. Being 'all-one-flesh,' as the native phrase puts it, with the sacred animal, they renew their communion with it through this sacrificial act. Those who choose to speak of magic in such a connexion should at least be ready to recognize here the first beginnings of religious practices and beliefs of the most profound significance.



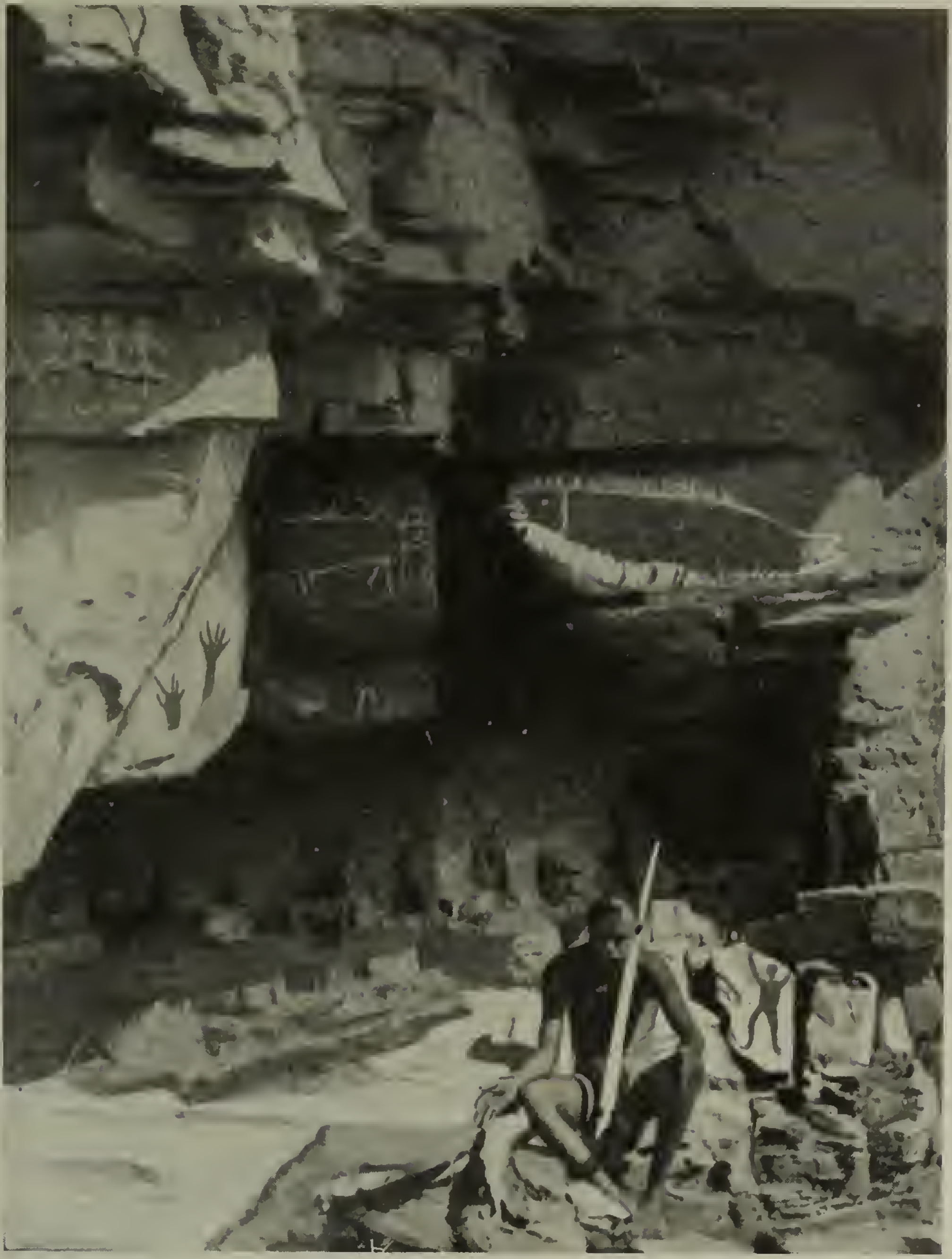
Dr. W. D. Walker

SUCCULENT LARVAE AND THEIR BUSH ABODE

Grubs of various species supply an important proportion of the food of the Australian aborigines, the large butter-yellow witchetty grub being esteemed a particular delicacy. These larvae—two specimens of which this man is carrying strapped to his arm—are found among the roots of a shrub known as the witchetty bush (top). Much magic is employed in securing their proper abundance.

Passing from Australia to north-eastern Asia we find nature-fed tribes, evidently long established there and in many respects reminiscent of the ancient hunters of the far past, who indulge in like observances with intent to conciliate the game, having devised this method of keeping up the live stock before ever the art of domestication had brought the problem down from the spiritual to the material plane. Thus bear meat appeals to the Ainu, who must therefore see to it that the bear does his part to maintain the supply—a thing that he is not likely to do if he is not kindly disposed towards the Ainu. So a baby bear is secured and for a time nurtured with the greatest solicitude, the women actually giving the infant animal the breast as if it were one of their own children.

At last, however, comes the day—the cub having become fat and succulent in the meantime—when it must die, or, rather, must go back to be reborn ; and



Francis Birtles

IMITATIVE MAGIC OF THE WITCHETTY TOTEM

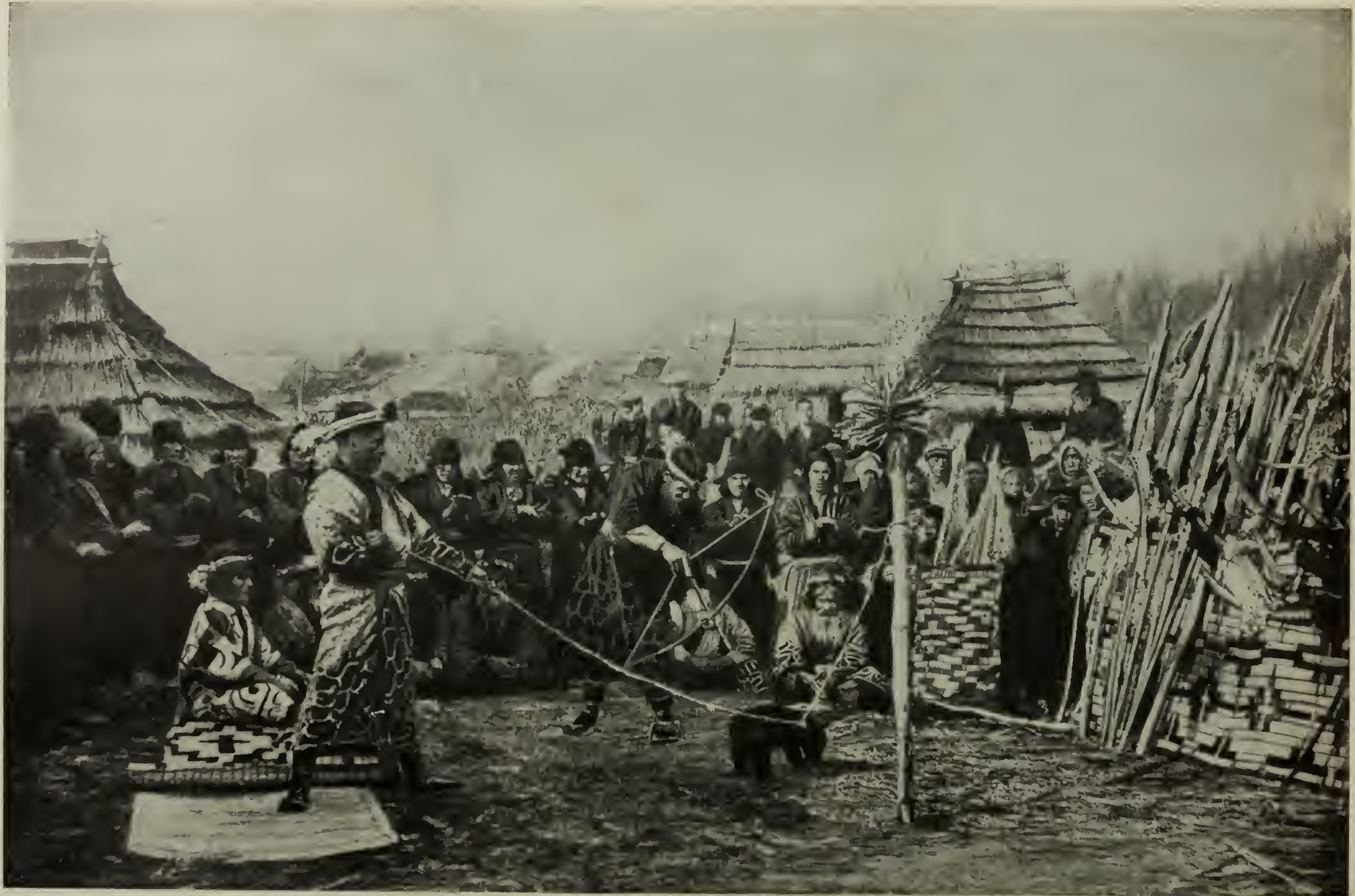
European symbolic cave paintings of Neolithic times are parallelled in this cave at Kurringi Chase, New South Wales, where among other crude drawings a large number of witchetty grubs appear. Grub men, emu men, kangaroo men, all utilise conventional designs of the food-supplying creatures to which they are akin in rites intended to stimulate their productivity.

this is obviously a good opportunity of asking it to take a message to the bears and generally to the gods assuring them of the love—a cynic might call it the cupboard-love—of the Ainu. 'The Ainu who will kill you,' they explain, 'is the best shot among us. There he is, he weeps and asks your forgiveness; you will feel almost nothing, it will be done so quickly. We cannot feed you always, as you will understand. We have done enough for you; it is now your turn to sacrifice yourself for us. You will ask God to send us, for the winter, plenty of others and sables, and, for the summer, seals and fish in abundance. Do not forget our messages; we love you much, and our children will never forget you.'

Or, again, among the Otawas of Canada, the Bear clan—who, after all, were bears, and so might well enter into the animal's private feelings—made him a feast of his own flesh, addressing him thus: 'Cherish us no grudge because we have killed you. You have sense; you see that our children are hungry. They love you and wish to take you into their bodies. Is it not glorious to be eaten by the children of a chief?' Surely no reasonable bear ought to mind when treated so handsomely, more especially if, as often among the American Indians, the bear was no sooner slain than a pipe was lit and put into his mouth, while after he had been eaten his head was hung on a post and complimentary orations were lavished upon it. And so it may have happened ages ago in prehistoric Europe; for in the cave of Tuc d'Audoubert the head of a grizzly bear had been set high upon a pillar of shining stalagmite, while numerous foot marks in the clay floor testify to the presence of congregations long departed.

Again, America can provide other hunting rites that possibly throw light on the very remote history of our race. It was no less an authority than Boucher de Perthes, who was the first to prove palaeoliths to be the genuine handiwork of man, that brought forward certain figure-stones, as they are termed, from the same layers that contained the flint implements that he had just vindicated; and these, too, he claimed to be of human workmanship. Indeed controversy rages to this day over the question whether these animal-like forms roughly shadowed forth in battered stone are merely freaks of nature or the symbols of some vanished faith. Be this as it may, the making of figure-stones not unlike in appearance is something that appeals to the primitive mind today.

Thus among the Pueblo Indians of Zuñi in New Mexico six kinds of hunting animal, the eagle, the wolf and so on, are held to preside over the six regions of the world, and all the medicine powers contained therein. Hence it is extremely lucky to find a stone shaped like one of these, or one which by artificial means can be made to resemble it. For the beast of prey through its image can control the game



Mondiale

CEREMONIAL SLAUGHTER OF THE SACRED ANIMAL AT AN AINU BEAR FESTIVAL

In every community of the Ainu of Japan the men each spring capture a young bear cub, which they bring home to be brought up by their women, who actually suckle it. When it is too old to be nursed in this way it is kept and fed in a special cage until the autumn of the following year, when the grand bear festival is held. The bear is then brought out, fastened to a post in the centre of the village, and after being treated to a harangue of apology and entreaty that the supply of bear meat may be increased, is despatched by the most expert archer in the community. The carcass is cut in pieces and distributed among the families of the community. Much saké drinking accompanies this rough and exciting scene.

which it is wont to hunt, thus enabling the hunter who carries the charm to do the same. Now, though the rest of the animal has become stone, the heart is alive within. So the hunter puts it to his mouth, draws a deep breath, and presently emits the hunting cry of the powerful beast, which so daunts the game that a kill is ensured. The hunter, however, must be careful to dip the stone in the blood, bidding it 'drink, that it may enlarge its heart.' The act undoubtedly enlarges his own heart.

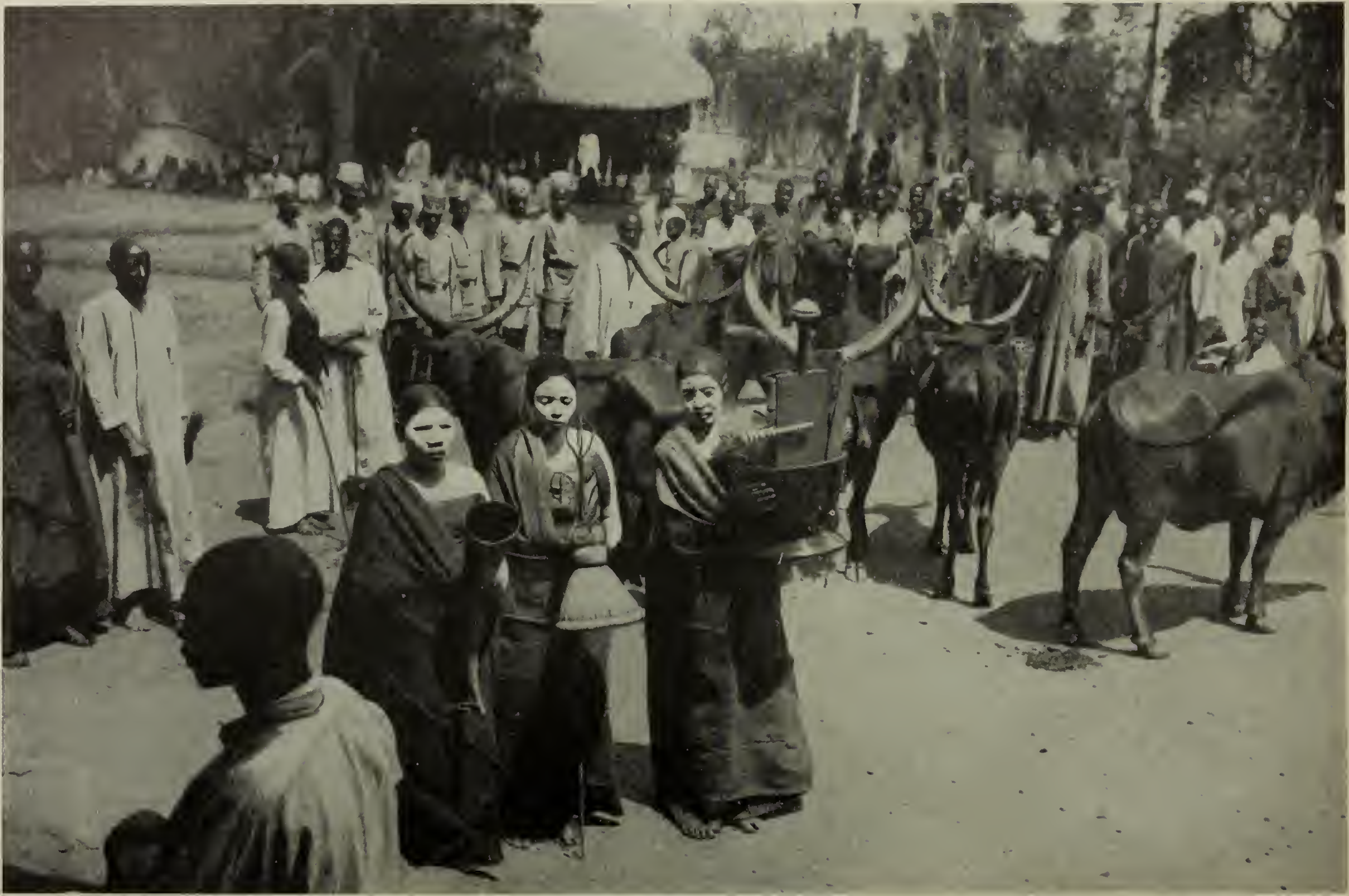
E. O. Hopp

SACRED KINE SUPPORTED BY VOLUNTARY CONTRIBUTIONS

Cows are regarded as sacred by all Hindus, and their upkeep and care are matters of public concern. Throughout Central India sheet metal collecting boxes are set up in conspicuous places with placards appealing for donations for this purpose. The lower photograph shows two natives attending to the facial make-up of one of these sacred animals at Madura.

It might be thought that the domestication of animals would once for all rob them of their sacred and quasi-divine character; for, if a wild boar excites respect and even awe in one who sets about its capture, the same feelings can scarcely be entertained towards the pig in its sty; though the uncleanness so often imputed to it is really a mark of holiness. But old notions die hard, and to this day there is as much sentiment as business in the keeping of cattle, as the primitive pastoralist views the matter.

Just as in Homeric times the women must utter formal lamentations when the ox was slain, though it was but for a feast, so now in the Nile valley the Dinka indulge on similar occasions in weeping that is not entirely conventional, seeing that the man who has actually reared the beast can never bring himself to eat its flesh. Partly, no doubt, this is sheer policy on the part of the wily savage, who does not want to annoy his animal friends more than may be necessary. It is, for instance, taboo to seethe the kid in the mother's milk, for the obvious reason that, if this happens, the mother will go off her milk, and small blame to her! But there is more in the respect displayed towards the sacred animal—for example, towards the cow in India—than a calculated



Ewing Galloway

WHERE MILKMAIDS RANK AS PRIESTESSES AND THE DAIRY IS A SHRINE

Like the Todas of the Nilgiri Hills in India mentioned in the text, the Bunyoro of Uganda treat their sacred cows with quite extraordinary reverence. Three dairymaids are dedicated exclusively to their service, virgins vowed to perpetual chastity and to abstinence from all worldly pleasures and temporal occupation other than the charge of the sacred dairy, the milking of the sacred cows, the making of the sacred butter, and the serving of these to the king and his two wives, who alone may partake of them. For the purposes of this photograph the king commanded the royal milkmaids to pose with the animals in their care. They are distinguishable by their whitened faces and by the vessels they are holding, which none but themselves may touch.

Ewing Galloway

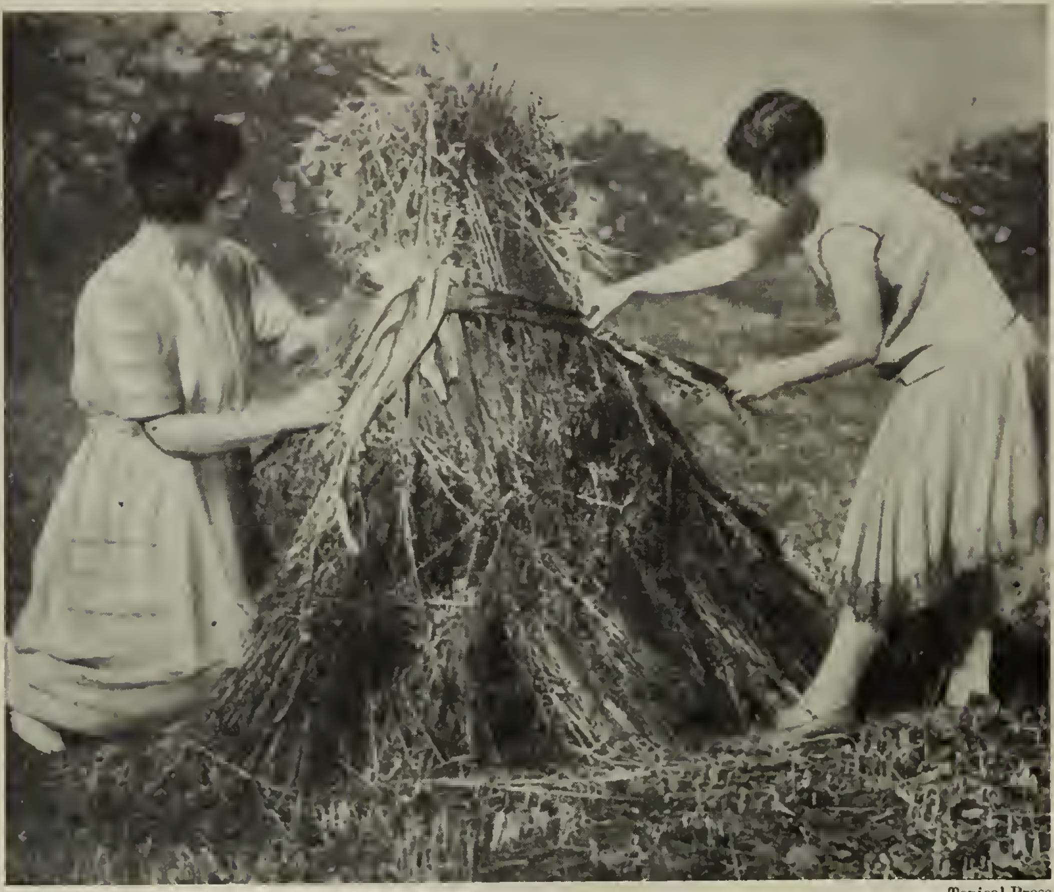
MASTER AND MAIDS FAST BOUND BY RITUAL REGULATIONS

Two of the royal dairymaids in the service of the king of Bunyoro are seen here seated at the feet of their master in his palace. These women occupy a position of great authority in the royal household, where, indeed, their word is law. The dietary of the king is restricted to beef and milk, never, however, partaken of at the same meal. Three times a day he proceeds to the royal dairy and drinks milk drawn there from the sacred herd. Vegetables and mutton are forbidden to him.

cajolery. The source of so many benefits to mankind is regarded with truly devout feelings of wonder and gratitude.

Nevertheless, primitive worship is apt to express itself in a curiously negative way by means of taboos that in themselves simply remove the sacred object from the category of common things. Thus for the Todas of the Nilgiri Hills the milk of their sacred cattle is itself too sacred for ordinary use. Turned into buttermilk, however, it has been desanctified and can therefore be drunk with impunity. Thus the dairy where this process is carried out becomes a sort of temple, with the dairyman as the priest—an office exacting strict chastity and all manner of other abstinences from worldly joys and pursuits. The dairy is made with a partition, on one side of which are ranged the sacred vessels containing the unconverted milk, while on the other are the profane vessels ready to receive the product from which the taboo has been lifted. Especially sacred is the pot, kept buried in that holy of holies, the cattle-pen, in which is stored the ferment in the form of some sour milk kept over from the last brew that is needed to start the process of coagulation. No doubt hygienic considerations support religious in providing a more wholesome nutriment in a climate in which milk does not keep. At the same time, no biochemical view of the transaction would yield the accompanying emotions of reverence and thankfulness which by treating it as a beneficent mystery these simple souls are able to experience.

In similar vein one might discourse at length on the mystic devices associated with fowling, or again with fishing. Among the Malays, for instance, whose acquaintance with the higher religions is often but skin-deep, the pigeon-wizard invites the birds to his noose by requesting them in King Solomon's name, that name of power, to enter the king's audience hall and don his breast ornaments and armlets. This is quite in the style of the spider inviting the fly into his parlour. Or there is the story of another wizard who, when his comrades had long toiled at the nets and caught nothing, flung leaves into the water and by singing over them turned them into fishes, so that



Topical Press

HONOURING THE CORN SPIRIT AT HARVEST TIDE

One of the few old harvest customs that still survive in England is concerned with the last sheaf cut, which in many districts is left in the field when the rest has been carried home. In some few places, as here in Cheshire, the last sheaves are tied up with coloured ribbons to represent a human figure, known as the Kirn Doll, and are carried home by two maidens.

a miraculous haul forthwith resulted. Negative means will likewise lead to the same ends, as, for instance, the use of a taboo language so that the game may not understand what is on foot, as doubtless they would do if their ordinary names were mentioned. Moreover, for a Malay to speak of a Buddhist monk—though he may refer to him darkly as a ' yellow robe ' —would be as unlucky as it would be for a Scotch fisherman to talk of the minister under like conditions.

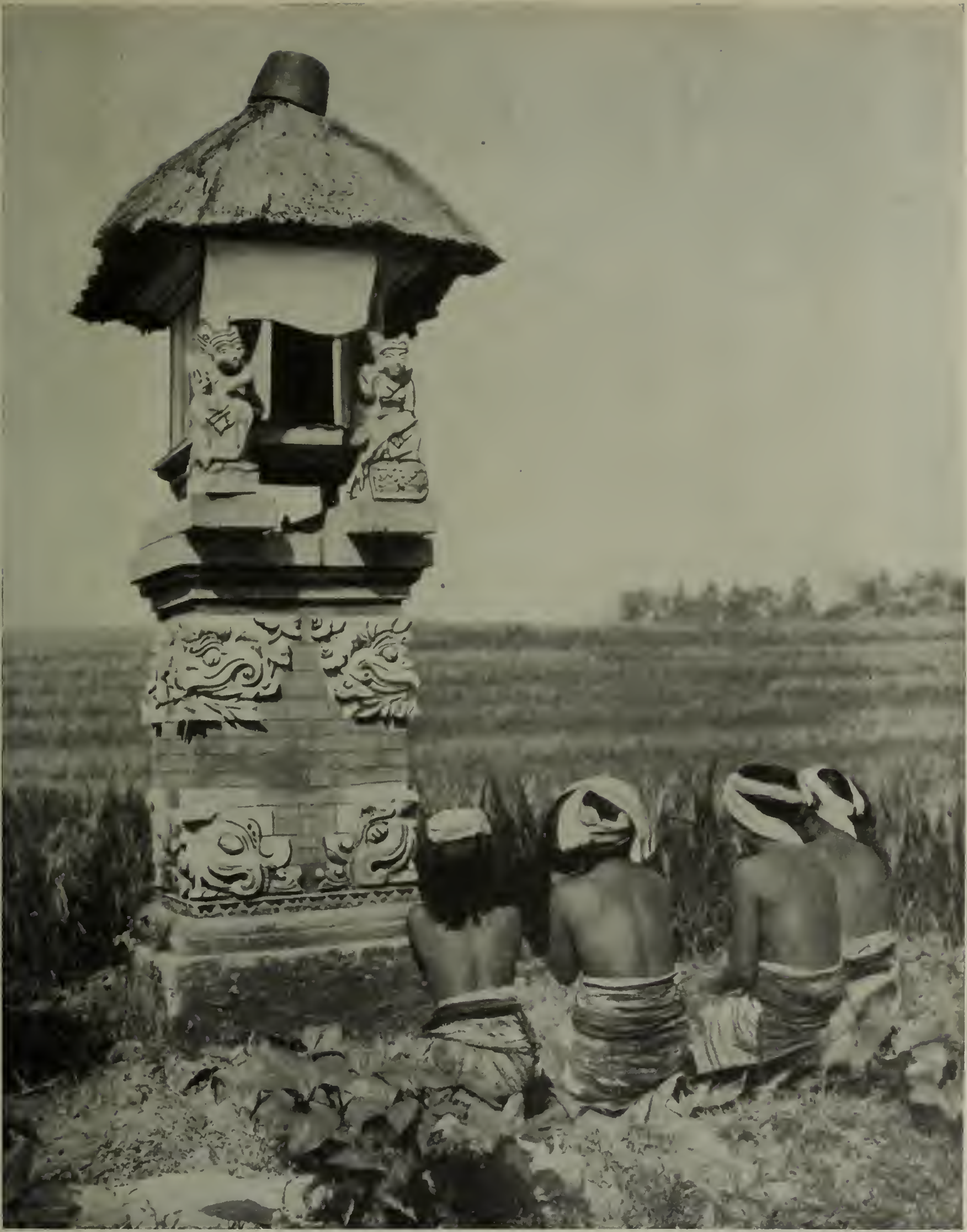
It remains to notice all too briefly the attempts of man to bring persuasion to bear on the plant life so necessary to his existence. So much, indeed, has been written on vegetation rites that Andrew Lang once protested at the undue prominence given to the subject by what he called ' the Covent Garden school of mythology.' The rice in India, the maize in Mexico, the wheat among ourselves are literally ' mothers ' to those whom they feed, and are honoured and besought accordingly Right back to the beginnings of agriculture in Europe and perhaps beyond can be traced the cult of a great female divinity, with large breasts and swelling hips, whose fecundity enriches the earth and all that therein is. Now, the various ceremonies connected with the stimulation of the soil have their darker side, and much blood, not only animal but human, has been shed as a spiritual fertiliser. Here, however, it will suffice to glance at some of the more familiar and kindly aspects of these age-long and world-wide practices as they survive along our own countryside to-day.

Thus in the Midlands Plough Monday, the first Monday in January after Twelfth Day, was within living memory, and perhaps is still, celebrated by carrying round a gaily decorated plough from house to house, those who drew it along being called the Plough Bullocks and wearing bunches of corn in their hats. Skipping alongside and rattling a money-box for contributions was Bessy, a man dressed up as an old woman and formerly furnished with a bullock's tail that hung down behind. All the party must jump about, the higher the better, no doubt because the corn would be sympathetically induced to grow tall in like proportion. Bessy in particular must exert himself, or rather herself ; for this may well have been the corn maiden in person.

All over the British Isles, however, the most typical representative of the corn spirit was the ' maiden,' or ' queen,' or ' baby,' that is, doll, consisting in the last sheaf to be cut, which was thereupon dressed up as a human figure and placed over the kitchen door or the chimney hob to ward off witches and bring good luck the winter through. When the last stalks of the standing crop had to be severed, the reapers would slash at it in turn blindfolded, or else would throw their sickles at it from a distance ; the reason perhaps being that thus they distributed and concealed the responsibility for dealing the fatal blow.

In the Highlands they make up for it later in the day by drinking each their glass of whisky to the sheaf, crying, ' Here's to the Maiden.' We hear, too, of local taboos, such as that in one place the sheaf must not be allowed to touch the ground, and that in another no girl of questionable virtue must lay a finger on it. The like need of chastity in dealing with a holy thing is probably to be discerned in the not uncommon requirement that the cutting of the last sheaf should be left to some innocent child.

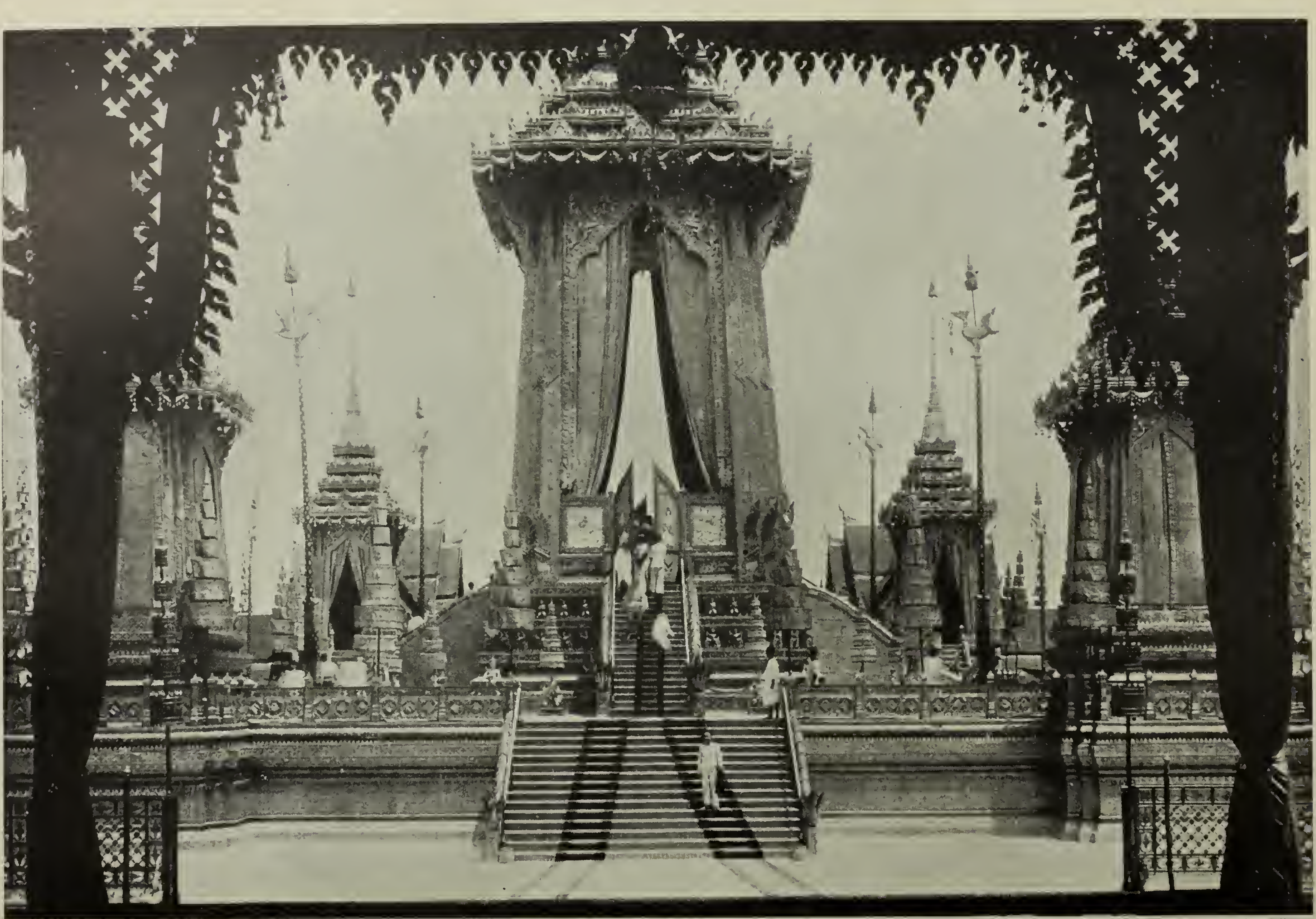
Thus side by side with the harvest festival celebrated in church linger pagan customs instinct with a natural religion that is the common heritage of man from days when his material resources were slender and his greatest asset was an unconquerable hope.



Ewing Galloway

FAITH AND WORK GO HAND IN HAND IN BALI

Throughout Indonesia, where rice is the staple food, the belief prevails that the rice is animated by a soul like that possessed by mankind, a vital yet separable principle which must be treated with deference and consideration if the crop is to thrive. All the processes of rice cultivation are attended by rites connected with the so-called spirit of the rice crops. In Bali much of the labour in the rice-fields is done by the women, four of whom are here seen before a shrine of the earth goddess praying for an abundant crop.



Ewing Galloway

FUNERAL PYRE OF A KING OF SIAM IN THE PALACE GROUNDS AT BANGKOK

The cremations of the kings of Siam and members of their families are marked by public festivities lasting several days, during which processions, firework displays, and dramatic entertainments take place. The body is embalmed, and a feature of the obsequies, as indeed of most Siamese funerals, is the length of time that elapses before the corpse is burnt. The dead king lies in state on a splendid catafalque, and the funeral pyre is an even more imposing structure, decked with sumptuous hangings. King Rama VI, whose pyre is here seen, lay in state in a copper shell within a gilded wood coffin for four months, during which period priests offered up prayers to the departed while holding in their hands a cord connected to his head.

WHERE THE DEAD ARE BURNED

THE disposal of the dead by burning, now a growing practice, mainly for hygienic reasons, in European countries, particularly Germany, is a very ancient custom. In its original forms it is chiefly found in the equatorial regions of Asia, where fuel is abundant. Related customs are discussed in the chapters on Ceremonial Use of Effigies, Tree and Platform Burial, and Exposing the Dead.

THE disposal of the bodies of the dead has given rise to a vast amount of superstition, ritual and ceremonial. With the exception of the observances connected with the sexual act, in other words, the rite of marriage in its endless ramifications, there is no other field of human custom better worth studying as a means of eliciting origins and comparisons in regard to the human race than this.

Earth, air, fire and water—the ' elements ' of the ancients, for the word is used in a very different significance now—are all enlisted in the disposal of the flesh of man, that is, if we count as ' air ' the various methods of exposure of corpses that they may be consumed by the carrion feeders of the air. The Parsees, who expose their dead on their strange Towers of Silence for the delectation of the vultures and crows, would not agree to this definition, for their creed forbids the pollution of these elements by the consignment to them of the bodies of the dead.

Earth burial has always been predominant among these methods, but the disposal of the body by fire, what we, in this latter day, call cremation, is gaining ground rapidly, particularly in Germany, which is showing remarkable energy in the adoption of modern ideas all round. Burning the dead is a very ancient custom, but it does not appear that it was the regular practice in any country or with any particular race. Excavations have proved it was practised in Britain before the coming of the Romans, and sporadic instances crop up all through history, as, for example, the burning of the bodies of Saul and his two sons: ' they came to Jabesh and burnt them there.'

Sir Thomas Browne, author of the ' Religio Medici,' has written of cinerary urns and urn burial in the tenth century, but he is more concerned with alchemy, astrology and witchcraft than with actual cremation. A scene that captivates the imagination is that of the Viking ship which bore the body of the dead chieftain in its flames, and went out westward to the sinking sun, a vivid and moving funeral pyre over the darkening waters. Matthew Arnold has described this strikingly in his poem ' Balder the Beautiful.'

Ancient instances might be multiplied indefinitely, showing that cremation and earth burial were practised side by side, but we are not now so much concerned with these urn burials as with those strange spectacles still to be seen among Eastern races, which are suggestive of a vast amount of lore, much of which has still to be unravelled.

FOR large sections of the human race such a method would be not only impracticable but impossible. Human flesh is not easily ignited or reduced to ashes ; the bones particularly require careful treatment and intense heat. Now fuel is one of the necessaries of life, ranking next to water and food, and the procuring of fuel is, with many races, the greatest difficulty of existence. Those of mankind who live in the Arctic regions, and do their cooking and heating by seal blubber and oil, could not possibly use this method, though they are equally debarred from earth burial while the frost holds the land and water in its grip. Nevertheless, Dr. Uno Holmber says that cremation occurs among certain peoples in the north-east corner of Siberia (Chuckchee and Koriaks) and also among

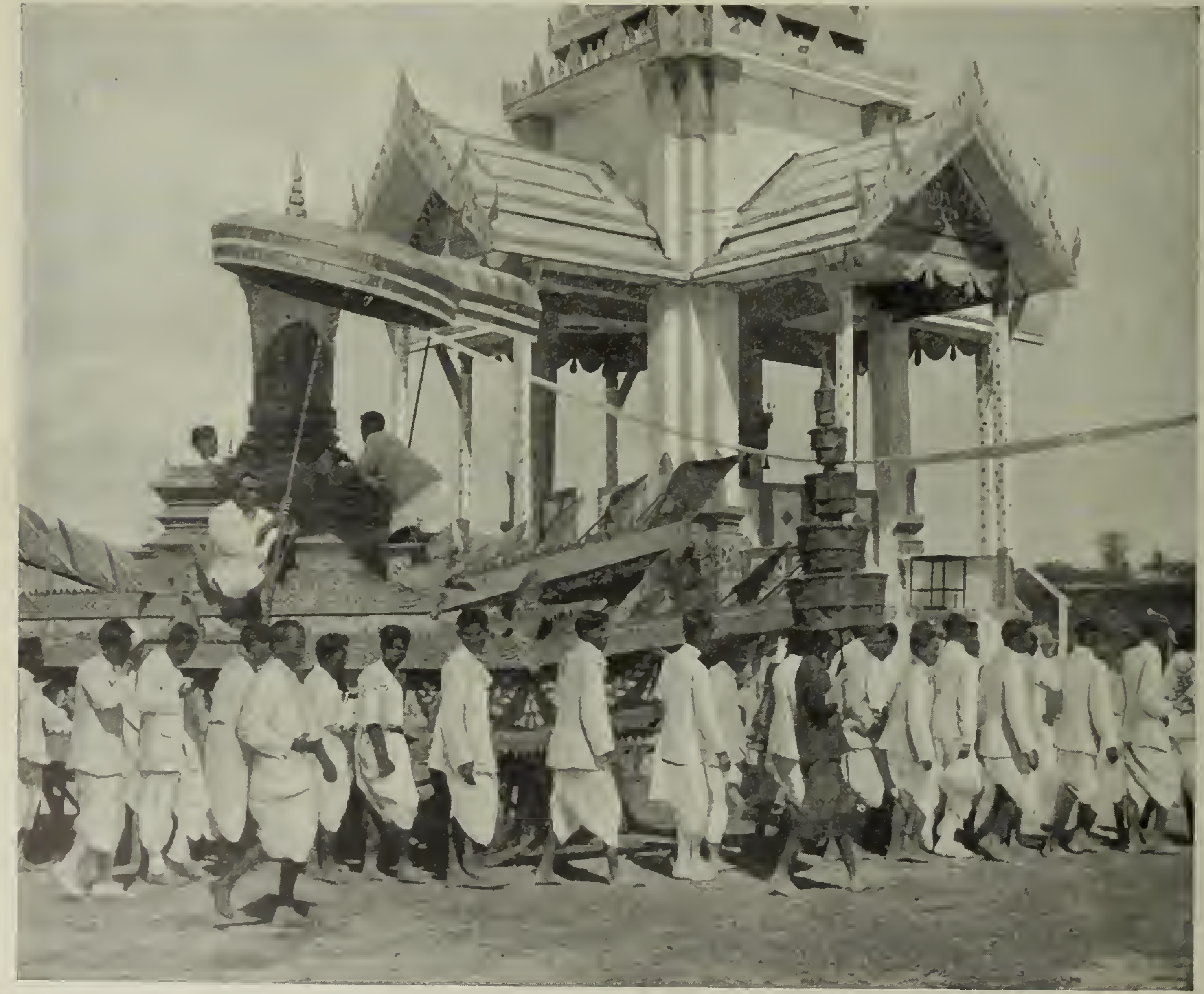
STONE FOLLOWS THE FLAMES TO KEEP HIM IN MEMORY
No honour was felt to be too great to pay to the chieftain of Lampang, in Northern Siam, whose cremation took place in the year 1927. In addition to the particularly gorgeous cremation ceremonies a beautiful monument was set up to his memory, and this stone of remembrance is tended with loving care by the priests of his ancient creed.

the Buriats, but cannot have been among the earlier methods of the disposal of the dead, which was probably exposure.

At the other end of the scale are those who inhabit the great desert spaces of Africa and Arabia, and who treasure, as their sole fuel for cooking, the droppings of camels; they certainly could not get enough heat or spare enough material for burning the dead. It is obvious that the method of burning was in its origin adopted by races who live in jungly country where wood is plentiful, and it is in such countries nowadays that we find the rite in its fullest manifestation. In that group of countries in Asia near the Equator, comprising India, Further India, Siam and Cambodia with the East Indies, constant burnings still take place.

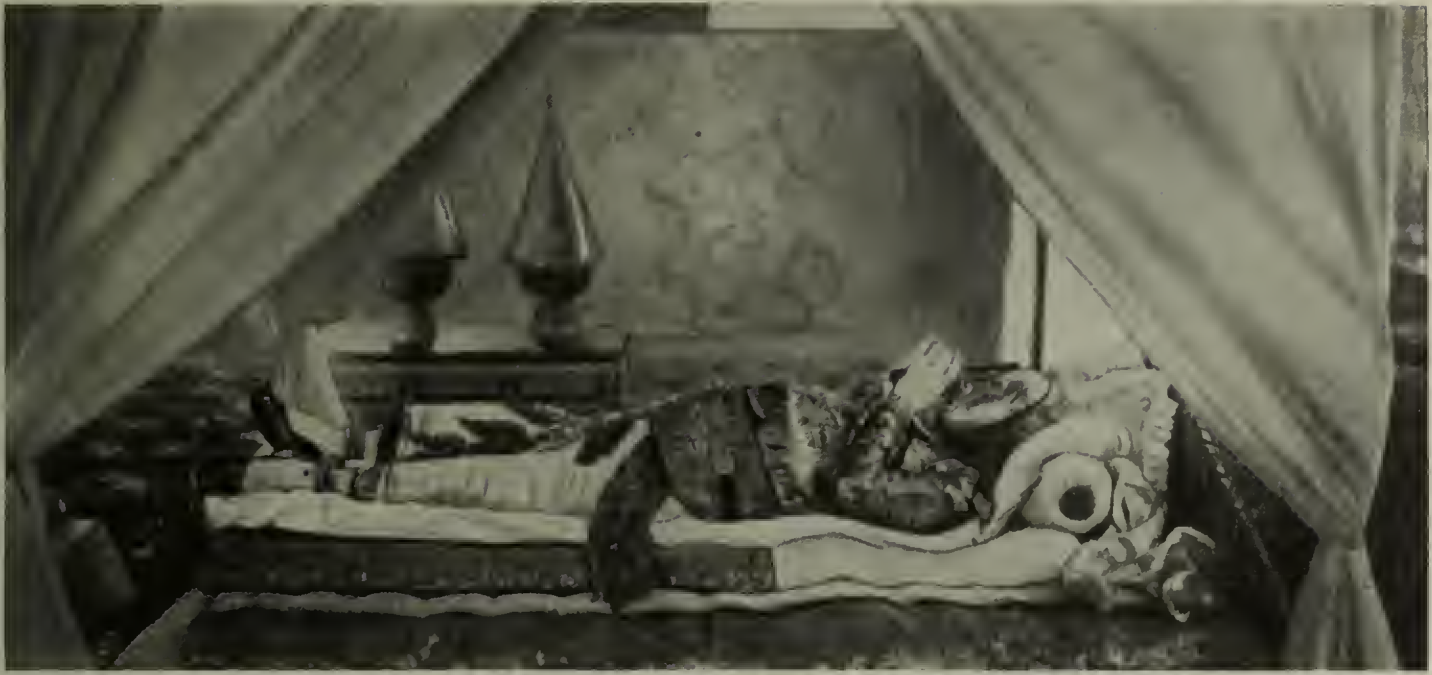
It is among the Hindus that the practice is most widespread. We get the clue to this from Marco Polo, who says of the Brahmans that they burn the dead because if they were not burned worms would be bred which would eat the body, and when the body was all consumed they would die, and the soul belonging to that body would bear the sin and punishment for their death. He speaks (see page 61) of the burning of the dead in China, where the people were for the most part idolaters, i.e. Buddhists. As a matter of fact, among Buddhists at the present time the burning is confined to priests and sometimes royalties. Though abbots of long sanctity are regularly burnt in Burma, the kings of the royal house (when Burma had a royal house) were not burnt. The ceremony attending the burning of a Buddhist member of the hierarchy is described in the chapter on The Ceremonial Use of Effigies.

In Cambodia, where a king still reigns, though under French authority, it is the king himself who is the subject of these obsequies. The body, as with the Buddhist priests, is kept a long time, but whereas



THRONED ON HIS SUBJECTS' SHOULDERS FOR HIS JOURNEY TO THE CONSUMING FIRE

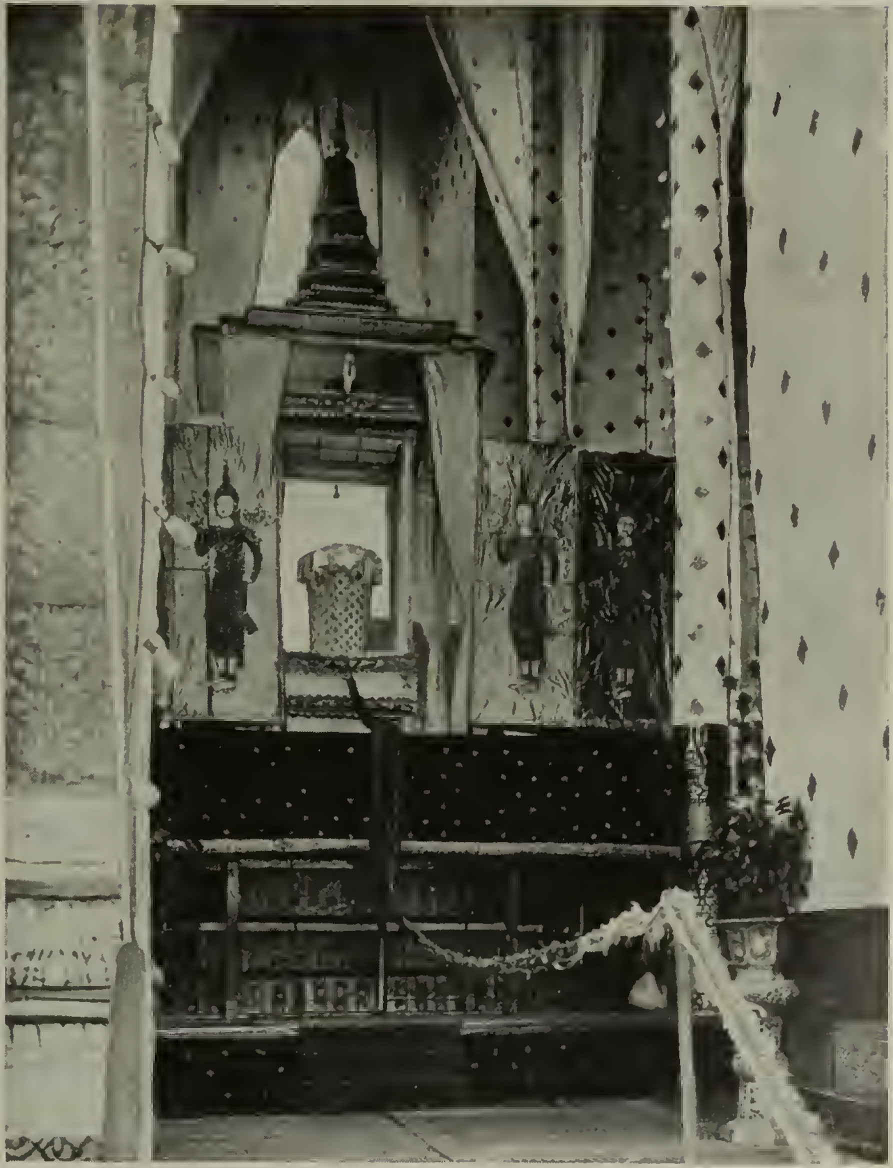
The death of a distinguished personage in Siam is attended by ceremonies almost as impressive as those observed for royalty. At the obsequies of the chieftain of Lampang, in Northern Siam, in 1927, the catafalque and bier were of the utmost magnificence. For four and a half years the body of the great ruler had lain in state in his palace, and when the time arrived for the cremation the bier was carried on the shoulders of a picked company of his devoted subjects, followed by representatives of royal families of the Far East.



the Buddhist is placed in a coffin and seethed in honey, the Cambodian kings are embalmed. At the ceremonial in Burma, when the coffin is finally opened, and this may be two or three years after death, before the final disposal of the body by fire the populace crowd and crush inward in the hope of dipping their fingers in the honey and sucking them and thereby gaining sanctity for themselves.

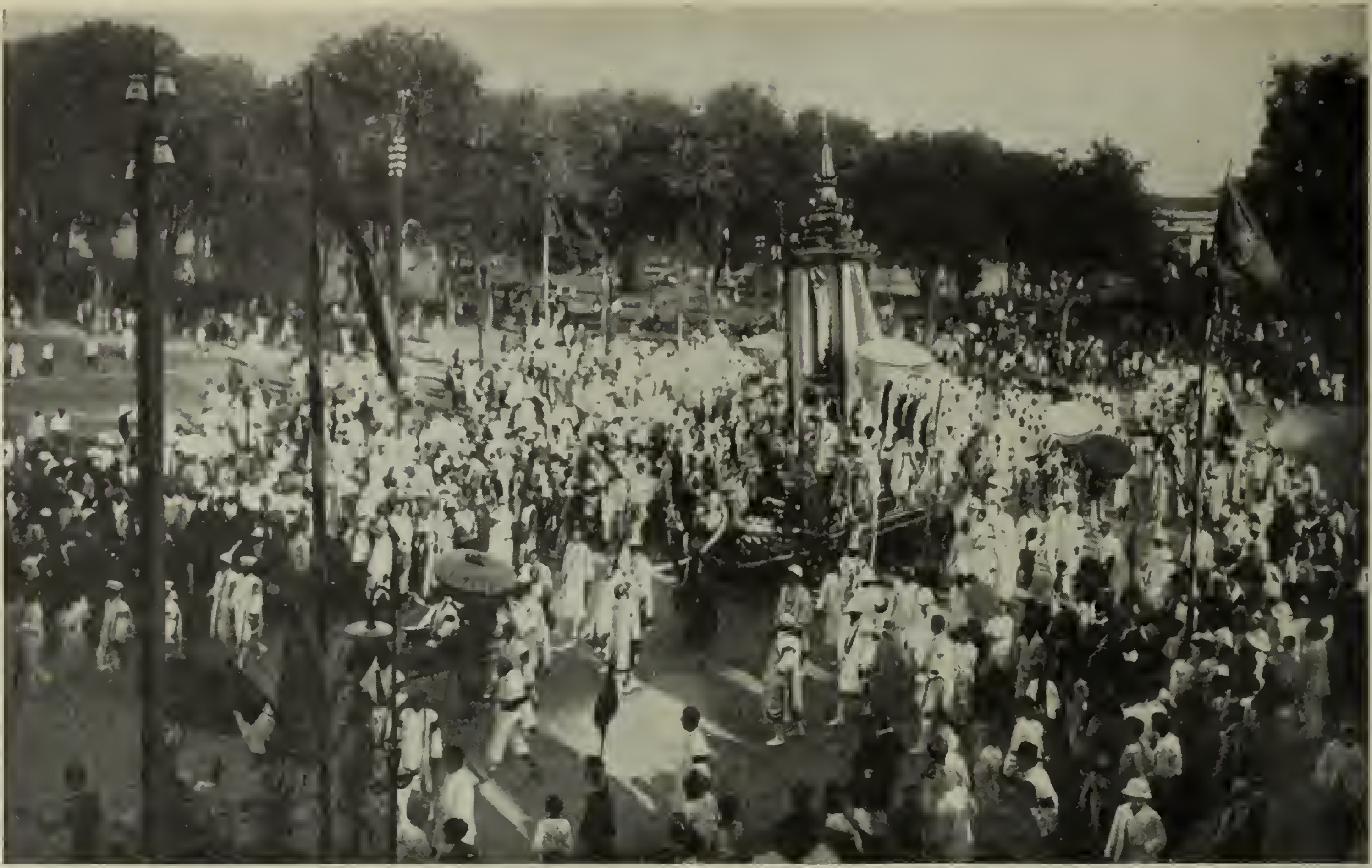
At the ceremony in Cambodia the king's body is deposited in a silver urn, and when taken out, some time within the year, it is set up in state on a throne for seven days that all may see. Not until the body is reduced to ashes may the new king really feel himself to be in authority; this ensures that there is no undue delay. It is the new king who sets a light to the huge pyathat decorated with gold tissue and costly hangings. The up-to-date method is to light a train or long fuse which burns slowly in a line of living fire towards the pyre, this being more decorous than the noisy rocket-snapping of Burma. When the whole has been reduced to ashes these are placed in a golden urn and eventually scattered over the river. The body of the Siamese king is also disposed of in much the same way.

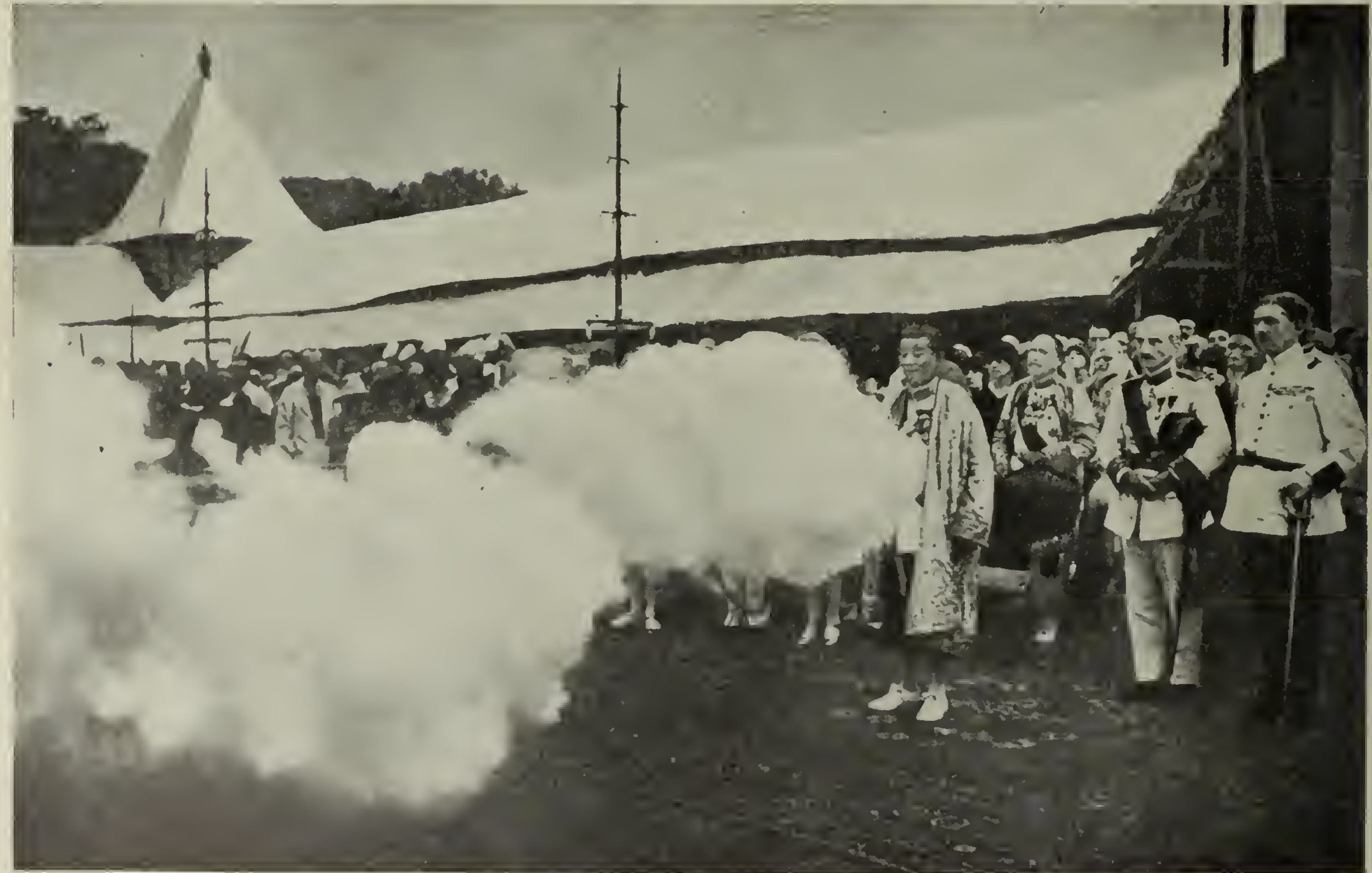
The neighbouring people of Annam vary the custom and bury their emperors in a fine mausoleum, burning only a quantity of objects made of paper to represent the rooms and furniture amid which they lived. We have seen that the Chinese also do this, and in it we



FIRST STAGES OF A CAMBODIAN KING'S OBSEQUIES

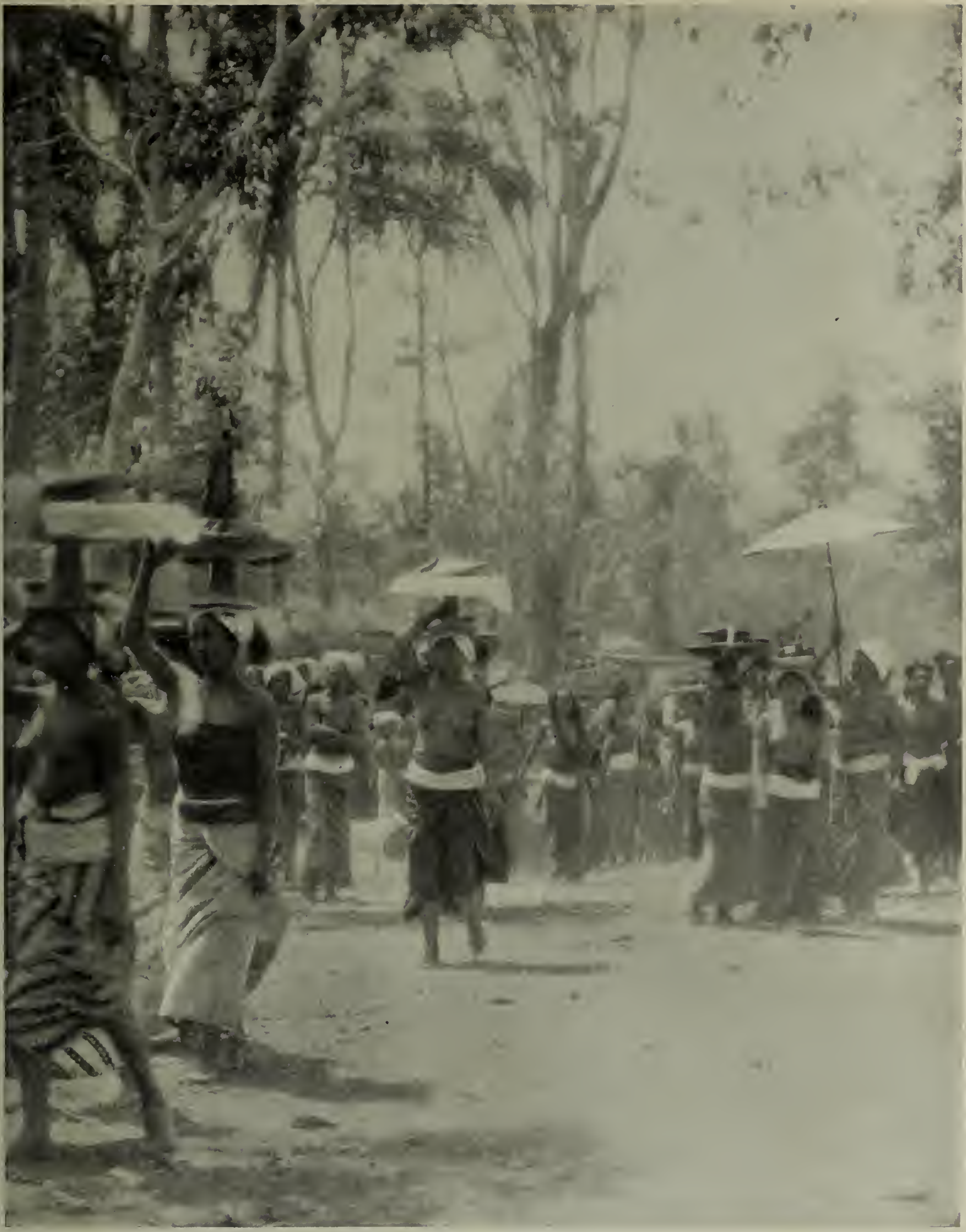
Before cremation the body of a king of Cambodia is placed in a silver urn containing mercury, where it remains for a considerable time. It is then taken out and exposed to view. The lower photograph shows the funerary urn of King Sisowath (died 1927), the upper the dead monarch on his funeral couch.





THE KING OF CAMBODIA LIGHTS HIS FATHER'S FUNERAL PYRE

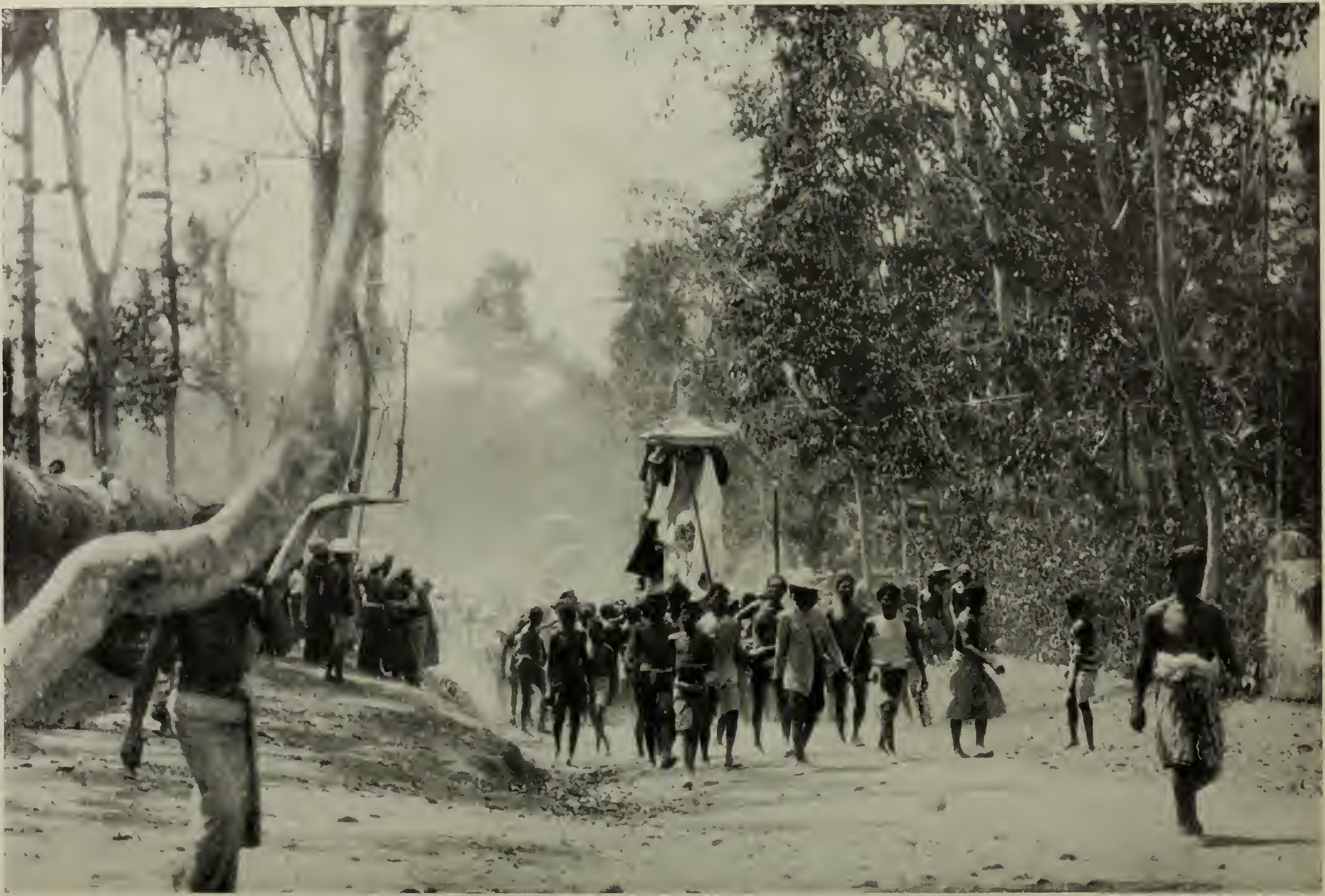
In the course of its passage to the funeral pyre the body of King Sisowath of Cambodia, contained in a silver-gilt urn, was conveyed in procession on a motor car made like a throne (top). After the lapse of an interval of eight days the cremation took place. A long fuse of inflammable cord led up to the funeral pyre, and after bowing with his ministers in prayer for the last time King Monivong, the dead ruler's son and successor, proceeded to set fire to the cord (bottom) which ignited the pyre.



E. O. Hoppe

STATUESQUE WOMEN OF BALI CARRY GIFTS TO THE BURNING PLACE

On the occasion of a cremation in the island of Bali, off the east coast of Sumatra, the principal part played by the women is the conveying of offerings of fruit and flowers to the place where the body is to be burned. These gifts are invariably carried on the head, and are frequently piled to a height of several feet. The vessels that contain them are sometimes very beautiful, nor would it be easy to find physique more magnificent and grace of bearing more superb than are possessed by these Balinese portresses.



FUNERAL PROCESSION IN BALI: HOW THE BEARERS TRY TO OUTWIT THE SPIRIT OF THE DEAD

E. O. Hoppé

In Bali the bodies of the dead are conveyed to the cremation ground in a towerlike structure, which varies in size and elaborateness of decoration according to the means of the departed. The journey to the burning place is no orderly procession, but a rude scramble. The tower with its precious burden is swayed from side to side and hurried to and fro, this way and that, by a noisy rabble of bearers. On no account, so the Balinese believe, must the deceased be allowed to revisit the old home; and all this jolting and zigzagging and side-tracking is done to confuse the spirit of the dead, to make sure that, once gone, it cannot possibly find its way back to trouble the living.

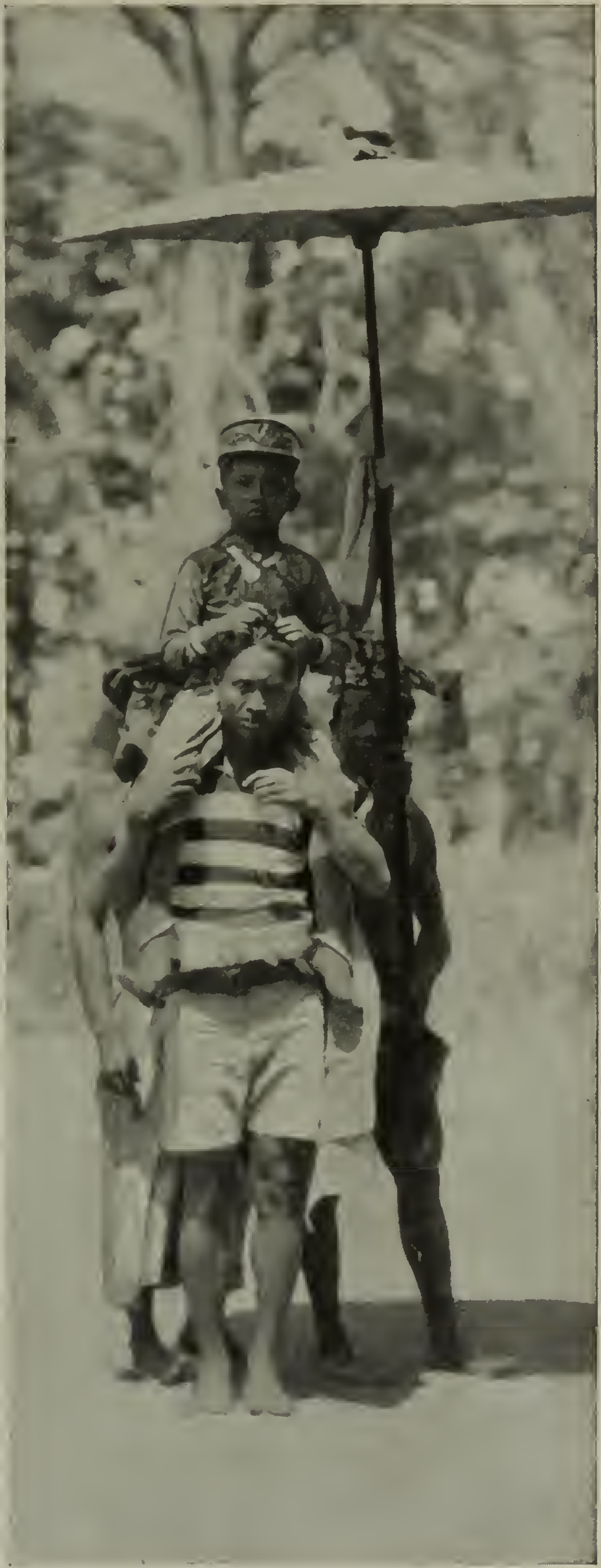
find some connexion with the ideas of the Egyptians, where objects of every sort that might be useful to the deceased in his new life were walled in with his embalmed body in the rock-hewn sepulchre. But whereas the Egyptians wished in every possible way to preserve the body, these ardent cremationists of the East would destroy it utterly. One would say that the burning of only the semblance of objects, without destroying the things themselves, shows a purer belief and grasp of the spirit world and its conditions than the Egyptian practice.

It is in the island of Bali, in the Dutch East Indies, that the ceremony is seen in its most elaborate aspect. Though there are some Buddhists and Mahomedans here, the great majority of the native races are Hindus, and their beliefs are mixed with animism, as are those of the hill tribes of Burma, and many another half-wild and highly superstitious people. It has been said of the Balians that religion is their chief occupation. Here, not only the great and wealthy, but every poor cultivator, aspires to a funeral pyre, and the relatives are as much concerned to secure it as the poor in England to have a showy funeral. But burning is not a cheap process, and often entails a considerable time of waiting before it can be achieved.

INDEED, as in Burma, where the interval becomes a regular gold-mine to the attendant Pôngyis, who harvest loudly ticking clocks and oil lamps by the score, until the lying-in-state looks like a bazaar, so here contributions are expected and received, in order that the great act may be carried out handsomely. Sometimes, however, it is to the bounty of royalty that the poor owe their satisfaction. For there are still royalties of a sort in Bali, who, though without a shadow of power, are recognized by the common folk as being different from themselves. When a royalty dies, those who have been keeping bodies hasten to take advantage of the chance ; and not the poor only, even the well-off may come forward, too, on such an honourable occasion, which will bring folk from all the islands, far and near.

The rich preserve the bodies in the interval of waiting by placing them in a hollow tree trunk, and the poor make a shallow grave in the compound or kampong which is common to a group of thatched huts. If a member of the royal family does not die within a reasonable time, there is always the chance that sufficient neighbours, in possession of corpses, may come forward so as to spread the overhead charges. It is perhaps as well that the white ants and other scavengers do their work quickly in tropic climates, for when the time comes for exhumation what remains is harmless to the living, and may in fact be only a few bones. That so long a time has elapsed since the actual death relieves the tension of sorrow, allowing the people, even the relatives, to enjoy what is really their greatest festival.

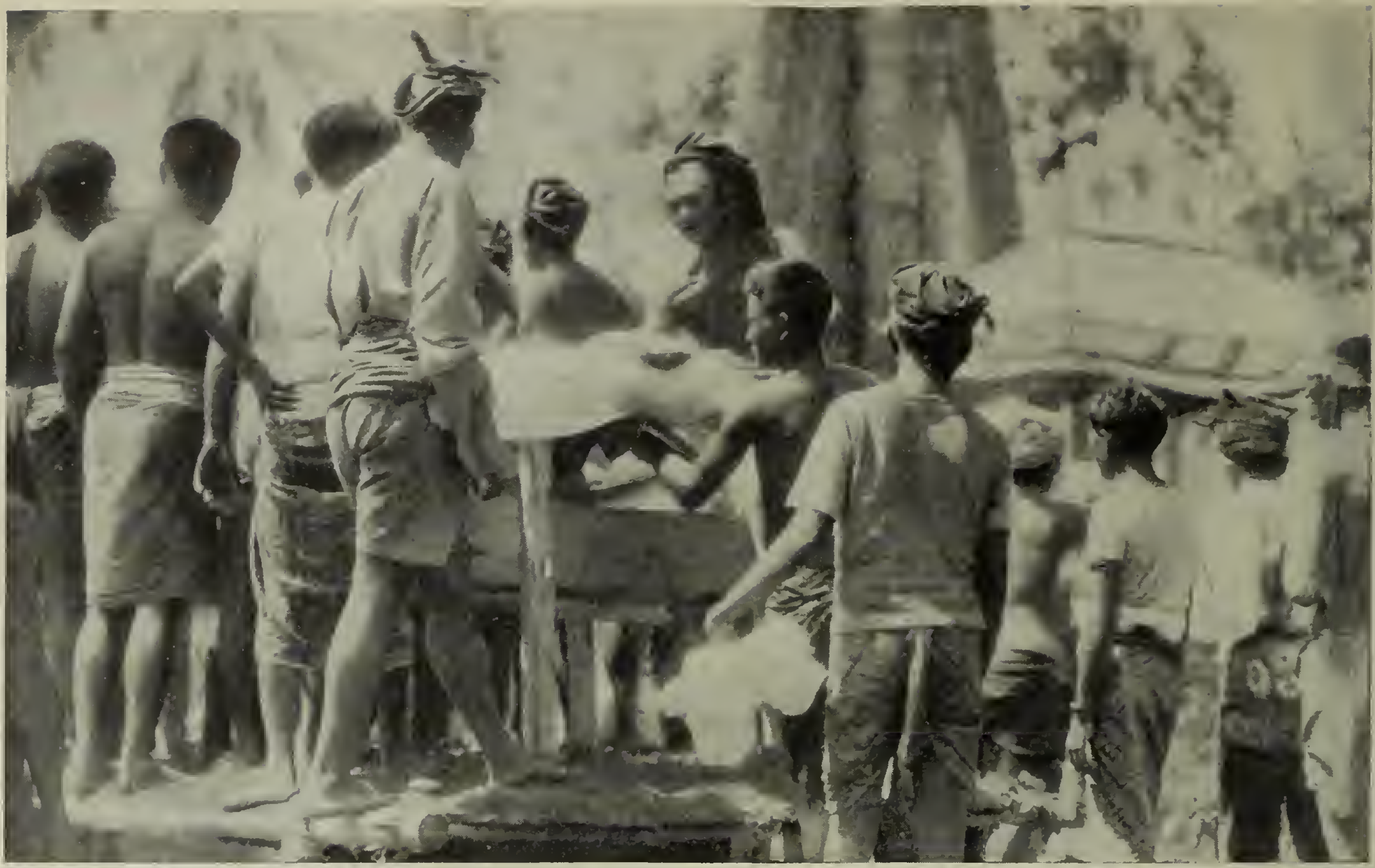
Nothing spoils the day for the Bali crowd set out to enjoy themselves. The people put aside all care and business and, donning their gayest garments, gather eagerly at the news of a burning. But first

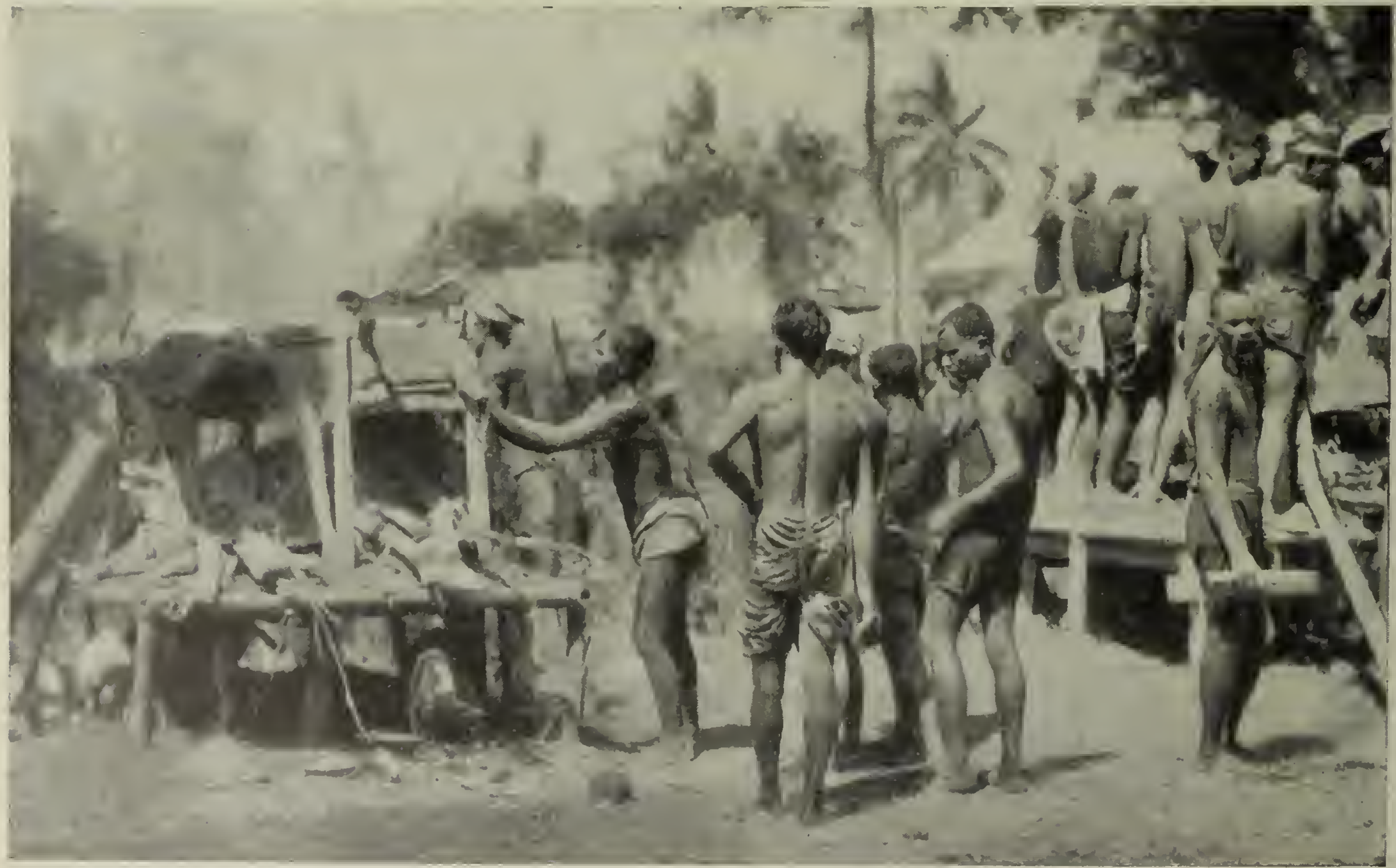


E. O. Hoppé

GRAVELY PERFORMING HIS SAD OFFICE

Mounted on the shoulders of his sturdy human steed, this little boy is the chief mourner at a Balinese cremation. His rich costume and adornments show that he comes of a cultured race. Even the lightly clad umbrella-bearer wears a floral head-dress.





E. O. Hoppé

ATTENTIONS FOR THE BODY AND THE FIRE BEFORE THE CREMATION

It is the ambition of every Balinese, however poor, to be cremated, but cremation in Bali is an expensive process, and frequently it is a considerable time before sufficient contributions have been made. Where several years have elapsed between death and the time fixed for the burning all that remains of the corpse is fragments of bone. In such cases an effigy of wood is painted to represent the departed. The upper photograph shows the bodies or effigies being placed in the coffin, and the lower the fires being built under the coffins.

the corpse has to be collected and placed in the funeral pyre. It is considered unlucky for a dead body to go through the gate of the living in the compound, and so it is either lifted over the wall or some of the loosely built structure is knocked out to allow it egress. We say the corpse, but the ceremony seldom follows so hard on the death as to admit of that. If there are only bones, an effigy, which may be but a wooden board with a rough drawing of a man or woman on it, is substituted, and treated in every way as if it were the real thing. In the case of lepers, indeed, only effigies are permitted.

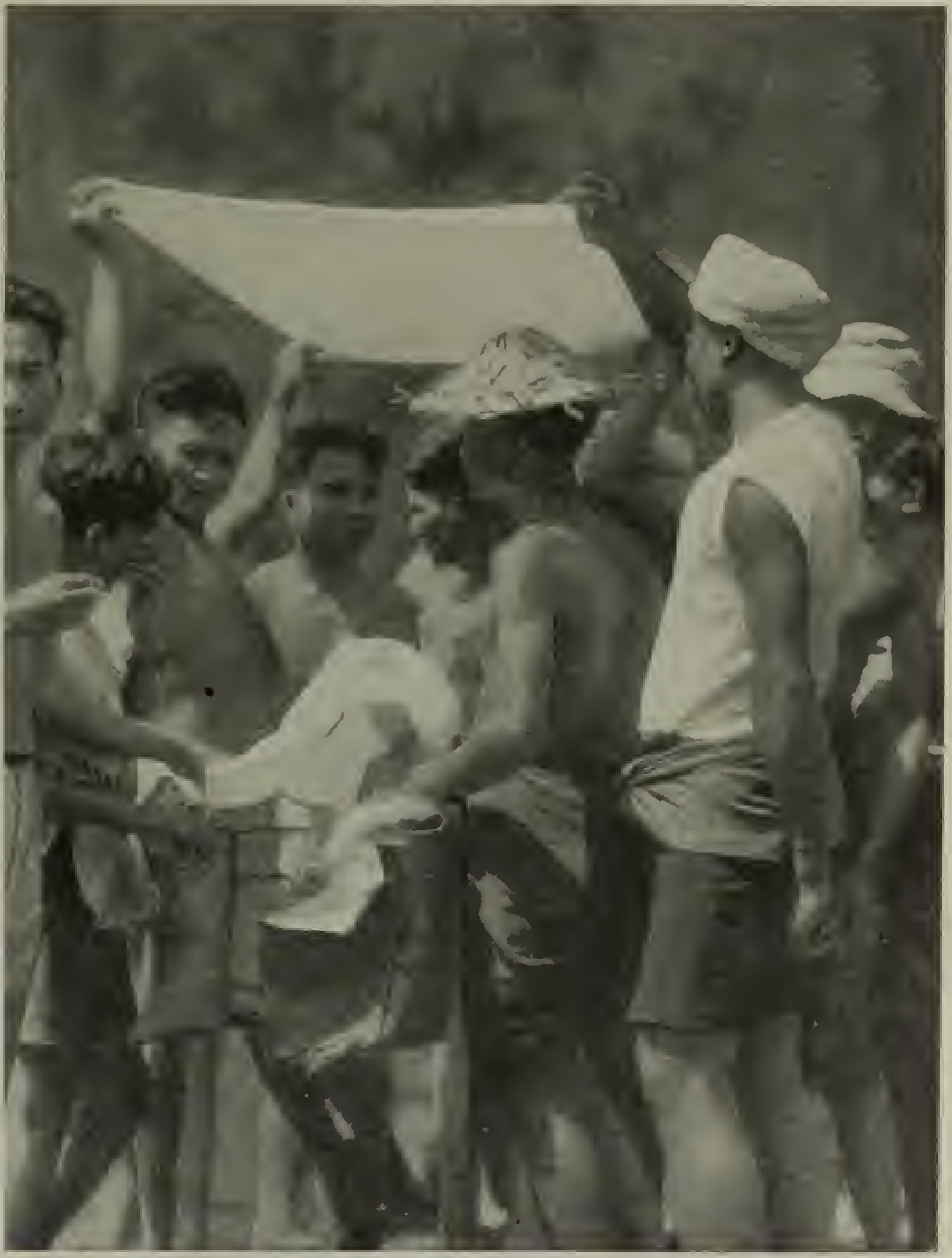
The tower or pyathat varies enormously, from the many-tiered and costly building, decorated with rich silks and tinsel hangings, to the humble, undraped framework of bamboo and paper, which, indeed, forms the basis of them all.

But before the corpse is placed in its tower many strange scenes take place. Ceremonial washing is carried out with water fetched from a holy well. Of all the odd customs connected with this ceremony, some of the oddest follow on this. The priest puts a ruby and gold ring on the tongue of the deceased ; this is not burned, the same ring doing duty in any number of cases. A little piece of iron is placed between the incisors, and a melati flower between the eye-teeth. The bud of a lily is put into the nostrils, a little wax into the ears, a piece of plate-glass placed on the eyes, and a leaf of the intaran plant on the brow. This means that the deceased will be endowed at the reincarnation with a gifted tongue, strong yet dainty teeth, splendid nose, a sharp ear and lustrous eyes. The body is rubbed with a mixture made of yolk of egg, flowers and holy water.

When the corpse or its effigy is to be transferred from its temporary resting place to the tower, a wild scene takes place. The men of Bali, with their long hair flying and their bodies almost naked, attack the coffin and try to wrench it from the relatives, swaying backwards and forwards and even swinging it high above their heads. The effect is that of a huge football scrum. All this is done to signify the reluctance of the relatives to part with their dead. It may be likened to the artificial and hired keening which goes on at an Irish wake.

The women of Bali take no part in this rough-and-tumble scene, but content themselves with bringing offerings of flowers and fruit to the burning place. Amazing some of these are. They are piled as high as the tower of baskets a Covent Garden porter carries on his head. They are interwoven cunningly and balanced with supreme dignity.

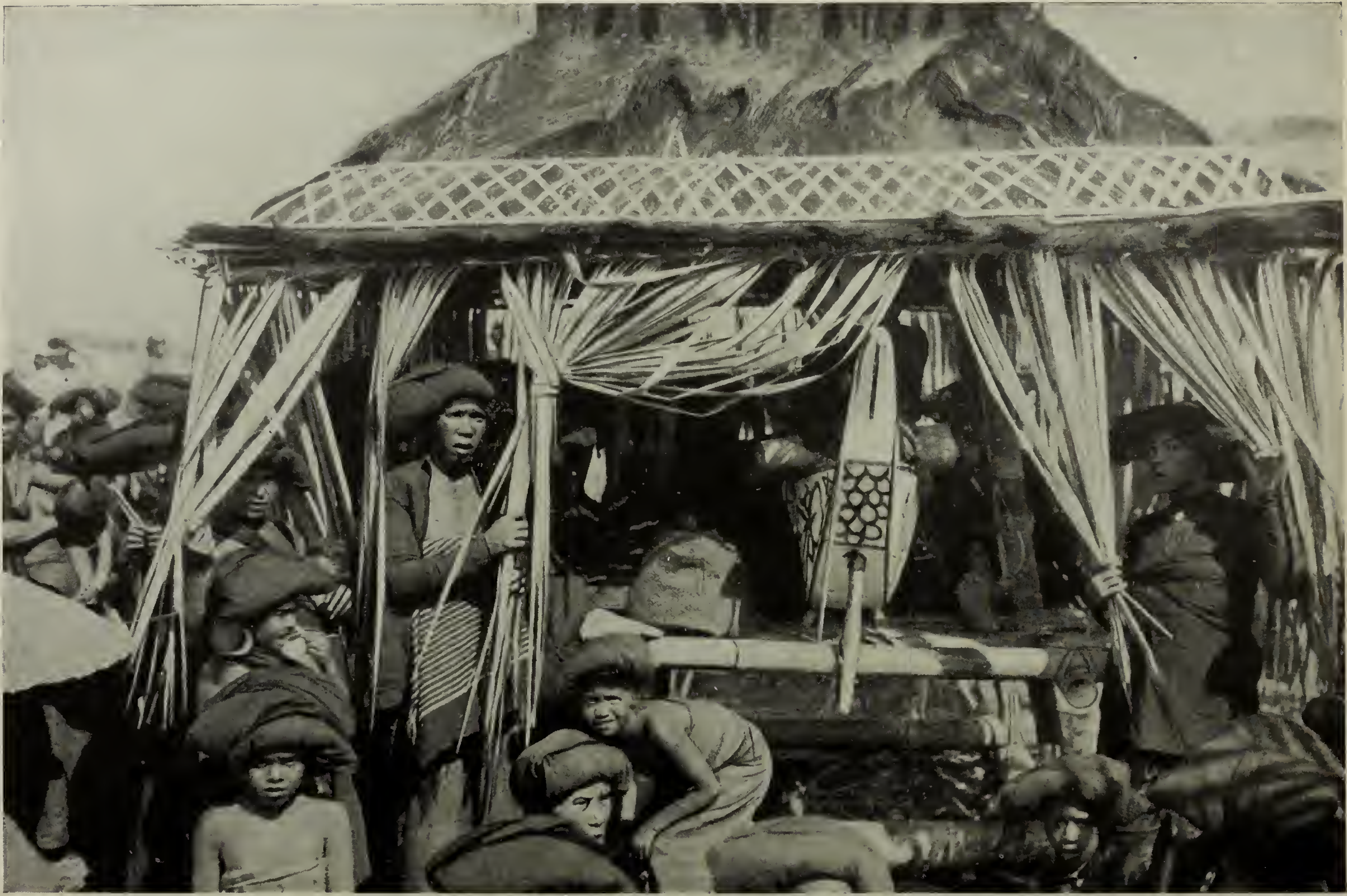
When the body nears the niche, high up in the tower, intended for it, the relatives, with pointing forefingers, shout out their wishes to the departing one, who, if he were good, may carry their prayers with him upwards.



E. O. Hoppé

RITE OF WATER PRECEDES FINAL RITE OF FIRE

When the tumultuous funeral journey of a Balinese has been completed one rite alone remains before the body is given over to the flames. It is sprinkled with holy water. In order to accomplish this the corpse is removed from the tower, the ceremony being performed beneath a canopy of white cloth, which is held high over the body by attendants.



Ewing Galloway

DEATH CUSTOM AMONG THE BATAKS: WIVES AND RELATIVES DANCE AND FEAST ROUND THE FUNERAL PYRE

Among the Bataks, who cremate their dead, there is as much celebration on the occasion of a funeral as there is for a wedding. The Bataks are a people of Indonesian stock, dwelling in the north-central uplands of Sumatra. Though possessing a fair measure of culture and a written language, they have long been notorious for particularly revolting forms of cannibalism. When a Batak dies he is laid in state upon his bier within a funeral pyre. All day long the wives and relatives of the departed dance around the pyre and feast. The number of wives will be in proportion to the deceased's wealth. At the moment when the sun sinks below the rim of the horizon the pyre is lighted, and the flames rapidly consume the corpse.

Ewing Galloway

WHERE THE FIRES OF THE DEAD SMOKE AND FLAME BY INDIA'S HOLY RIVER

From Hardwar to Calcutta a feature of the Ganges, the holiest river of India, is the ghats, or flights of steps on the banks. These are designed primarily to facilitate bathing, drinking, and other ritual acts of Hinduism; the burning ghats have cremation grounds. Of the burning ghats those of the sacred city of Benares are in most request, but the Calcutta burning ghat here seen is very popular. The body to be burnt is anointed with ghee, and after suitable prayers have been said the next of kin sets fire to the pyre.

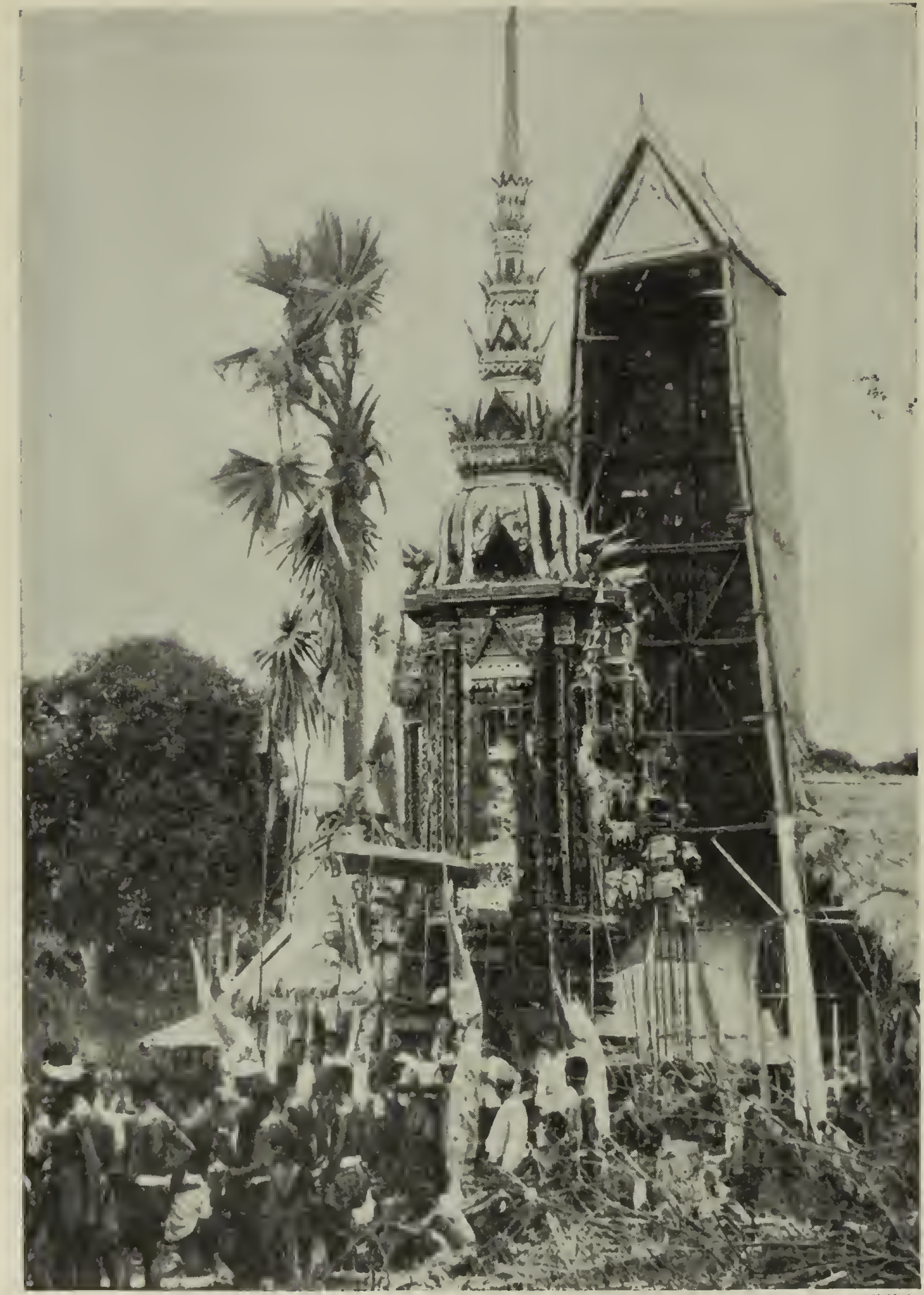
Hundreds of carriers are willing to convey the tower to the burning. No one who has seen an ordinary Hindu funeral coming along a street is likely to forget the running and singing, and swaying of the bier this way and that, so different from the funereal walk of the mutes at an English funeral. It is the same with the tower. The men run and sway and sing; they halt and retrace their steps; where the ground permits they return in a circle and they zigzag here and there. All this is to cover up their tracks and make it hard for the spirit of the deceased to find its way back home. This is a dread shared by many of the hill tribes of Burma, who will do anything to ensure that the dead, however beloved in life, will not return to disturb them; and not only by them, but, as we have seen in other chapters, all over the savage world.

THE commonest form of bier for the wealthy is a huge animal (see page 67) that stands four-square in his niche. This adds to the weird scene. A long white rope is attached to the top of the tower, and with this the movements of the carriers are directed. When a prince is burned this is decorated with gold leaf; it represents a snake, the head of which is carried by the priests, and before the burning the snake is 'killed' by having four arrows from the four quarters of the compass shot into its head.

Before burning the body is taken from the animal receptacle or from the simple wooden bier, whichever it may be, and sprinkled with holy water. The boys now make haste to secure the treasures of tinsel and bits of decoration, swarming up the bamboo scaffolding and stripping it as if it were a Christmas tree. Then the replaced body is burnt with the tower, which makes fuel for it, with the sacrificial gifts thrown in, and with, lastly, a few wretched chickens tied to the top to teach the soul to soar!

In Batak, Sumatra, the wives and relations dance around the pyre, which is lighted at the sinking of the sun.

With cremation ceremonies as performed in India most people have been made familiar by descriptions of the burning ghats beside the holy river Ganges.


E.N.A.

TOWERING SPIRE SOON TO FALL BY THE FLAMES

The Laos, a people of Tai stock found in parts of Siam and French Indo-China, practise both burial and cremation; the latter they reserve for rulers and monks. Their funeral pyres are similar to those of the other parts of Siam. The photograph shows a cremation ceremony at Chieng-mai, the capital of the Laos state of that name.

That at Calcutta is widely used. It is maintained at the expense of the Calcutta municipality. Nobody belonging to an inferior caste is allowed to touch the corpse. The dead body is anointed with ghee (clarified butter) and prayers are said: 'Let the holy waters of the sacred rivers and holy places sanctify the deceased.' 'Oh, thou departed spirit,' runs the invocation, 'I am burning every part of this your earthly body, which, being full of passions and ignorance, did pious as well as impious acts. May the Supreme Lord pardon all sinful acts committed by you, either knowingly or unknowingly, and mayst thou ascend the heavenly regions.'

The nearest relative sets fire to the pile.

In European countries the rapid development of sanitary science has given a great impetus to cremation. Even in early times it was recognized as the only measure that could be taken, for instance, after a battle, when large numbers of corpses were left on the field, or in case of plague or famine; though in the first instance it may have been as much the fear of mutilation by the returning enemy as the more prosaic desire for sanitary precaution that instigated the act.

The first case of cremation in modern times in Europe seems to have been in Italy about the middle of the nineteenth century. The Cremation Society of England was founded in 1875, but had to meet and overcome harassing opposition. The then Home Secretary declared it illegal when it desired to open the first crematorium. It was not, indeed, until ten years after the founding of the society that the rites of cremation were legally recognized. Since then the society has grown apace, and is now dropping the qualifying words 'of England' in its title. It began with one crematorium and three cremations in the first year of active work; in 1930 there were twenty-one crematoria in the United Kingdom and between four and five thousand cremations. But the results in Germany are much more startling, for the figures there are fifty-three thousand cremations in the one year, or a thousand more than all that have taken place in the United Kingdom since the foundation.

There is no need to describe the details of the process as carried out among us, for these are sufficiently familiar to most people. A noteworthy fact, however, is that the modern Briton is inclining to dispense with the cinerary urn and to prefer free disposal of the ashes, scattering these in the Gardens of Rest provided at the crematoria for that purpose or elsewhere in fulfilment of some expressed desire.

RITUAL PRACTICES OF BAPTISM

In what follows Baptism is considered only in its aspect of initiation into a duly organized society and without regard to its acceptance by Christians as one of the sacraments 'necessary to salvation.' Divergences in its practice alone are surveyed here. Reference may also be made to the chapter on Ceremonies of Dedication and Consecration

Around one of the most beautiful rites of Christianity there has gathered a tangle of custom, tradition and, inevitably, controversy —for each man sees the road to salvation with different eyes, and sometimes, so certain chapters in the history of Christianity would seem to suggest, pauses so long to debate and wrangle about which is the right road that he forgets to travel at all. When Jesus was baptized by John in the river Jordan, He was held to have sanctified the water to the mystical washing away of sin. This is the one point upon which a majority of Christian sects (not all, however) are agreed, though there would appear to be nothing in Holy Scripture to warrant the doctrine. Among nearly all those who profess the name of Christ (the Quakers are an exception) the rite is practised. Divergences in method, arising partly out of the theological theories involved and partly from different interpretations of the Scriptures, have, however, taken place during the passing of the years. There arose the nice point as to the meaning of the Greek origin of the word Baptism. Was it 'dipping' or 'washing'? Our Lord, seeing that John the Baptist performed the rite in the Jordan, was probably immersed, and S. John in his Gospel places it on record that when he himself desired to perform the ceremony he went to Aenon, near Salim, because there was much water there.

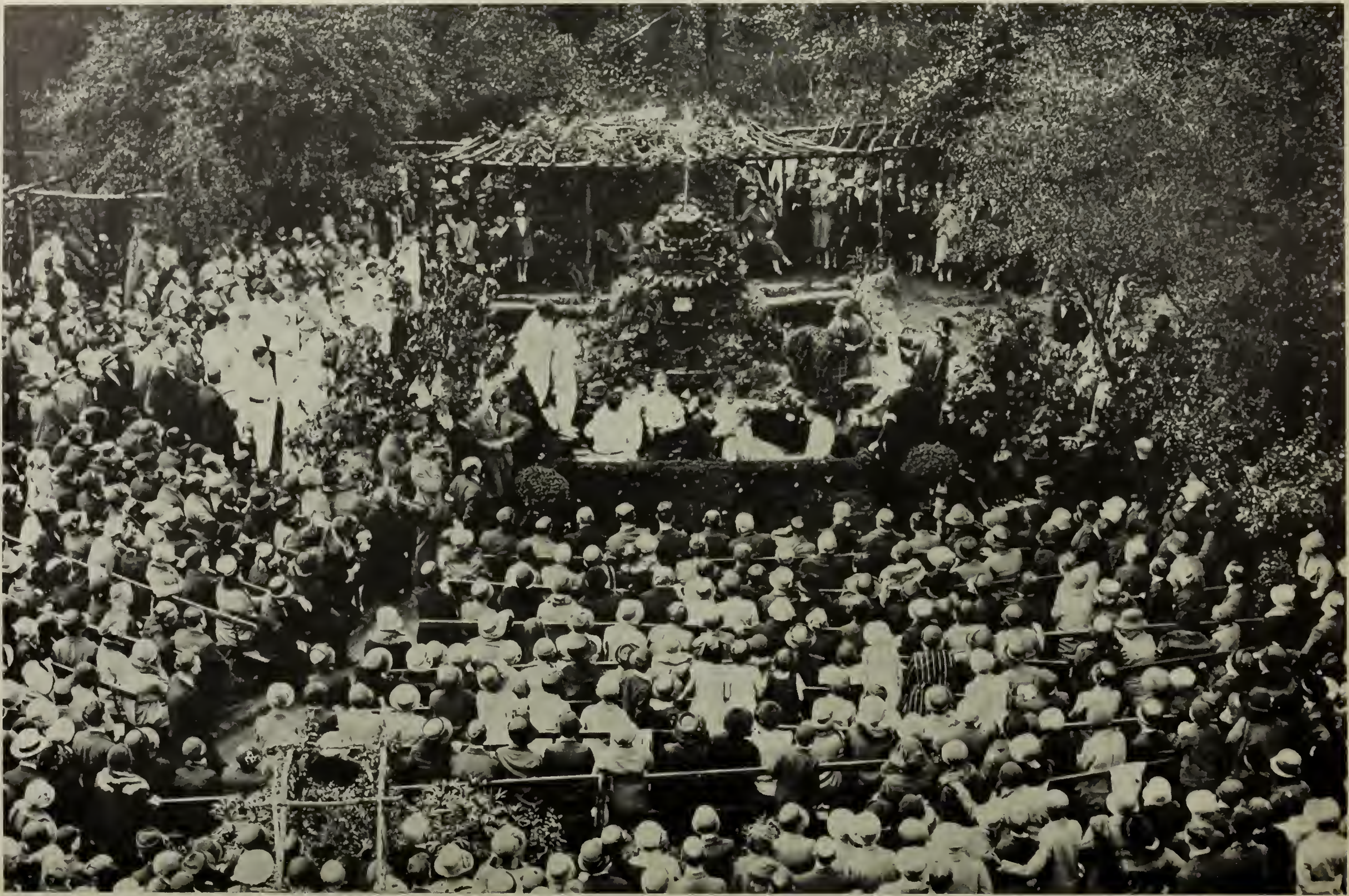
The advocates of 'affusion,' as opposed to total immersion, support their view by bringing forward the action of S. Paul, when he was in prison, in baptizing the jailer and his family. It is distinctly stated that the ceremony was performed at night, and it is argued that it is inconceivable that conveniences could have existed in such circumstances for total immersion. And then there was another difficulty. If baptism is in itself an actual cleansing from all sin, wouldn't it be better to defer submitting to the rite until near the close of our pilgrimage, so that the guilt of a whole life might thus be washed away? On the other side it is claimed that at baptism the gift of the Holy Ghost is imparted, and that no one has a right to deprive a human being for the major portion of his existence upon earth of this priceless virtue, and that therefore the newborn infant should be baptized. But how—so runs the controversy—can an infant have been guilty of any sins which require washing away by baptism? To this it is answered that by the invocation of the Trinity and the sprinkling of water the infant's participation in the guilt of Adam is sacramentally washed away. Some attribute to christening what is called an 'immortalising efficacy,' so that by baptism alone a person becomes entitled to that immortality which Jesus of Nazareth revealed. And yet others look upon baptism and regeneration as co-relative.

This necessarily incomplete exposition of the controversial points involved explains to some extent the divergences in practice, which it is our main business here to touch upon. What is the effect of baptism? In the old days the theory of the infant's participation in Adam's guilt was carried so far that the child, it was held, was possessed by an evil spirit, and in the first Prayer Book there occurred a variation of the ancient Prayer of Exorcism in which the priest commanded the unclean spirit 'that thou come out and depart from these infants.'

L.N.A.

BAPTISMAL SERVICE IN A SWIMMING BATH

A most unusual event occurred at Worthing in the summer of 1929, when a pastor of the Elim Four Square Gospel Alliance baptized a number of converts in the Corporation swimming bath. The candidates, male and female, were totally immersed by the pastor.



Topical Press

ASTONISHING SCENE IN A LONDON GARDEN—A PUBLIC BAPTISM AT CLAPHAM

What may not improperly be described as mass baptism is a ceremony not infrequently performed by the Elim Four Square Gospel Alliance in Britain, a sect that has no connexion with the American religious society of the same name, although its teaching is similar. This photograph shows the remarkable scene in the grounds of the Institution's college near Clapham Common in the summer of 1929, when the Principal publicly baptized three hundred converts, by total immersion in a large tank provided for that special purpose, in the presence of some three thousand spectators. This community holds the belief that curative properties attach to the rite of baptism, and demonstrations of faith healing often accompany its celebration

American Colony

WOMAN EVANGELIST BAPTIZING IN A SACRED STREAM

Controversy has raged round the personality of Aimee McPherson, leader of the Elim Four Square Gospel Alliance in America, but there can be no question of her energy in evangelistic work. She lays especial stress upon the baptismal rite in her ceremonies, and has herself conducted tours of pilgrims to the Holy Land and baptized converts in the river Jordan.

The cursed spirit was also asked to remember 'Thy sentence, remember thy judgement, remember the day to be at hand wherein thou shalt burn in fire everlasting prepared for thee and thy angels, and presume not hereafter to exercise any tyranny towards these infants whom Christ has bought with His Precious Blood, and by His Holy Baptism calleth to be of His flock.'

In the Roman Catholic service not only is a Prayer of Exorcism employed, but the rite is elaborated by the blessing of the Salt of Wisdom, which is placed in the child's mouth, the touching with spittle in the form of a cross of the ears and nostrils of the child, and the anointing of its breast and shoulders with the oil of catechumens. This belief in an evil spirit present in the infant until baptism is preserved in a very ancient tradition, still extant, that it is unlucky for the child not to cry when touched by the holy water—the cry being regarded as the passing out of the demon. Anxious mothers, or conscientious godmothers, of today have been known to give the baby a sly pinch before handing him over to the minister to ensure the lucky wail.

The huge fonts in some of our churches point to the practice of total immersion right up to the time of the Reformation and probably beyond. The child was dipped three times, at first on the right side, at the second on the left, and at the third face downwards. The Baptist community practise immersion, and on the grounds that the apostles were commanded first to go and teach all nations and then baptize them only administer the rite to adults. Tertullian, who lived towards the second century A.D., declared that there is no difference whether a man is baptized in the sea, a pool, in a lake, in a river, or in a fountain, adding that 'all waters from the ancient privilege of their origin obtain, after prayer to God, the sacrament of sanctification.' Many baptisms, following this view, are performed in the open air. Tertullian also mentions a curious elaboration of the ceremony which has apparently disappeared—the giving of milk and honey to the baptized person immediately after immersion. According to the same authority it was the rule that the person having received this sacred washing should never wash himself again!

Special importance attached to the water in which the child or adult was to be baptized. Nowadays every priest of the Anglican Church is careful to see that it is safely disposed of after a private christening. In the olden times special days were set aside for the benediction of the water, the favourite ones being Easter Eve and Whitsun Eve. Considerations of health would appear to have ultimately brought about an alteration in this procedure, and the water is now sanctified as required. In the Anglican ritual a prayer for this purpose is included. Originally, too, the blessing of the water was performed only by a bishop.

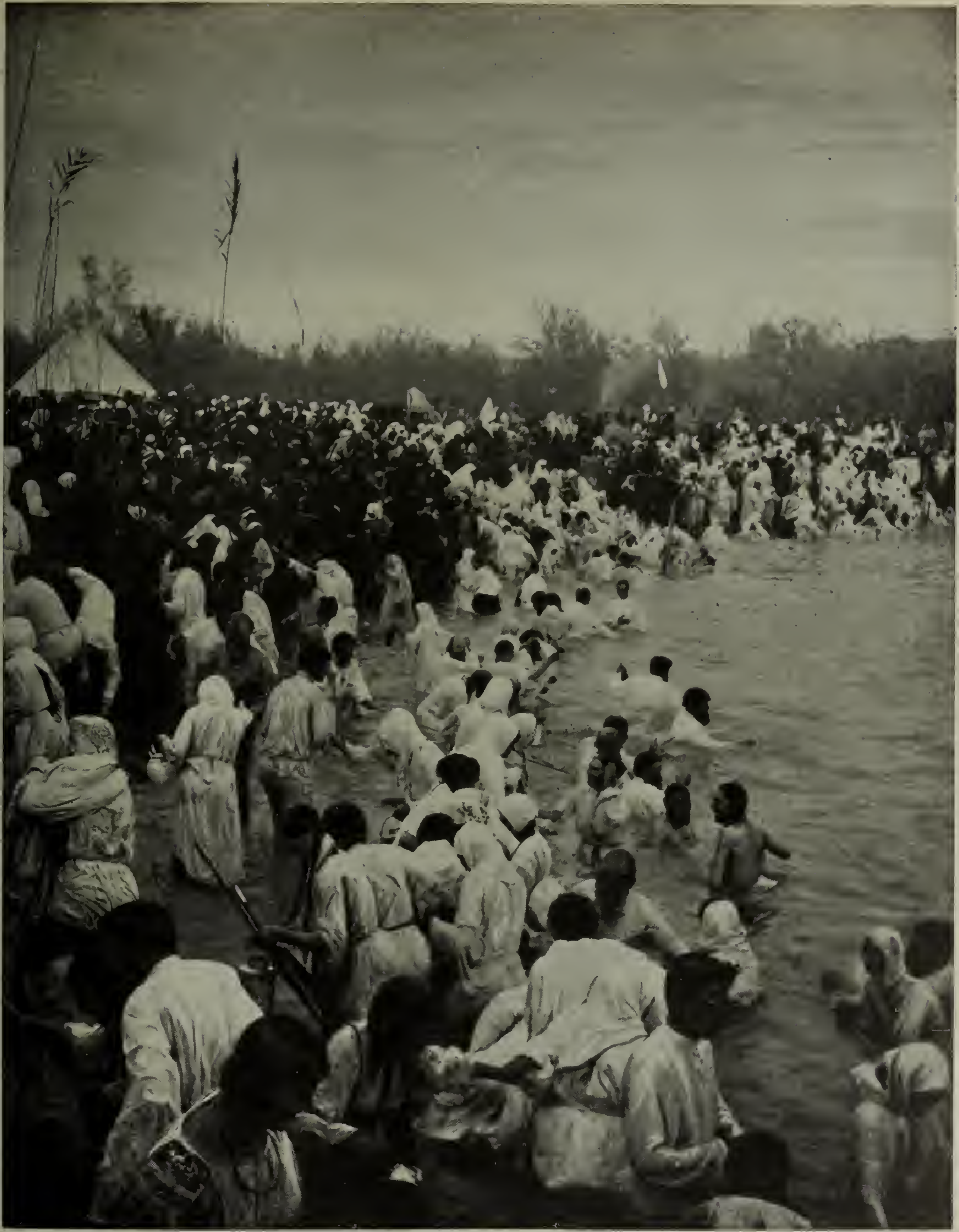
This last statement brings to mind one of those many disputes which have arisen in this country between the law of the land and the custom of the Established Church. According to strict ecclesiastical tradition baptism, which is one of the two sacraments formally retained by the English Church 'as generally necessary to salvation,' can only be performed by a priest. The law, however, says otherwise. A clash came in a famous case in 1809. The Rubric in the Prayer Book at the commencement of the order for the burial of the dead lays it down that 'the Office ensuing is not to be used for any that die unbaptized or excommunicate or have laid violent hands upon themselves.' A man called Kemp desired his child to be buried. The clergyman refused to perform the service on the ground that the deceased had not been baptized. The father objected that the child had been baptized, the ceremony having been performed by a layman. The clergyman still refusing, the case was brought into court, and judgement was ultimately delivered to the effect that the baptism was sufficient, and that the clergyman had acted contrary to the law.

The naming of the child is another interesting part of the ceremony of baptism, which seems to have derived its origin directly from the example of the Jews, who assigned a name when the ceremony of circumcision was performed. This becomes the Christian name of the child, though in England the only legal name is that entered by the registrar of births. The Roman Catholic Church allots another name at the time of confirmation. The employment of godfathers or godmothers as sponsors—never less than three—is an interesting survival of the days of Christian persecution.

American Colony

EPIPHANY PILGRIMS ON THE BANKS OF THE JORDAN

In the Greek Orthodox Church Epiphany is a day set aside for baptism. It is the ambition of every member of that church to be baptized in the Jordan, and at that season of the year the banks of the holy river are lined with pilgrims. The lower photograph shows pilgrims waiting for the service, and above, a party is seen having tea while baptismal robes dry upon the bushes.



American Colony

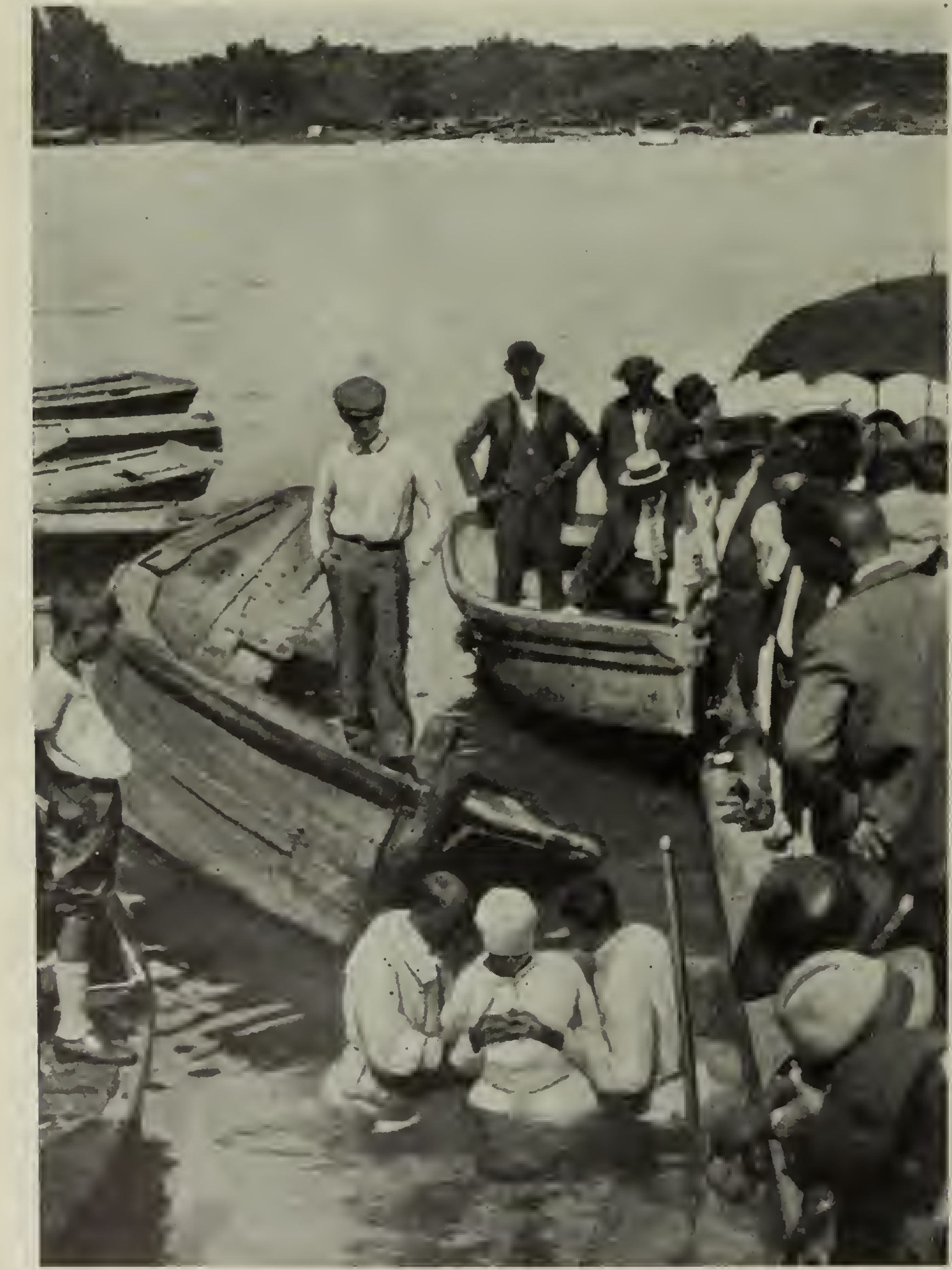
WHITE ROBES OF BAPTISM GLEAM BY THE HOLY RIVER

The Greek Orthodox pilgrims who flock to the river Jordan to be baptized at the Epiphany service wear a special kind of white robe for the occasion, and these they keep, to be used eventually as their burial shrouds. The scene by the river is very striking. First of all the priests, wearing gorgeous vestments, bless the water, and then the candidates, having put on their baptismal robes, plunge into the stream. Crowds of interested spectators watch the ceremonies, and tents are set up for the shelter and refreshment of the travellers.

Seeing that the parents of the little Christian, or the adult convert, might very soon be hurried away to death, these friends of the family were called in as sponsors to see that the child or person lately received into the Church should not miss any opportunities of a proper knowledge of the Christian faith.

From very primitive times there would seem to have existed a belief in the curative virtues of baptism. Quite recently extraordinary scenes arising out of this belief have taken place in London under the auspices of the Elim Four Square Gospel Alliance. In the summer of 1929 this religious society carried out wholesale baptisms of converts in their grounds at Clapham Park, and even at the corporation swimming bath at Worthing. Men and women of all ages were totally immersed, amid scenes of extraordinary religious fervour. In the spring of 1930 and 1931 Principal George Jeffreys, the head of the sect in England, carried out monster demonstrations at the Albert Hall. He himself performed the baptismal ceremony by total immersion on one of these occasions for two hundred persons.

The ceremony was clearly used as a confirmation of faith, and the faith so engendered, not only in the baptized person but in the audience, was directed towards the cure of bodily infirmities. After the singing of many hymns and an address, and the singing of another hymn, by which time the fervour of the congregation had become electric, the Principal called upon those who had been healed to testify to their cures. There followed scenes not unlike those which can be witnessed at Lourdes. People waved their hands to signify that they had been cured of such diseases as cancer or tumours ; no fewer than twenty-six persons claimed that they had been crippled and were now whole ; and finally fourteen publicly confessed that they had been blind, in one or both eyes, and now could see.



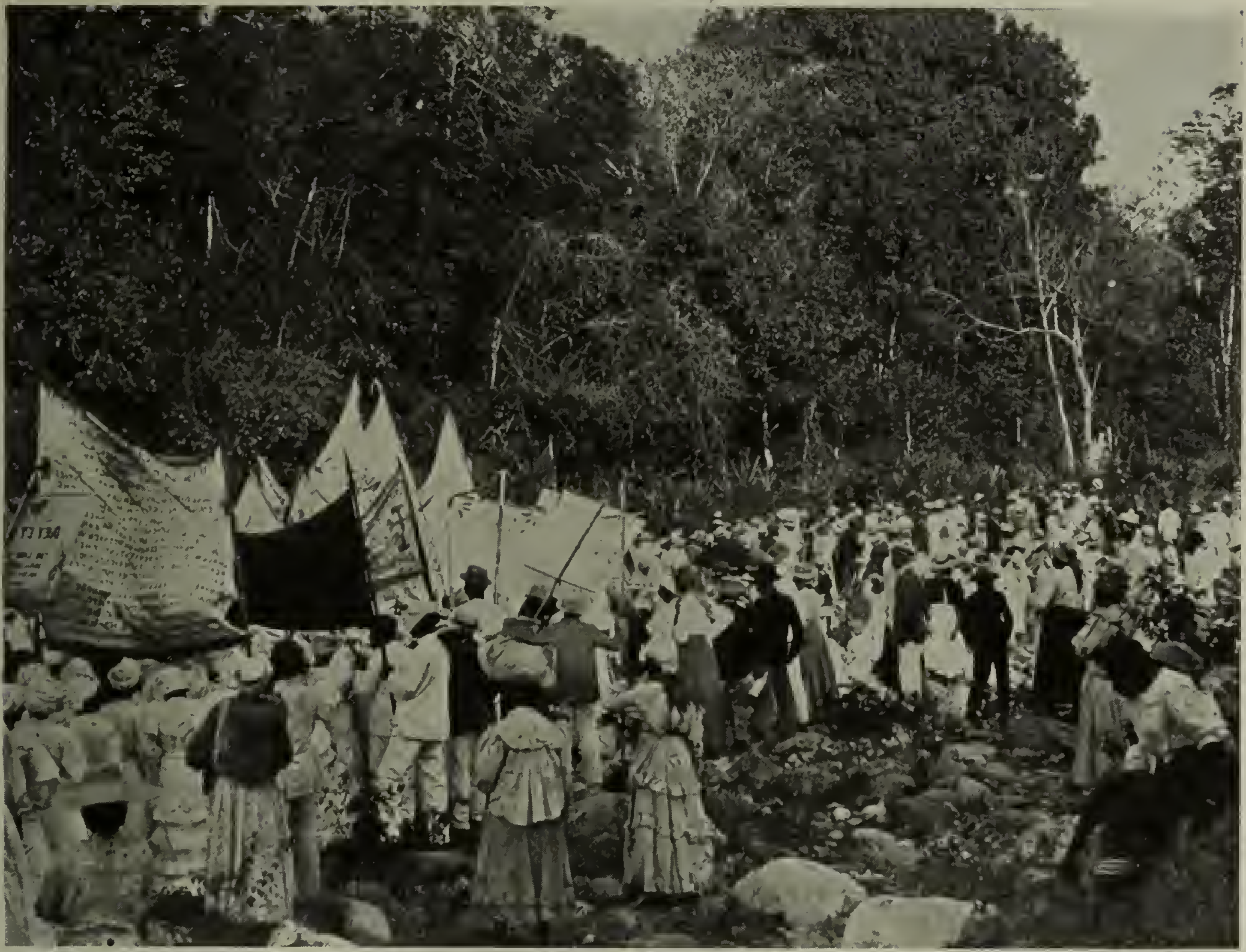
Underwood & Underwood

BAPTIZING A NEGRO OF GEORGIA IN THE OPEN STREAM

Outdoor baptism, in streams, lakes or ponds, is a very widespread practice. Negroes in the southern states of America are rarely christened inside a church. They usually line up outside the building and then walk in procession to the waterside, where prayers are said and chants sung. The photograph shows a convert on the point of being immersed in the Savannah river

THOUGH the Elim Four Square Gospel Alliance in Britain disclaims any connexion with the American sect and its notorious leader, Aimee McPherson, of whom Mr. Sinclair Lewis gave a rather unkind picture in 'Elmer Gantry,' their teaching is similar. Aimee McPherson, indeed, features the baptismal rite very strongly in her ceremonies. She has even arranged personally conducted tours to the Holy Land, and has carried out wholesale baptisms in the sacred waters of the Jordan itself.

But Aimee McPherson and her converts are not the only people to make use of the Jordan for baptismal purposes. For generations that stream has figured to the Greek Church very much as Mecca does to the Mahomedans. From wherever the Eastern version of the Faith is held pilgrims flock at the time of Epiphany to the banks of the Jordan. After the waters



West India Committee

CHRISTENING PROCESSION OF NEGROES IN THE WEST INDIES

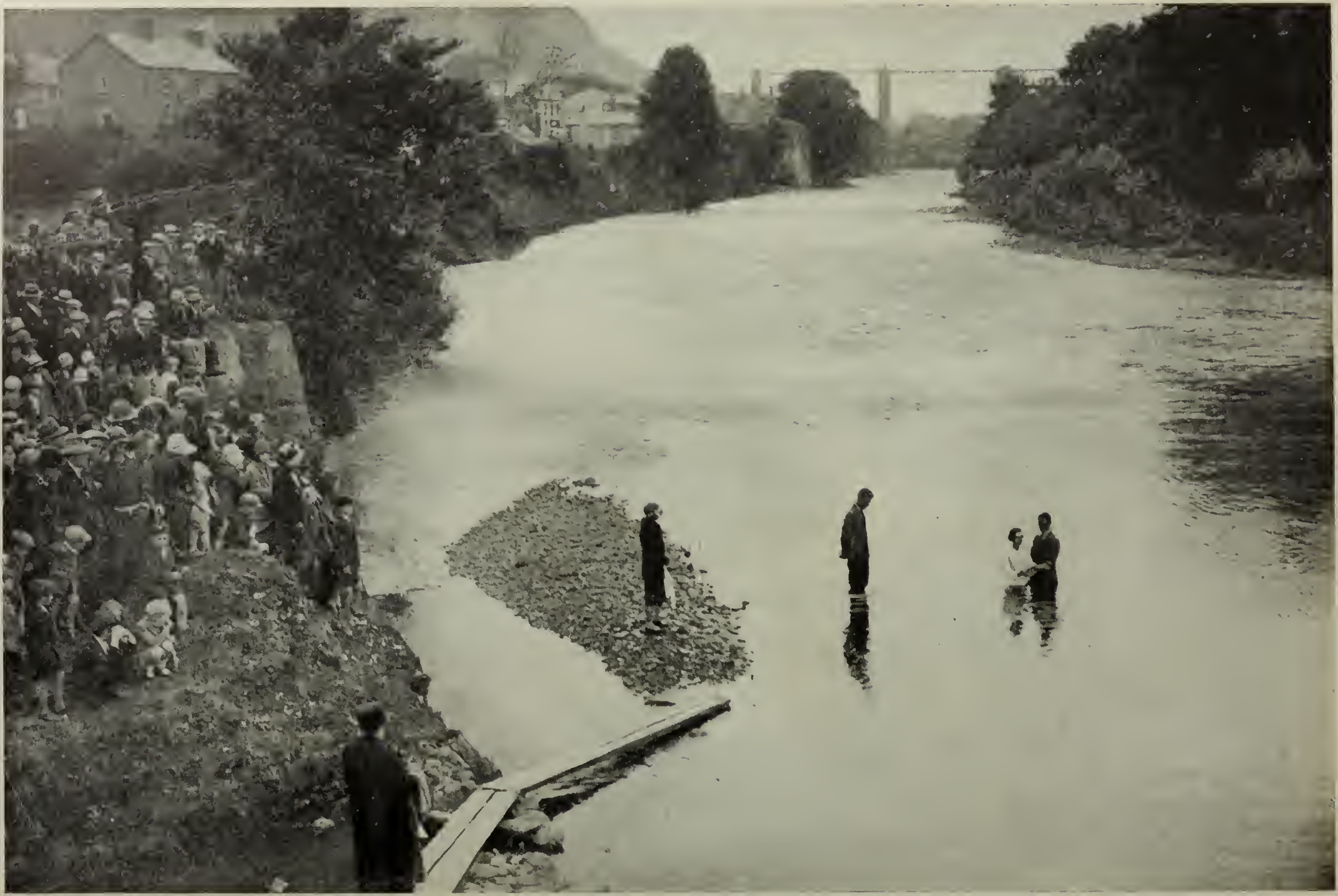
Among the negroes of the West Indies open-air baptism is common, and a christening is generally made the occasion of a procession. These functions are picturesque in the extreme. As a rule the candidates for baptism wear white clothes, while many of the others indulge the taste for bright colours which is innate in their race. Through the enchanting landscape of the islands wind long lines of negroes, some carrying gay banners bearing elaborate devices and texts. A service is held beside the stream before the actual ceremony of immersion.

have been blessed by the priests in attendance the pilgrims don special garments of white, which are afterwards carefully put away to be used as their burial shrouds. They then descend into the water to receive the sacrament of baptism. Subsequently they take tea on the banks, where the scene is made picturesque by the variety of costumes and the streets of tents erected for accommodation of the pilgrims.

How man's mind clings naturally to the magical virtues, superimposed upon a very simple and a very beautiful piece of ritual, is demonstrated by the special sanctity supposed to attach to the waters of Jordan. The fact that the Forerunner carried out his ministrations there, and that Christ himself was baptized in the river, not unnaturally aroused a feeling of special reverence. And from this sentiment springs the whole belief that there is something extraordinarily potent for good in the muddy and, it must be confessed, rather insanitary waters of Jordan. To this day flasks of the fluid are imported from Palestine for christenings, in spite of Tertullian's ruling, already quoted, that all waters obtain, after prayer to God, the sacrament of sanctification.

Ordinary rivers and ponds are, indeed, used for christenings not only in this country but in every part of the world. In the southern states of America baptism among the negroes in these conditions is still practised. A procession is formed in the church and from there it marches to the river or stream. One of our illustrations shows a convert just previous to immersion in the Savannah river. Processions with banners also form part of the ceremonies which were performed in the West Indies, where pools or streams are employed. Usually the priest and the person to be baptized are dressed in white robes, but sometimes the negro minister clings to the black garments of his profession even in the water—a severe tax, one would imagine, on the ministerial wardrobe.

In the British Isles the carrying out of baptisms in the open air, with some river or stream as a font, is most common today in Wales. They have become there, indeed, a recognized custom. Annually now



Topical Press

DRAMATIC PROFESSION OF CHRISTIANITY ON THE BANKS OF A WELSH RIVER

Public baptism by immersion in some river or stream is a recognized custom in Wales, and deeply impressive scenes are witnessed at the performance of these ceremonies. Welsh people are notorious for their religious emotionalism, and this is excited to a high pitch of exaltation by the dramatic profession of faith made by those submitting to the sacramental rite. The river Howey near Llandrindod Wells is frequently selected for the ceremony ; so, too, is the river Taff, on the banks of which at Taff's Wells, a mining village near Cardiff, the baptismal service shown in this photograph was held in the presence of a considerable congregation in September 1930.

photo-journalism makes the public familiar with scenes that would otherwise appear to the majority of people somewhat bizarre and out of the ordinary. The superior person may still smile when he sees the picture of a black-coated minister apparently teaching some girl fully clothed to swim on her back. But those who have actually witnessed the ceremony, both in the river Howey near Llandrindod Wells or in the river Taff, speak of the deep impressiveness of the scene. Faith and sincerity can, indeed, rob any such ceremony of the suggestion of the grotesque. It should be remembered that the Baptists, who most frequently perform these open air rites, regard the act as a profession of faith in Jesus Christ by the participant. It is his act rather than the act of the Church. As someone has said : ' It is with the Baptists essentially " Believers' Baptism"—an act in which a particular individual experience is dramatised ; ' and the blue sky and the running waters and the tree-covered banks — the sense of God's presence everywhere—must make the performance of the rite for the participant very memorable and produce a lasting effect.

Keystone

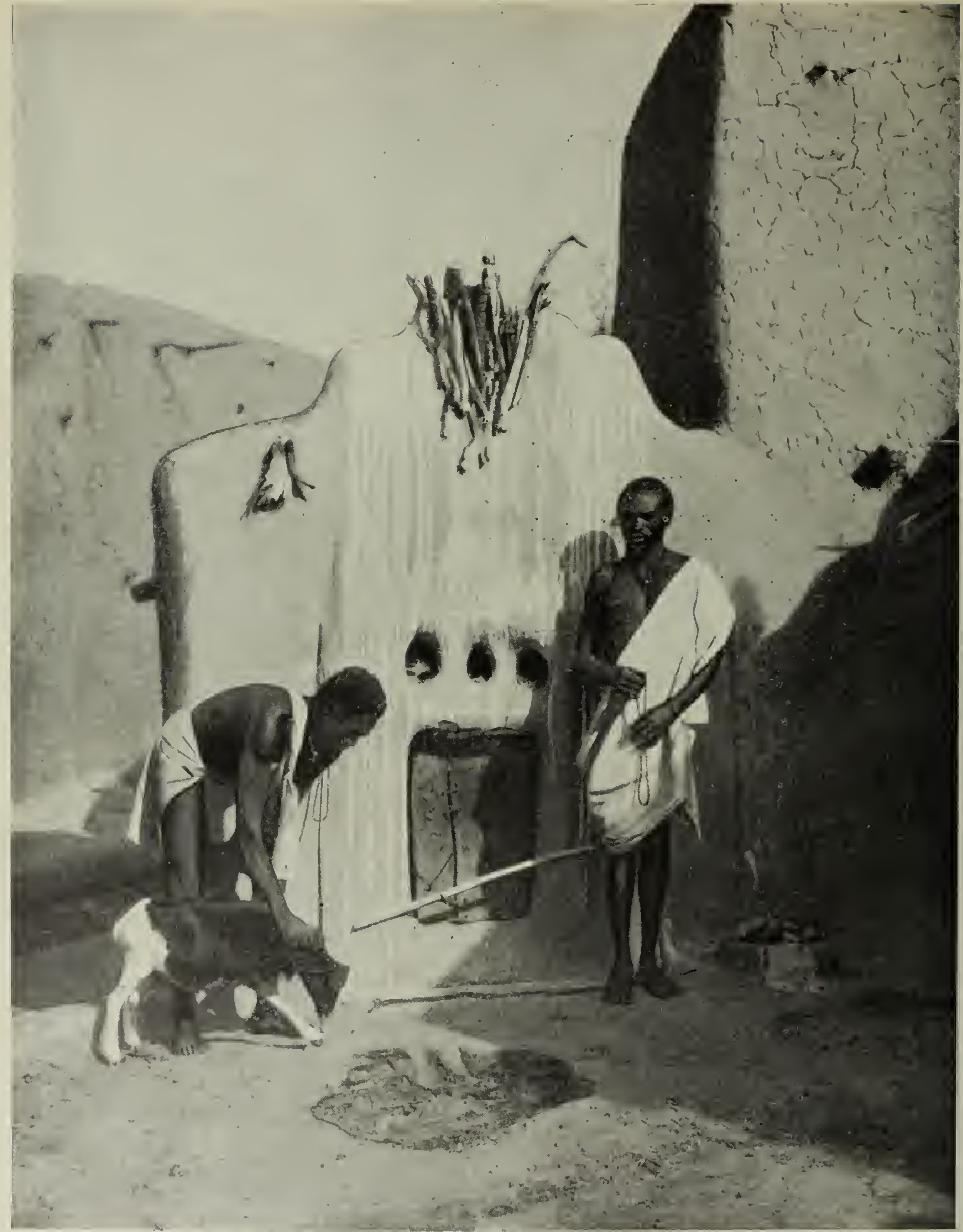
'AND THE PARENTS BROUGHT IN THE CHILD'

A pretty ceremony that dates back to the thirteenth century has been revived at Blidworth, near Mansfield, Nottinghamshire. The baby boy last baptized in the village is laid in a cradle before the altar in the church and gently rocked by the officiating priest, the act symbolising the presentation of the infant Jesus in the Temple. The ceremony is known as the Blidworth Rocking.

THERE are some curious variations of christening ceremonies—some purely religious, some, on the other hand, which seem to merge with paganism. Of the former is the quaint ceremony known as the ' Blidworth Rocking,' which dates back to the thirteenth century. The latest baptized baby in the village is placed in the cradle before the altar and rocked gently several times, the ceremony symbolising the presentation of the child Jesus in the Temple. The cradle used for the ceremony, which has lately been revived, was given to the church by a woman whose family had owned it for many hundreds of years.

Of the semi-pagan rites the christening of battleships and the like can be ignored, but the same does not apply to bells. According to the doctrine of the Church of Rome bells ' have much virtue,' and pray God for the living and the dead. They also produce devotion in the hearts of believers, and finally, drive away storms, tempests and devils. In the old days—and the practice still exists—the baptism of a bell followed exactly that of the baptism of a child. The bell was anointed with water, oil and spittle, was sprinkled with holy water, named and crossed. The concluding prayer asked for a special blessing upon the bell so ' that when it sounds in people's ears they may adore Thee—and the devil be afraid and tremble and fly at the sound of it . . . that it may deliver from danger of wind and thunder.' The practice of naming bells, presumably after some form of christening service, long survived—as the curious may see if they care to climb the steeple of one of the ancient parish churches in the country.

Finally, the sacrament of baptism, or the ordinance of christening, has this distinguishing feature : it can only be received once. This principle has always been acknowledged in the Church as following directly from the object of the Sacrament—incorporation into the body of the Church—and its violation is to be avoided as sacrilegious. Hence the question with which the order for the administration of public baptism in the Church of England opens : ' Hath this child been already baptized, or no ? '



Wide World Photos

VICTIM WHOSE BLOOD MUST BE SHED ON A HOLY BUILDING IN AFRICA

The ritual immolation of animals is a common and old-established practice. A widespread form is the sacrifice of goats and other creatures at the foundation or opening of a new building. In Greece today an animal is usually killed and its blood allowed to flow over a foundation stone. The photograph shows a priest of the Habbe tribe, a race inhabiting Mount Bandiagara, in Nigeria, dragging a sacrificial goat to the door of a mystery house The animal will be slaughtered on the roof and its blood poured over the façade of the building.

STRANGE SACRIFICIAL RITES

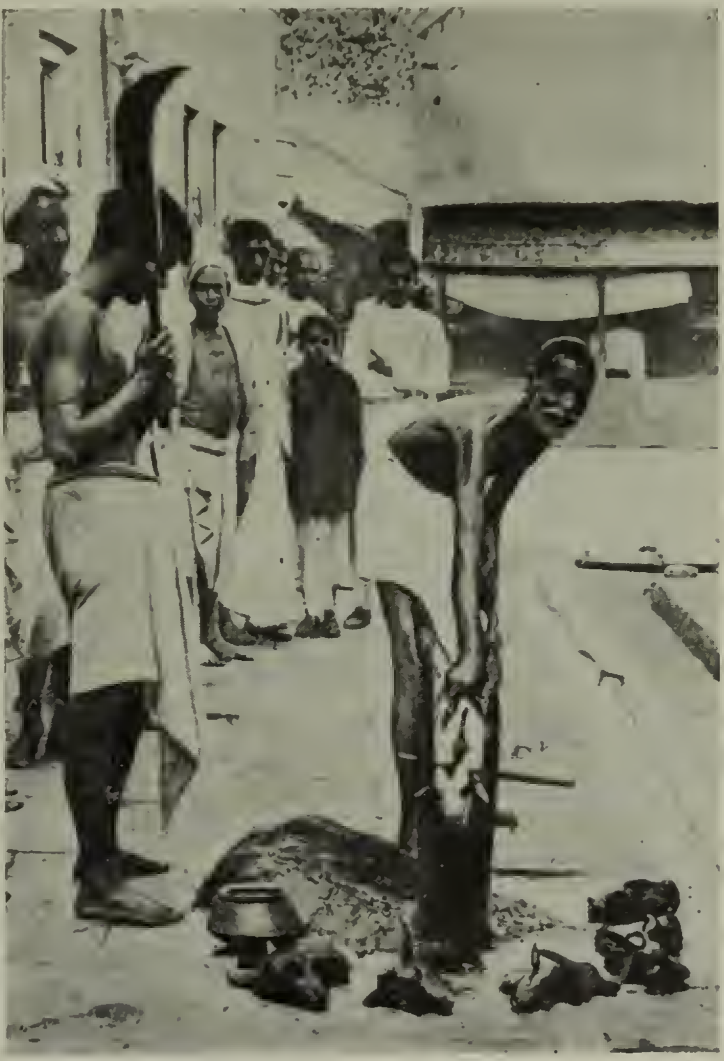
Although human sacrifice is very rarely met with nowadays, the sacrifice of animals is a common feature of many primitive cults. The curious bear festival of the Ainu is dealt with in the chapter on Magic and the Means of Life, and forms of propitiation of spirit forces are touched upon in the chapters on Medicine Men and their Magic, and Driving Out the Devils of Disease.

Since man first became man he has offered up sacrifices to his gods, whether it be to propitiate them for his misdeeds, to enlist their support in his enterprises, or to unite with them in a kind of mystical communion.

On the principle that the gods love best that which costs their worshippers most, human sacrifices were originally much in vogue; but for ages past the divinities have had to content themselves as a rule with offerings of birds and beasts, cereals and fruits. Old customs die hard, however, especially when they are concerned with religion; and as recently as April, 1931, a case of human sacrifice in India was reported in The Times.

A village woman, it appears, lay ill with smallpox, and her husband had resort to one Godwen, who was reputed to be able to cure sickness by singing songs in honour of the goddess Mariamman. For two days after he was called in Godwen roamed around in a state of extreme excitement. Then he went to the sick woman's house, snatched up her five-months-old baby, and after swinging it round the rude granite image worshipped by the villagers when their cattle are stricken with murrain, strangled it and threw its body into a prickly pear bush. Godwen was arrested and tried for murder; and although in his defence he pleaded that he was led astray by an evil spirit, the judge ruled that he had fully intended to make a human sacrifice, and sentenced him to death.

It would be difficult to find a parallel in other lands of so extraordinary an episode, but still the sacrificial rites practised by primitive peoples are sufficiently remarkable. One of the strangest, both in conception and in execution, is the bear festival of the Ainu, described in the chapter on Magic and the Means of Life. The bear, it must be borne in mind, plays a great part in the life of all the peoples inhabiting the region of the Amur and Siberia as far as Kamchatka, both as the most formidable beast of prey and as providing a specially palatable food. The animal, indeed, is regarded as a being of a higher order than man, some portion of whose powers, particularly its courage and strength may be acquired by those who partake of its flesh



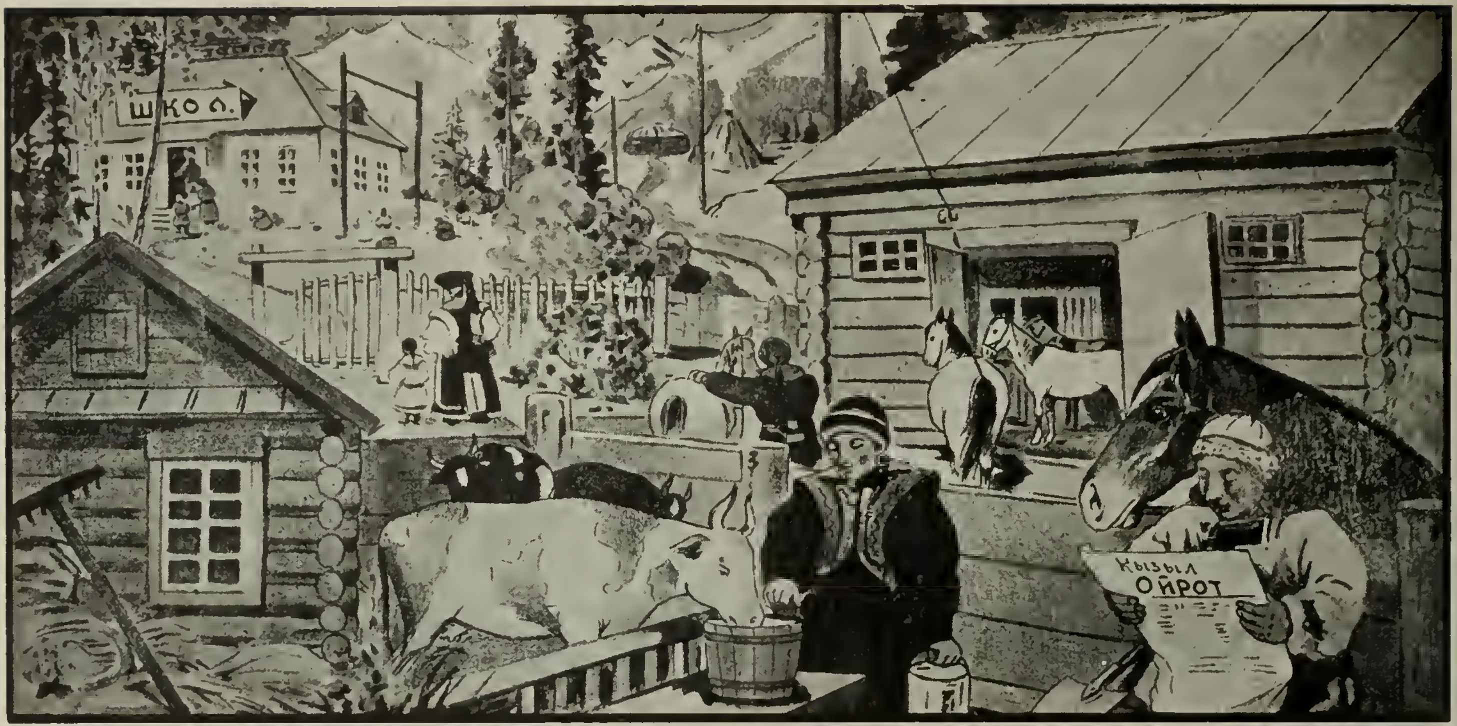
E.N.A.

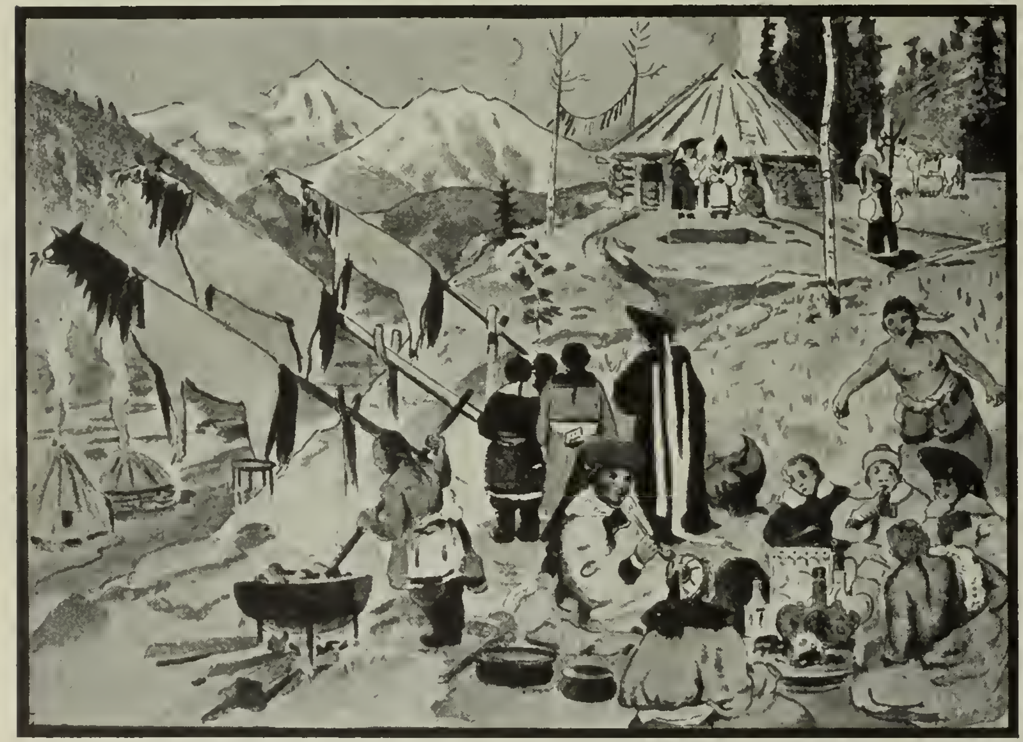
PROPITIATING THE GODDESS KALI

Siva's consort is worshipped under many names, among them being Kali, the bloodthirsty goddess of death. Sacrifices innumerable are made to appease her. The Indians here seen have already slain seven goats, and the eighth is on the point of being decapitated.

The Gilyaks and several other Siberian peoples also hold annual bear festivals. In the main the procedure follows that adopted among the Ainu, but there are, of course, local variations. Among the Gilyaks, for instance, the bear to be sacrificed is led first to the river bank to ensure a plentiful supply of fish, and then from house to house, being offered fish and brandy en route. After it has been killed a number of dogs are slain in couples, male and female, apparently in the expectation that ' the lord of the highest mountain ' will change their skins and allow them to return next year as bears.

Among the Altaians on the Siberian-Mongolian frontier—the Oirots and Buriats, in particular—animal sacrifices are very common, being made the occasion for great assemblies, at which marksmen and riders, wrestlers and leapers, display their skill; and one and all unite in the ritualistic drinking of buttermilk. As a rule the meat of the victims is devoured forthwith, but the head, legs, tail, lungs, larynx and heart are left attached to the





Kurt Lubinski

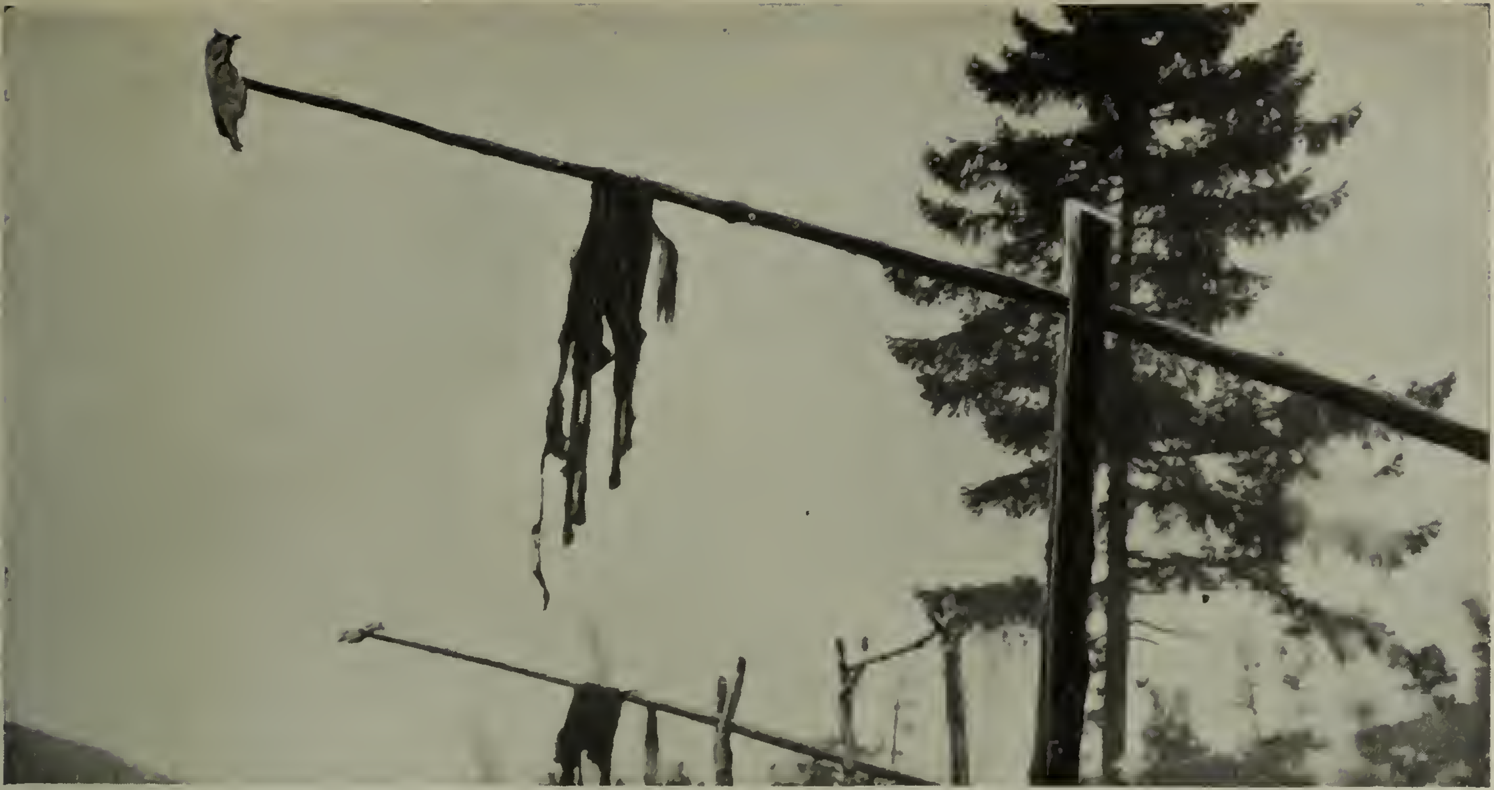
BOLSHEVIST PROPAGANDA AGAINST HORSE SACRIFICE

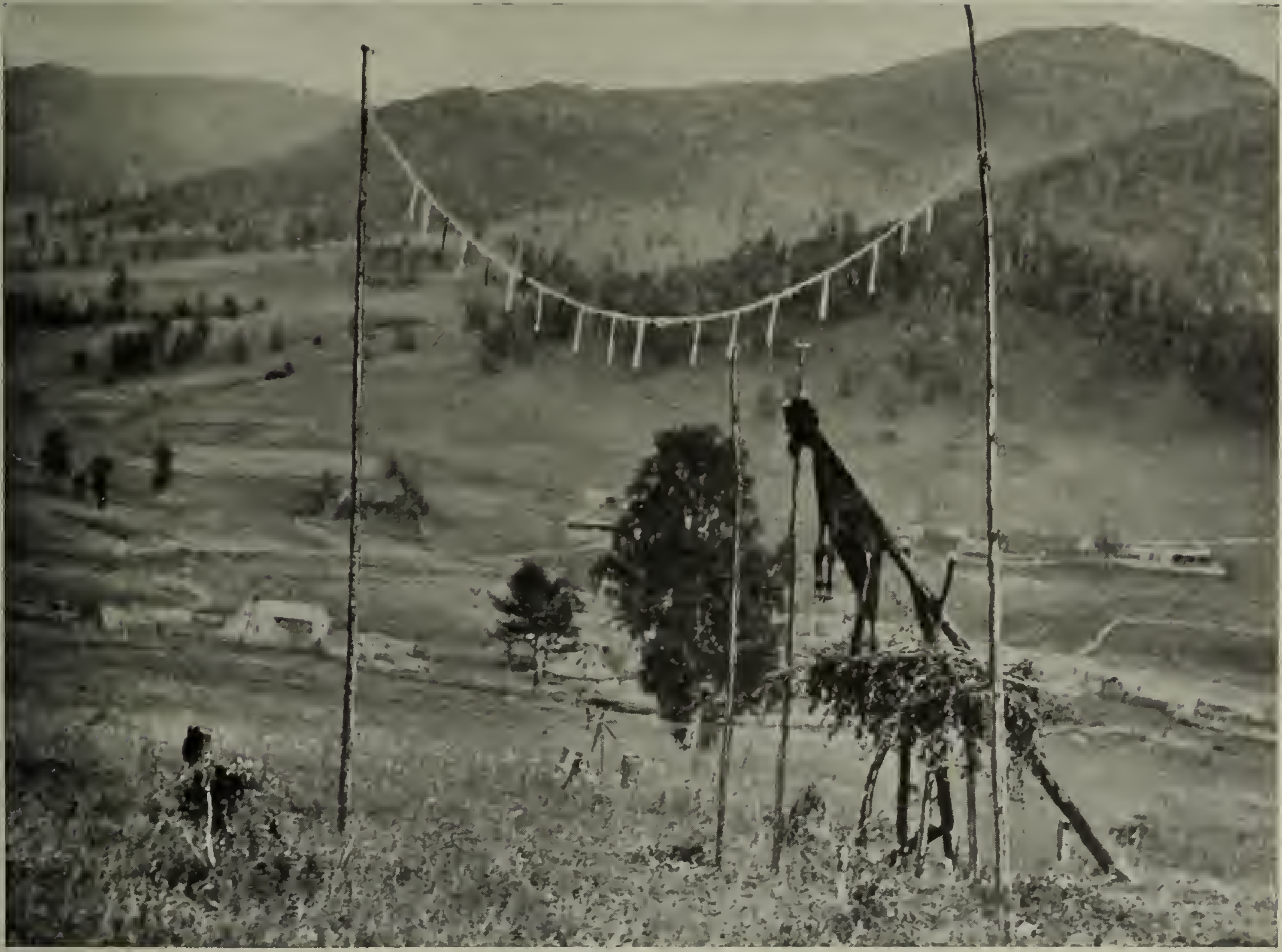
The Soviet government opposes the horse sacrifices of Shamanism. The lower of these two posters shows a sacrificial feast, and bears the legend, ' There are no gods ! No sacrifice of horses will deliver you from your need . . .' The comment on the idyllic scene depicting the horse as the friend of man runs, ' . . . but the Soviet government guarantees you wealth and progress.'

skin ; and this, stuffed with straw or twigs, with birch branches stuck in its nostrils and a piece of bark affixed to its forehead, is then suspended on a consecrated birch tree. With the Buriats the sacrifice is preceded by the strange little ceremony of planting in the ground a number of birch rods, the tops of which are then tied together with a rope of hair, intertwined with black and white ribbons. Next the shaman reads a prayer, and then, at his command, all present empty the contents of their drinking vessels on to the ground. After this has been twice repeated the cups are thrown away, and he whose cup falls on its bottom is believed to be exceedingly lucky. Then after the victim has been slain and flayed, and its hide exposed, the shaman goes on his hands and knees and butts at the worshippers with imaginary horns, and does his best to dislodge the birch rods from their positions.

In the case of a horse sacrifice the ceremonial requires three days, or rather, evenings, for its completion. The first evening is devoted to a preparatory ritual. In the midst of a thicket of birch trees the shaman, attired in all his magical toggery, plentifully beribboned and loaded with bells, erects a kind of leafy bower, called the ' yurta.' In this is set a young tree, covered with a flag, with its lower branches lopped off and a number of notches cut in its trunk—each notch representing one of the numerous heavens of shamanistic mythology. The yurta is surrounded with a fence, and by the entrance is set a birch stick with a noose of horsehair attached.

The proceedings commence with the shaman flourishing a birch twig over the head of the horse that is to be sacrificed, to indicate that its soul is being driven to the abode of Bai-Yulgen. He then ' collects spirits ' in his tambourine with a sweep of his arm,

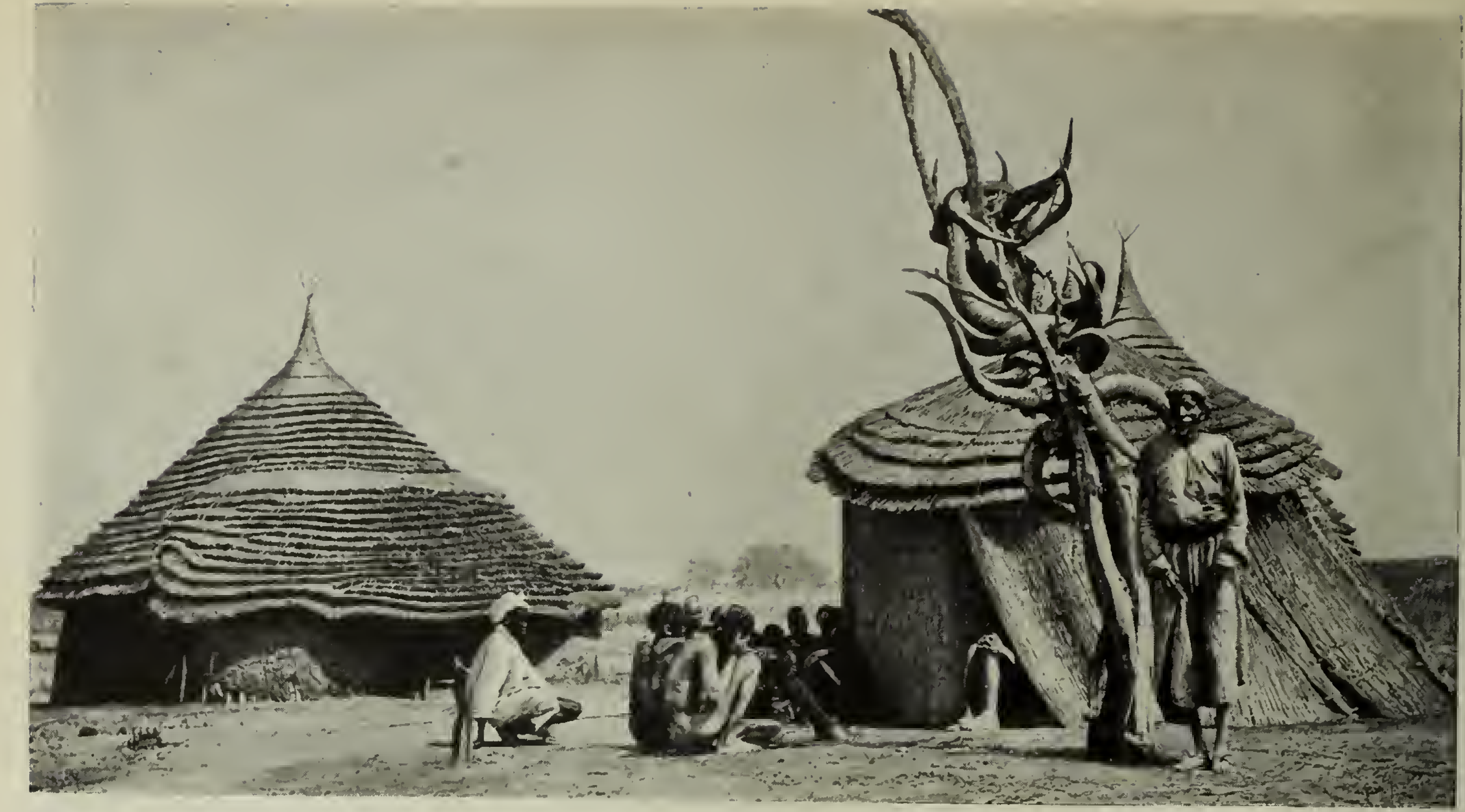


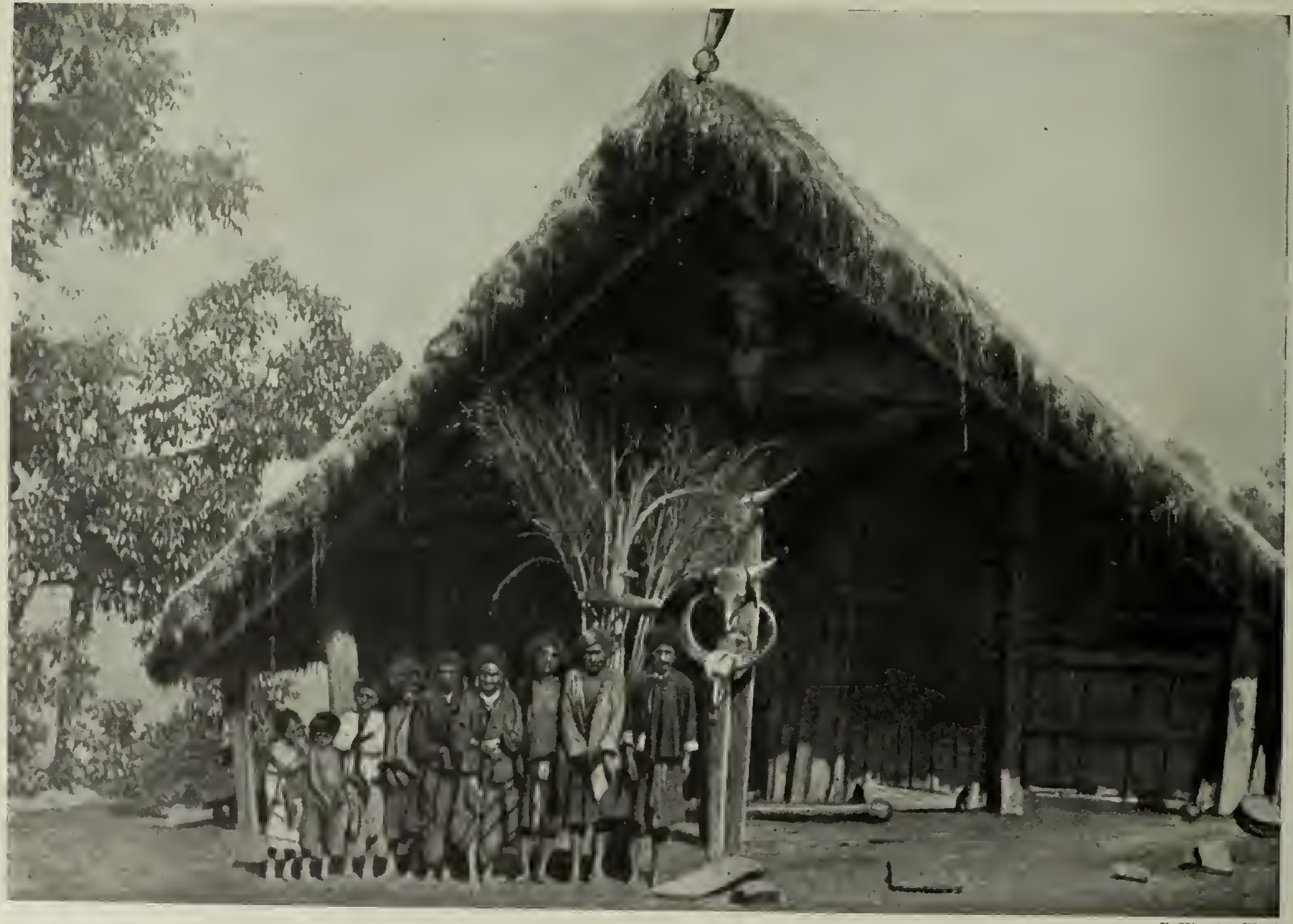


Kurt Lubinski

NOMADS OF THE ALTAI OF TODAY USE THE SACRIFICE OF THE SCYTHIANS OF OLD

Sacrifices of animals, especially horses, are common among the Shamanists of the Siberian-Mongol region. A kind of altar (bottom), known as a 'yurta,' is erected of leafy birch boughs, and over this is set a young birch tree on a V-shaped support. In the ground are thrust birch rods, between whose tops is hung hair rope decked with black and white ribbons. After the horse is killed the skull and hide are displayed on the birch tree over the yurta. The ancient Scythians surrounded the burial places of their chiefs with slaughtered horses impaled on stakes.





F. Kingdon Ward

ALL THAT IS LEFT OF BULLOCKS AND BUFFALOES SACRIFICED TO THE GODS

The Dinka are a Nilotic negro people who devote themselves to cattle breeding. Dependent on rain for their subsistence, they worship a rain god, Dengdit, shrines to whose honour are scattered over the Dinka country. At these bullocks are sacrificed in order to move the heavenly rain-maker to send down rain on the parched land. The horns of the animals are fastened to the post in front of the rain god's shrine (top). The lower photograph shows a Maru hut, in north-east Burma, with skulls of sacrificial buffaloes nailed to the main support.

calling each spirit by name and answering for each as he is supposed to arrive : 'I also am here, kam.' When the full complement of spirits is present, the shaman, or kam, leaves the yurta and mounts a scarecrow made to resemble a goose, and, flapping his arms to simulate the movement of wings, chants loudly and slowly :

Beneath the white sky,
  Above the white cloud ;
Beneath the blue sky,
  Above the blue cloud,
Skyward ascend, O bird !

The goose replies (through the shaman, of course) with a series of quack-quacks ; and the kam, still mounted on the scarecrow's back, acts as if he is pursuing the soul of the sacrificial horse, neighing like a horse and flapping his arms like a goose, until, with the help of the spectators, he is supposed to drive the horse into the enclosure to where is the horsehair noose. After violent efforts the horse is supposed to break away, and again the shaman neighs and flaps and pursues. At last, after much effort, it is finally 'captured,' and the shaman dismounts from his scarecrow steed.

Now the real sacrificial horse is brought forward by the 'holder of the head,' blessed by the kam, and then killed by a thrust through the aorta. The flesh is consumed by those present, and it need hardly be said that the choicest morsels are reserved for the shaman. Then the skull and hide are affixed to the young birch tree placed in readiness in the yurta. The next day after sunset the shaman performs a kind of religious drama, illustrating a kam's pilgrimage to the abode of Bai-Yulgen ; and the third day is taken up with feasting and libations to the gods. Of late years the Bolshevist government has waged a strenuous campaign against shamanism in general and horse sacrifices in particular ; but it is yet too early to evaluate its results.

SACRIFICIAL GOAT OF VOODOO IN HAITI

The goat standing in front of this Voodoo priestess is to be sacrificed to one of the old African nature gods. It has been dressed up in a red robe, and its horns have been decorated with ribbons and tinsel. The animal's throat will be cut, and its blood drunk and sprinkled over the worshippers.

Animal sacrifices play a great part in Voodoo—that extraordinary conglomeration of pagan rites and Christian concepts that constitutes the religion of the Haitian negroes. On the occasion of the 'Petro' ceremony, says Mr. W. B. Seabrook in his remarkable book, The Magic Island, hundreds of natives assemble in a clearing in the forest, in the centre of which is erected a 'tunnelle'—a kind of leafy passage-way. Before its entrance stands a papaloi or priest—an old man, clad in a surplice, blue overall, and a turban ; and a mamaloi (priestess) dances for a while, and then falls prostrate.

Now from the 'mystery house' is led a small black bull, adorned for the sacrifice, robed and garlanded and with lighted candles affixed to its horns. It is placed on a platform beneath the leafy canopy, and all the company kneel before it ; while the women chant 'O Lord, forgive our sins.' Next, the other sacrificial beasts—goats, kids and sheep—are dragged into the 'tunnelle' ; and while some of the devotees are engaged in supplicating 'Maîtresse Eziliée (the Virgin Mary) to intercede with the old gods of Africa and persuade them to rest content with animal sacrifices instead of the human that had been theirs in the old days before the negro was carried overseas preparations are made for the actual sacrifice.

A long wooden trough, made out of a hollowed tree trunk, is placed in front of the bull ; and beside it are set wooden bowls, china cups and a sharp-edged machete. Now the killing begins. One by one the

E.N.A.

OLD VOODOO MEETING-HOUSE AT PORT AU PRINCE

Not only the secret places of the jungle are the rendezvous of the votaries of Voodoo, that strange medley of African nature worship and Christianity whose stronghold is Haiti. Buildings of quite substantial make, of brick and wood and iron, have witnessed its mysterious and bloodthirsty rites, of which the sacrificial killing of goats and cocks constitutes a prominent feature.

sacrificial victims are seized by the horns or head, their throats slit with the machete and their blood let flow into the trough. Then their bodies are tossed carelessly aside into the undergrowth. At last it is the bull's turn. Held upright by four men, it is dispatched with a thrust from the papaloi's sword The mamaloi, kneeling down, transfers some of its blood into the trough. Now she and the papaloi drink ceremonially of the holy blood, after which all present eagerly press forward to be sprinkled and to drink

A little later Mr. Seabrook describes for us another extraordinary scene, enacted in a mamaloi's private mystery-temple, in which after the mamaloi has executed a number of furious gyrations, wringing the necks of cocks as she goes, a young girl and a goat face each other with hypnotised gaze before the altar ; and, so we are told, after a while the child began to bleat like a goat, while the goat whimpered like a child.

VOODOOISM has many supporters in the United States—among the negro population, of course—and it is said that in days gone by girl-sacrifices were offered up at the midsummer and mid-winter festivals. No child has been sacrificed for at least seventy years, however ; and the American Voodooists, like their fellow-believers in Haiti, content themselves with the blood of slaughtered goats and cocks. On the two occasions mentioned the papaloi summons his flock to meet him in some lonely field or ravine , and there leads them in what is called the fire dance of the Old Master ' (i.e the devil) about a huge bonfire of wood and tar. After the religious fervour has been raised sufficiently high a goat without horns ' previously stupefied with drugs, is sacrificed on the altar. Its flesh is divided among the worshippers, and as each receives his portion he whirls and howls and leaps with frantic enthusiasm, until daylight puts an end to the orgy.

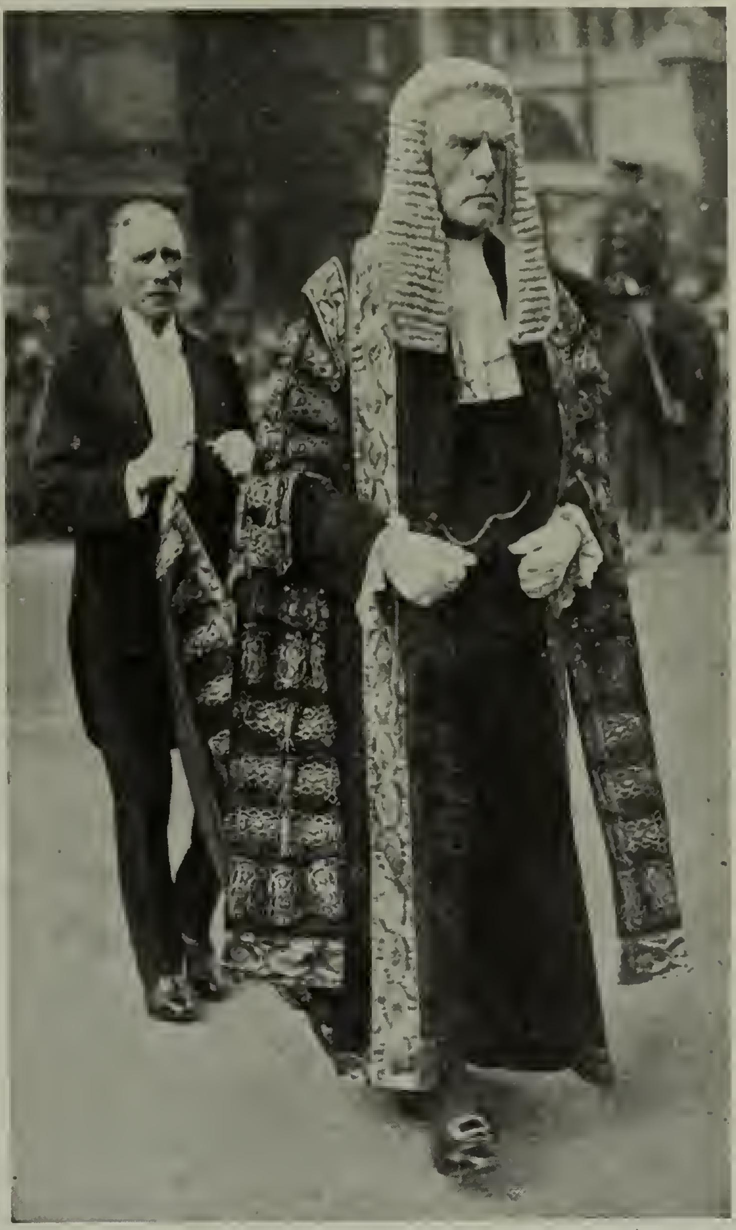
The age-old practice of slaughtering an animal or animals on the occasion of laying the foundations of a new building is very widespread. The Sea Dyaks of Borneo, when removing a village to a new site, take care to smear the blood of a newly killed fowl on the timbers in order to pacify the earth deity for opening up its bosom. In the Malay Peninsula the blood of fowls, goats, or buffaloes is spilt in the foundation holes ; and beneath the posts are placed little offerings of ebony and scrap iron. Instances of similar customs have been reported from Belgium and Brittany ; and in parts of France, until quite recently, it was the custom to bury in the foundations some small animal, such as a frog. It is possible, too, that the mummied cats found occasionally walled up in old houses were the victims of superstition. In Greece, even to-day, there is a saying that ' there must be blood in the foundations ' ; and hence it is customary to kill a cock, ram or lamb when a building is about to be erected, and to allow its blood to flow on to the foundation stone, beneath which it is subsequently interred.

READERS of Isadora Duncan's colourful autobiography will remember that the custom was strictly observed when the foundations were marked out of the house at Kopanos, across the valley from the Acropolis. The old priest, she says, dressed in black robes, with a black hat and a black veil, demanded a black cock as a sacrifice. When this had been provided he asked that the exact lines of the foundations should be shown him—a request that was answered by Isadora's dancing feet. He then found the cornerstone nearest the house, and ' just as the great red sun was setting, he cut the throat of the black cock, and its crimson blood squirted upon the stone.' Then, holding the knife in one hand and the slaughtered bird in the other, he solemnly promenaded three times around the foundations ; and followed up his perambulation with prayers and incantations, blessing the house and all that should dwell therein. This done, musicians performed on their primitive instruments ; great barrels of wine were broached ; and in the light of a huge bonfire the Duncans and the mystified peasantry danced and drank and made merry throughout the night.

THE LAWYERS: THEIR COSTUMES AND CUSTOMS

As with most ancient institutions, the Law has gathered round it many customs with regard to procedure and costume which are very jealously guarded. Other aspects of the Law, in native as well as in more civilized communities, are dealt with in the chapter headed At the Seat of Justice.

LAWYERS in all ages have had their customs, and the Bench and Bar of England are particularly tenacious of theirs. Advocates have been known for centuries in all European countries as men of the long robe. The gown worn by English barristers may be descended from the Roman toga or from the priestly robes worn by the clerics who in the earliest days of the Courts were the only advocates; and it is quite certain that the robes of the Common Law judges (King's Bench) descend from the robes of the prelates who were formerly the judges. Indeed, a Common Law judge is obliged to have a whole assortment of robes and stoles; for by custom he must make certain changes on certain ecclesiastical festivals. Judges whose office has been created in more modern times, namely, the Lords Justices of the Court of Appeal and the Judges of the Chancery Division, have no such costumes as the scarlet and ermine of the judges of the Common Law. A plain black silk gown is their proper dress, though for state occasions the Lords Justices of Appeal have a rich black gown trimmed with gold lace.

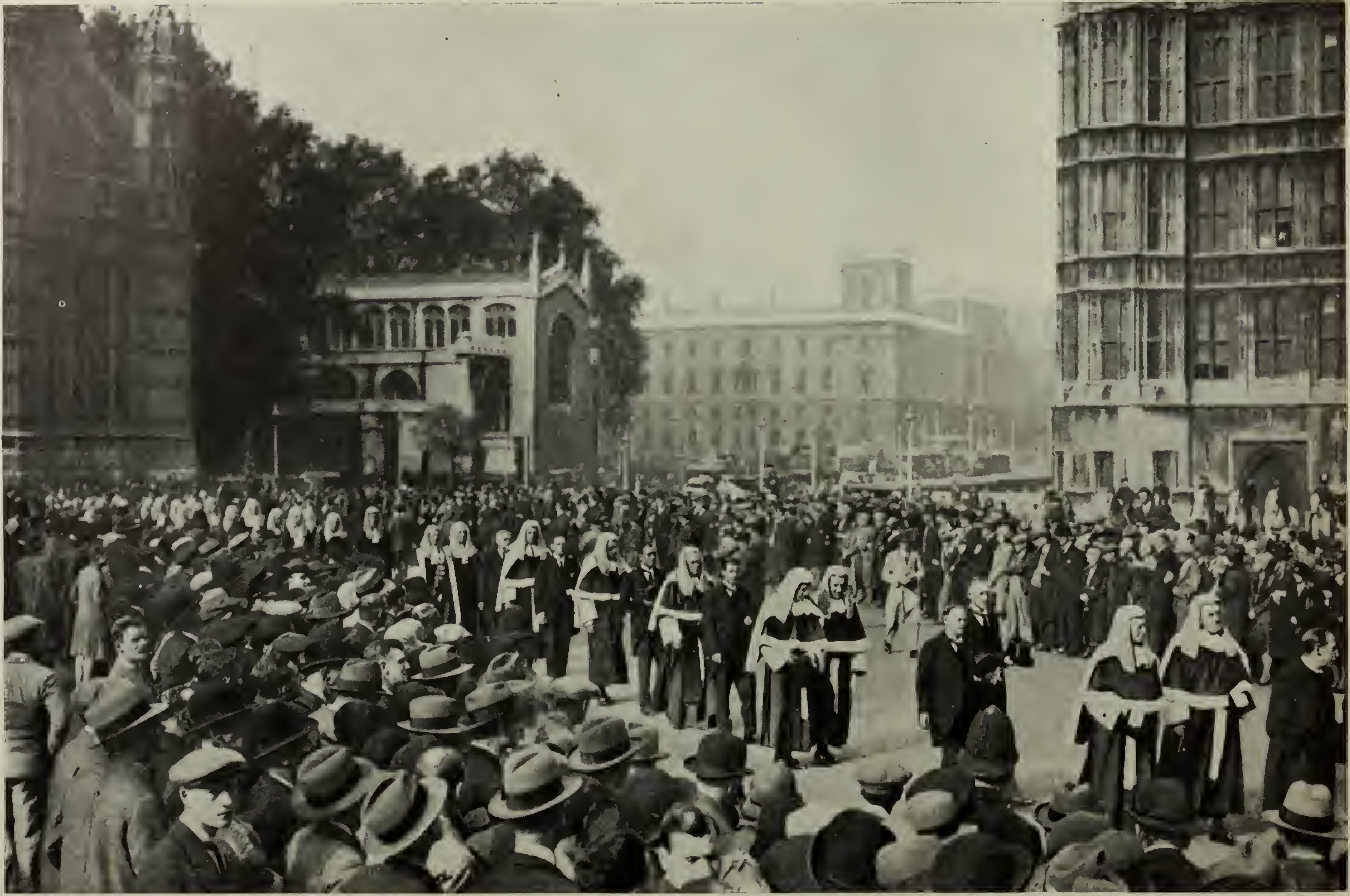


Sport & General

MASTER OF THE ROLLS IN HIS ROBES

This legal functionary presides over the Court of Appeal, and ranks after the Lord Chief Justice. He has charge of the public records, and is chairman of the Historical Manuscripts Commission. Ordinarily he wears a plain black silk gown, but on state occasions his gown is of rich black trimmed with gold lace.

King's Counsel, who are frequently called 'silks,' because they wear silk gowns—which have a small square cape at the back—also put on a special coat and waistcoat of fine broadcloth, curiously cut. The full costume of a King's Counsel, only worn by him on state occasions, namely when he is taking his seat within the Bar on his admission to his new rank, and when he goes to the king's levée or to Court, consists of the dress that used to be worn by a soberly garbed gentleman of fashion in the eighteenth century. The aforesaid coat and waistcoat, black, rather tight-fitting silk knee breeches, silk stockings and court shoes of patent leather with paste buckles, fine lace ruffles at the wrist, and round his neck folds of fine lawn, the ends of which are gathered together in the front and tipped with lace, which falls over his chest (called a jabot), complete the costume save for a full-bottomed wig, the long ends of which hang down over the shoulders in front. This wig is never worn as part of the working dress, except when the K.C. is appearing before the House of Lords. On ordinary occasions he simply wears a barrister's wig with little curls at the back, and instead of the jabot, a collar with two strips of lawn or fine linen made into 'bands' which hang down in front instead of a neck-tie. A curious change is made when the Court is in mourning. The King's Counsel must then discard his silken gown and appear in one made of bombazine; and round the cuffs on his coat must be placed deep pieces of white linen commonly called 'weepers.'



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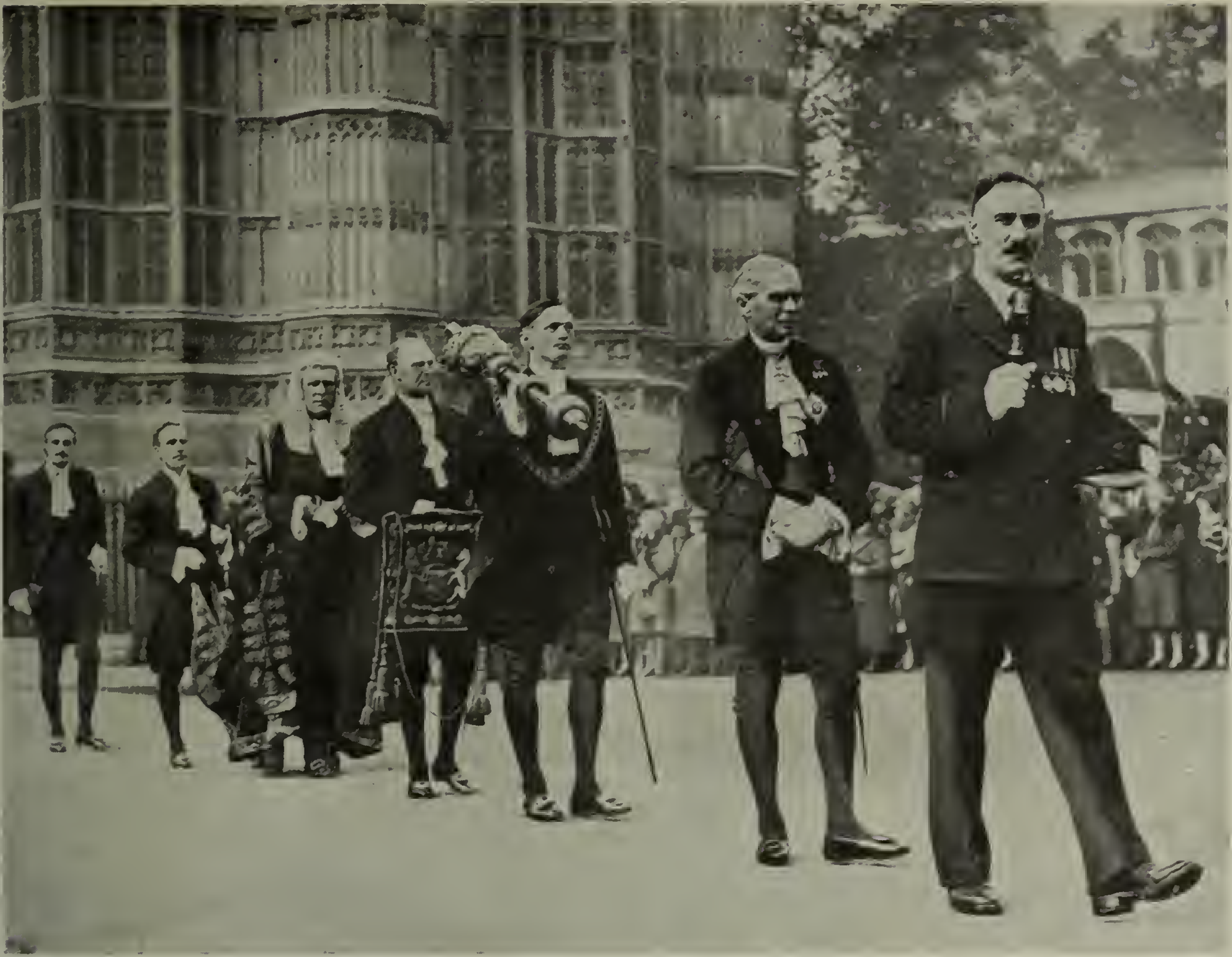
POMP AND CEREMONY ASSOCIATED WITH THE REOPENING OF THE LAW COURTS: THE JUDGES LEAVE WESTMINSTER ABBEY

The opening of the Law Courts provides opportunity for what is perhaps the most picturesque legal custom. A service is held in Westminster Abbey, attended by the judges, after which they walk in procession in order of precedence to the House of Lords, where by invitation they take breakfast—that is, take wine—with the Lord Chancellor. This display of the dignity and splendour investing the representatives of English justice provides a spectacle that always attracts large crowds. From the House of Lords they proceed to the Law Courts in the Strand, and another procession is formed in the great hall, their lordships being followed by the King's Counsel and a certain number of the junior Bar; after which they disperse to their several courts.



Planet News

PICTURESQUE PAGEANTRY AT THE REOPENING OF THE LAW COURTS

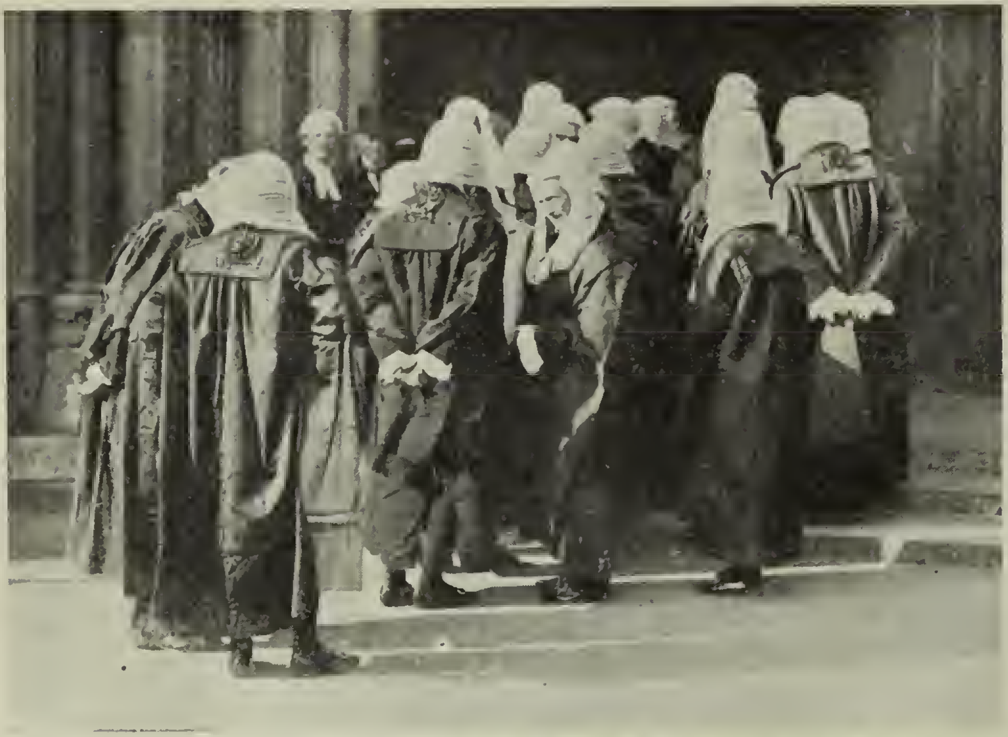
When the Law Courts open for Michaelmas term the first part of the proceedings consists of a service at Westminster Abbey and a Red Mass at Westminster Cathedral. At these are present the Lords Justices, the High Court Judges, County Court Judges, K.C.'s, as well as members of the junior Bar. A breakfast is then given by the Lord Chancellor in the House of Lords, and when this is over the courts are formally opened with a procession. The Lord Chancellor is here seen, preceded by the mace-bearer.

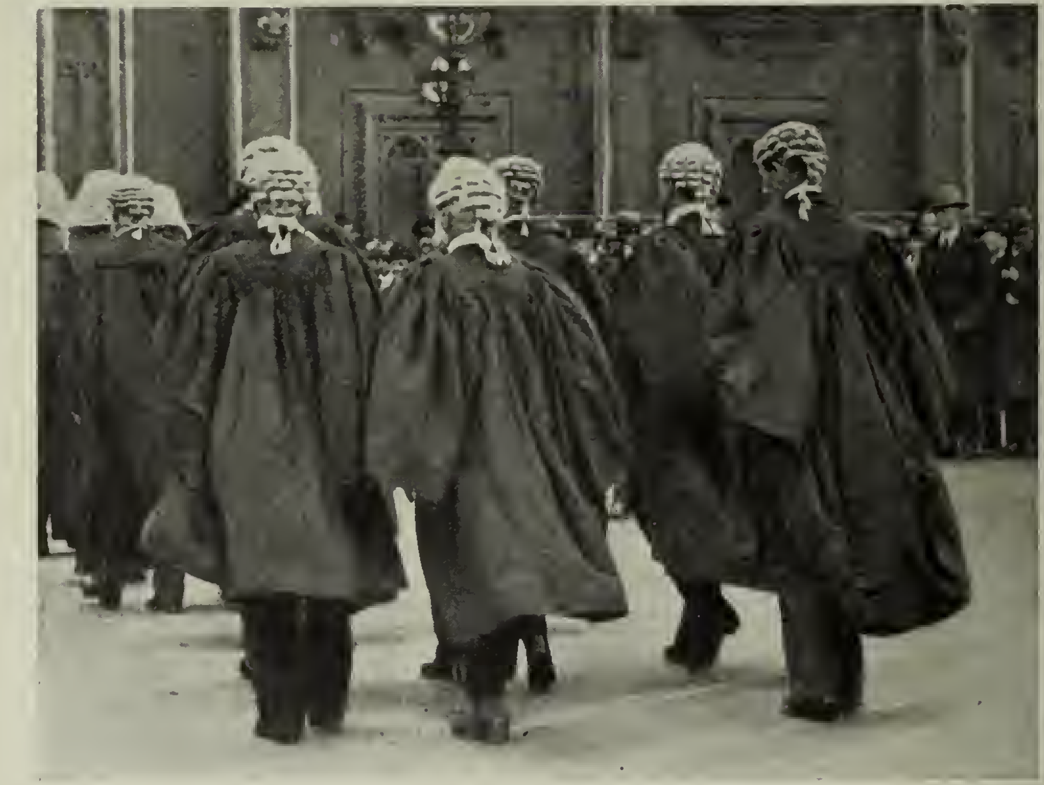
Recorders are also entitled to, and sometimes must, wear the same costume as a King's Counsel.

The robes of the outer or junior Bar are very simple and are the same for all occasions : a gown of stuff—hence a junior barrister is sometimes called a ' stuff gownsman '—and a wig of the kind called a ' tie wig.' There is this, moreover, to be said, that although the junior barrister is not bound to wear a coat of any particular cut, he must appear in a black coat and waistcoat and with trousers of grey stripes or some other sober pattern. Should any man have the temerity to don his robes on top of a tweed suit or wear a light coat or waistcoat and stand up in court and address the judge, his Lordship will say ' I cannot see you, Mr. Jones.' In vain Mr. Jones may protest that he has lost the rest of his wardrobe in a fire. Inexorably comes the answer, ' I cannot see you, Mr. Jones.' The result is the same if the luckless counsel forgets to put on his bands or his wig.

Wigs have not always been worn by barristers and judges. In the earliest days they wore either coifs, which were close-fitting caps of linen, or bonnets of black velvet edged with fur. Wigs came in with Charles II, and were adopted by barristers and judges, who are the last members of society to retain them. The robe now worn by the junior barrister has a curious origin. Just as the Yorkshire Light Infantry still wear mourning for General Wolfe, so the junior Bar is still in mourning for William and Mary ; for the present gown is a mourning gown adopted on the occasion of the demise of these sovereigns and never since discarded. Prior to that, the junior barrister used to wear a long gown which fell down straight and was trimmed with velvet.

Judges wear full-bottomed wigs on occasions of high state, but only then. They sit in court in wigs slightly different from those worn by barristers, more close-fitting to the head and without rows of curls dangling at the back. When a judge is trying criminals, as well as on certain Saints' days and festivals of the Church, he wears scarlet and ermine, but when he is trying civil cases on other days he puts on a black silk gown like that of a King's Counsel.





Sport & General

DRESS OF MEMBERS OF THE INNER AND OUTER BAR

The King's Counsel here seen (top) are in full state costume—full-bottomed wig, silk knee breeches and stockings, and patent leather buckled shoes. The caped silk gown in always worn, but ordinarily the full-bottomed wig is replaced by a barrister's wig with curls at the back. The dress of barristers (bottom)—stuff, not silk, gown and tie-wig—never varies.

A judge is a great man at all times; but when he goes on circuit to hold assizes he becomes a still greater personage. He sits by virtue of a special commission under the great seal and is the king's alter ego; so much so that to kill a judge of assize is high treason and not plain murder or manslaughter. While he is holding assizes in any county he takes precedence of all persons whomsoever, and this is carried to such an extent that if he invites people to dine with him at his lodging, as he very often does, he is served first at his own table, just as the king would be. All the time he is in the county the high sheriff must attend him in person, unless specially excused, must provide him with a carriage and an escort, and trumpeters to announce his arrival at and departure from the assize court. Moreover, the sheriff must be properly attired in the fullest dress he is entitled to wear. There is a story of the late Mr. Justice Hawkins going down to Gloucestershire to hold assizes. When he descended from the railway carriage he was met by a country gentleman dressed in cord breeches and gaiters and the ordinary costume of such a man when he is at home on his estate. The following dialogue ensued:

'Mr. Justice Hawkins, I believe.'

'Yes, sir, and who are you?'

'I am the high sheriff of Gloucestershire.'

'And do you think I am a rabbit? You are fined five hundred pounds! Go home and return suitably attired!'

Not only must the high sheriff furnish carriage and equipment but also a chaplain, who sits in the criminal court all day, attired in a black Geneva gown, and whose duty it is to say 'Amen' when the judge pronounces sentence of death. It is the invariable custom for a judge to place on the top of his wig a square piece of silk called the 'black cap when he goes through this dread ceremony, and to remove it immediately the chaplain has said 'Amen.' The black cap is merely part of a judge's full dress, donned on occasions of especial solemnity.

The custom of the sheriff meeting the judge at the train and giving him constant attendance dates from those lawless times when his lordship used to ride circuit. The sheriff would meet him with an armed escort at the border of the county as he rode in, remain with him to protect him against bandits

L.N.A.

'TWELVE LAWFUL MEN OF THE VICINAGE'

Jurors are drawn from the residents of each county, the list of their names being drawn up by the rating authorities. Their function in a trial is to hear the evidence and to give a true verdict in accordance with the facts, on points of law accepting the instructions given to them by the judge in his summing up, as shown in this actual photograph.

and lawless nobles all the time he was there, and on his departure escort him to the far boundary and hand him over to the sheriff of the next county on the circuit.

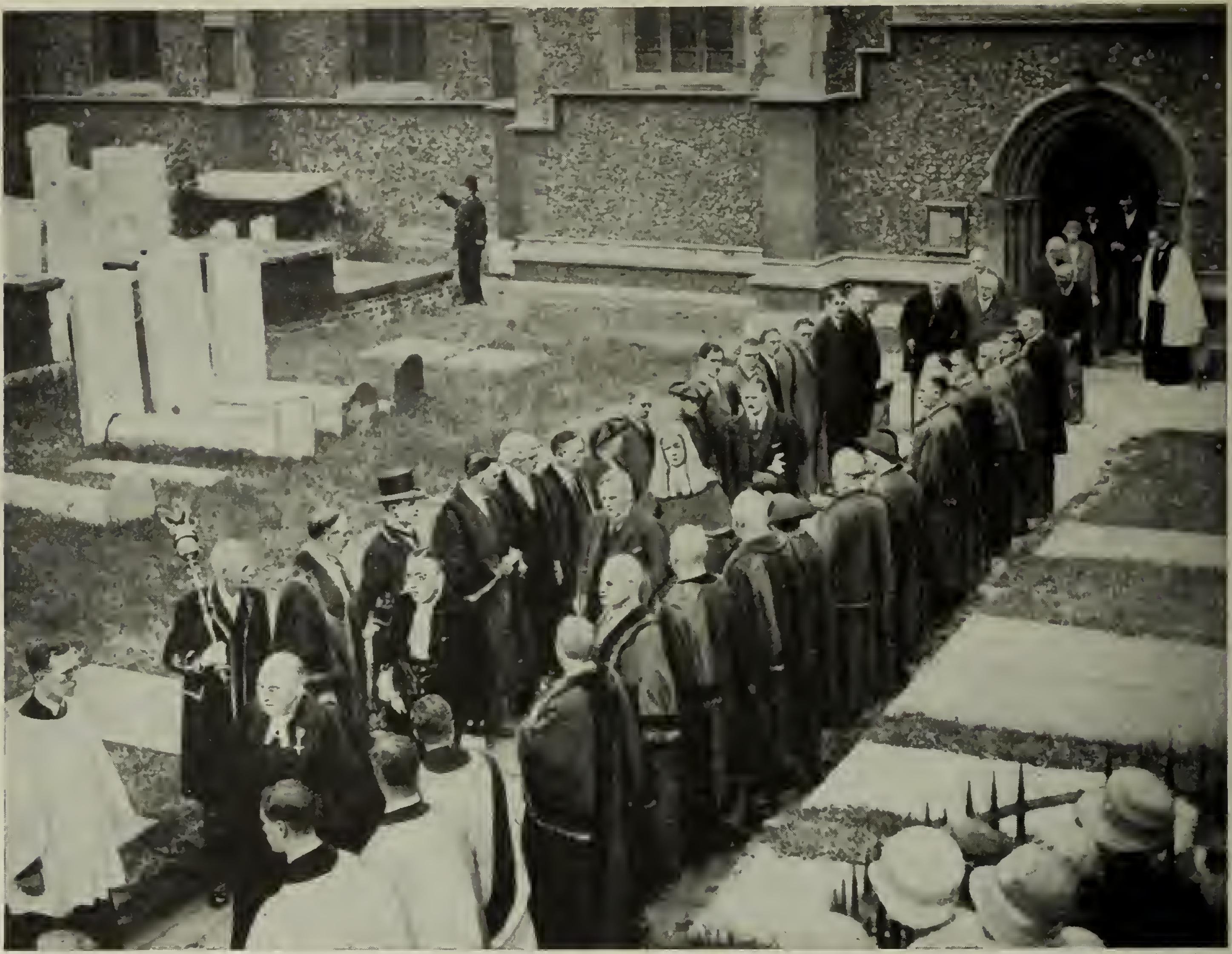
The leader of the Bar is the Attorney General, with the Solicitor General next, and after these two come King's Counsel in order of seniority, and then the junior barristers in order of their date of call. It is customary when a King's Counsel is briefed in a case for a member of the junior Bar to be briefed with him, but that rule is relaxed in criminal cases, when a silk can, though he rarely does, appear without a stuff gownsman in support. The Attorney General and the Solicitor General have a few special privileges. One is that by custom if either of these two is appearing in a case he can apply to the court to have it fixed for a particular day, even out of its turn in the list; and the other is that in a criminal case a Law Officer of the Crown, who must be for the prosecution, always has the right of reply; that is, to speak after counsel for the defence. Except this, the custom is that where no witnesses are called for the prisoner, the prisoner's counsel has the last word before the judge's summing-up.

Legal custom in England is very good to prisoners accused of crime. A prisoner who is put in the dock has a right by custom to choose any barrister who is sitting in court and to hand him down the sum of one guinea to act as his counsel; and unless the barrister is on the other side or has a peremptory engagement in another court, he must accept the brief, which is known as a 'dock brief.' Apart from this custom, a barrister is not supposed to appear in any case except on the instructions of a solicitor. He may give advice in a non-contentious matter without a solicitor's intervention, but very few barristers would do it.

COMMENT has often been made on the fact that counsel will sometimes accept a brief and then not appear. Such a thing very rarely happens; but that it can happen is due to the fact that a barrister's fees are not a payment or debt but an honorarium for which he cannot sue his client. In one instance, however, a member of the Bar will be well advised if, after accepting a brief, he appears promptly in court and stays there; and that is when the case is an appeal to the House of Lords. By custom, anyone who is briefed in the House of Lords must be there all the time, and must not leave to attend to other business unless he obtains permission from their lordships. A breach of this customary regulation is likely to bring upon the offender a public rebuke.

Anyone who wishes to obtain the services of a particular counsel for a particular case may do so by handing to that counsel's clerk a retainer, which is a sheet of paper bearing the name of the case, the name of instructing solicitors, the word 'retainer,' and counsel's name, together with the sum of one guinea. It is also possible for a man or a firm who anticipate litigation to give a general retainer to some counsel; and on this being accepted the barrister must not accept any brief against the client during their joint lives without giving the client the opportunity to brief him and pay him a suitable fee on his brief whenever he has a case either as plaintiff or defendant. The fee on a general retainer is five guineas.

The custom is for a barrister to consider himself in a sense a public servant, so that he must not pick and choose his clients, and is bound to accept a retainer or a brief if offered to him, provided that the brief is marked with a fee in accordance with the barrister's standing in the profession. He may not refuse to appear for a client whom he considers unmeritorious; though he may not do anything personally dishonourable; and if, in the course of a case or when he reads his brief, it becomes plain to him that he is being used as a medium for, let us say, a blackmailing action, he ought to throw up his brief; but as every litigant and every prisoner or prosecutor is entitled to have his case put for what it is worth to the



Planet News

TEMPORAL AND SPIRITUAL POWERS HONOUR THE FOUNTAIN OF JUSTICE

Prior to the opening of the proceedings in the Assize Court a judge when on circuit is escorted in state by the High Sheriff to a service where a special assize sermon is preached by the Chaplain appointed to attend his lordship. In 1930 the Surrey assizes were held in Kingston, for the first time after an interval of fifty years, and this photograph shows the judge's procession leaving the parish church for the assize court in the Parish Hall, and passing through a guard of honour provided by the mayor and the corporation.

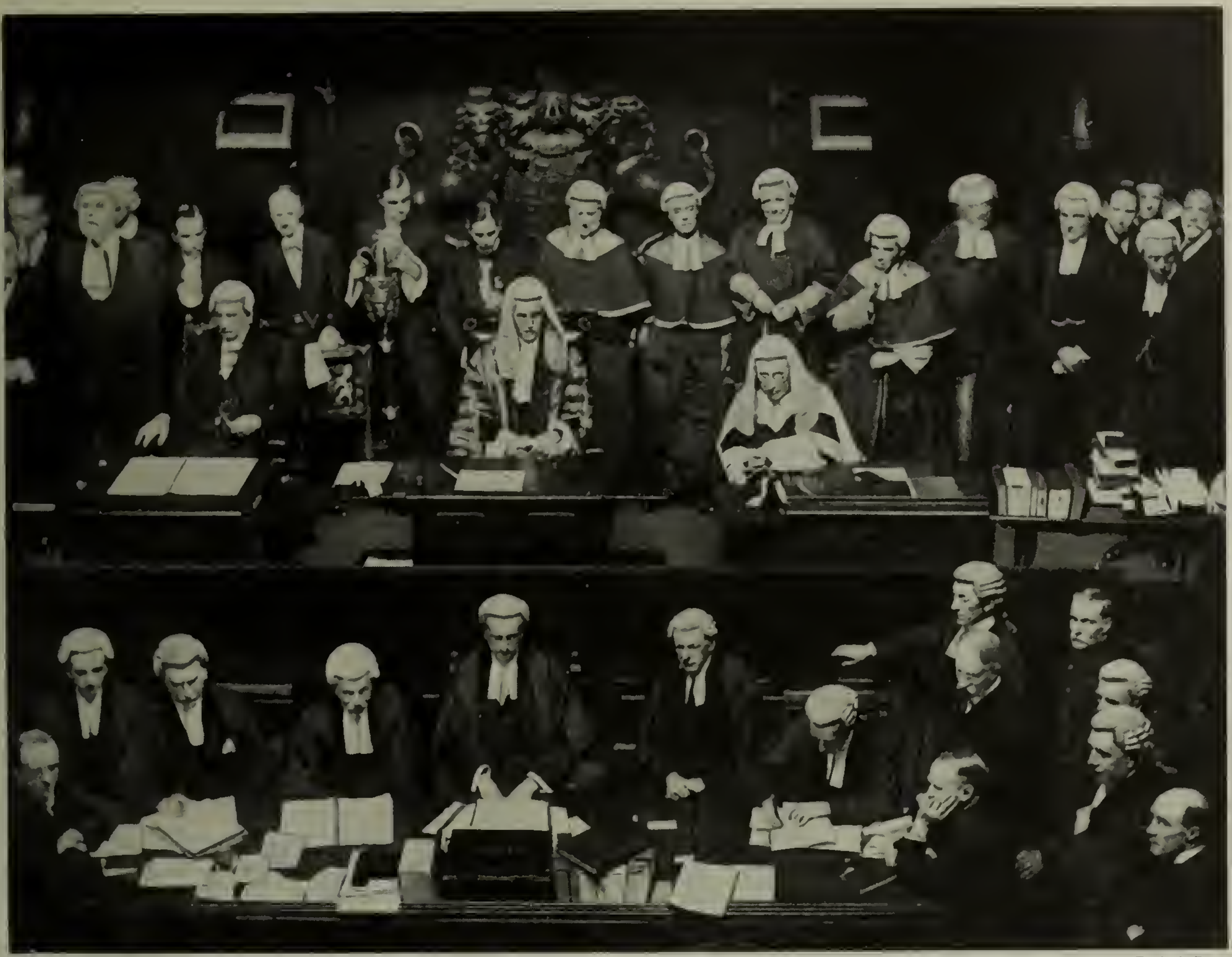
court, the throwing up of a brief ought to be of rare occurrence.

A solicitor is ' admitted ' to the profession and is placed on the Roll of Solicitors of the Supreme Court, when he can be removed only by the Court after a report of the discipline committee of the Law Society for misconduct. A barrister is ' called to the Bar ' by the Benchers of his Inn of Court, and can only be disrobed by his own Inn, acting through the Benchers, who are the governing body. There is an appeal from the Benchers to the Lord Chancellor and the whole body of judges, who, however, do not sit as a court but like the visitors of a college.

Benchers of the Inn or Court are co-opted, not appointed or elected by the body of members. A meeting of Benchers at Lincoln's Inn is called a ' Council,' at Gray's Inn a ' Pension,' and at the Middle and Inner Temples a ' Parliament.'

One of the curious customs of the Inns of Court is in the way of keeping terms. There are four terms in the year ; and before being entitled to be called, a student must keep twelve terms. He does this by dining in the Hall of the Inn three times a term if he is a graduate or undergraduate of a university, and six times if not. This custom probably began because if a student was dining in the Hall it showed that he was on the spot and might be, at any rate, attending to his studies. In the Middle Temple the hour of dinner is announced by one of the porters blowing a horn in the various courts within the precincts of the Inn.

His examinations safely passed, the student is proposed for call, and on his proposal being accepted, he goes through a ceremony which varies in the different Inns. In Gray's Inn, students for call assemble in Hall just before dinner and line up. Precisely at seven o'clock the Treasurer (President) of the Inn, accompanied by several of his brother Benchers, enters the Hall and stands on the dais. An officer of the Society reads out the names in order, and as each name is called out the student advances to the dais, and the Treasurer repeats the words ' I call you to the Bar and publish you barrister ' and shakes him by the hand. At Lincoln's Inn the proceedings are



Topical Press

SWEARING IN THE LORD CHIEF JUSTICE BEFORE THE LORD CHANCELLOR

The Lord Chief Justice of England is the head of the permanent judiciary, in judicial rank second only to the Lord High Chancellor, who is the head of the legal system in Great Britain. Before the Lord Chancellor, therefore, the Lord Chief Justice is sworn in on appointment, in the presence of many of His Majesty's Judges and learned Counsel, all in full robes. This picture is especially interesting because this ceremony provides the sole occasion when the taking of a photograph in the High Courts is not a misdemeanour entailing serious penalties.

similar, except that the formula used by the Treasurer is ' By the authority and on behalf of the Masters of the Bench I publish you a Barrister of this Society.'

The Middle Temple also calls its members in Hall ; but the aspirants follow the Benchers into the hall in procession. The Treasurer shakes each man by the hand and says, ' I have pleasure in calling you to the Bar, Mr. Jones.' The Inner Temple differs from the other three in that the call does not take place in Hall nor before dinner. After dinner, while the Benchers are at dessert in their Parliament chamber, the candidates are summoned in a body to attend them. The Treasurer, seated, delivers a short address, containing much good advice ; and finishes by saying, ' I call you to the Bar, and drink your health.' The senior student called makes a suitably modest reply, and, having been furnished with a glass of port for the purpose, proposes and drinks the health of the Treasurer and Masters of the Bench. The other new barristers join in the libation ; and then all file out.

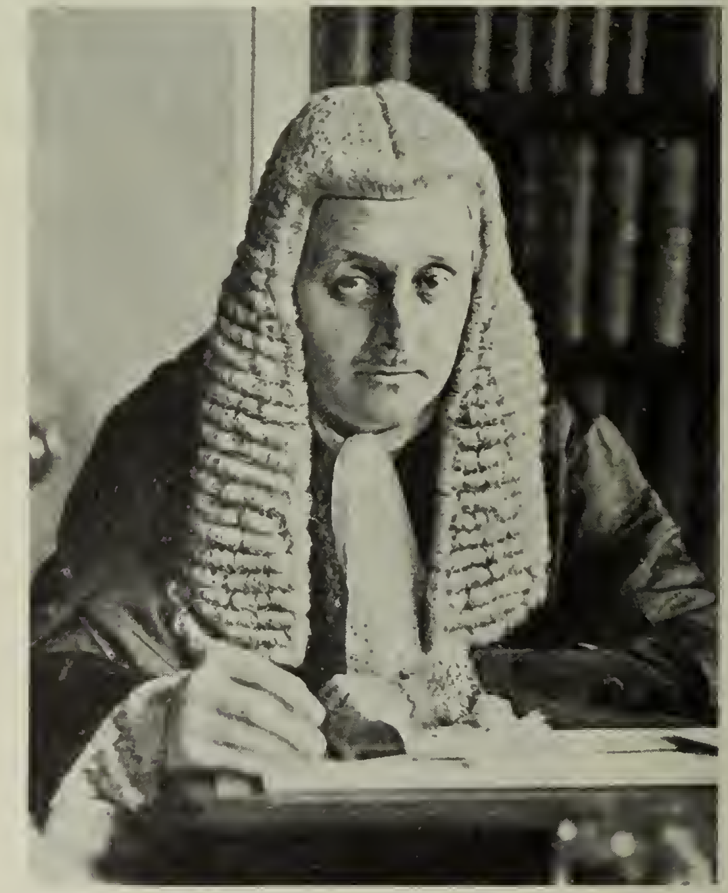
The Old Bailey or Central Criminal Court has its customs. It is supposed to be the court of the Lord Mayor and Aldermen of London, and the bench is not properly constituted and no prisoner can be tried unless the Lord Mayor or one of the aldermen is present on the bench. In fact, these dignitaries take no part in the proceedings, which are conducted entirely by the Recorder, Common Serjeant, assistant judge, or a judge of the King's Bench Division, who comes down to try capital offences and a few other serious cases. There is invariably placed on the bench in front of the judge a posy of sweet-smelling flowers, and his lordship always carries another posy. A few sprigs of scented herbs are also scattered on the floor. This pleasant custom dates from the time when gaol fever was very prevalent in Newgate Prison, and to prevent the infection reaching their lordships a sort of floral barrier was interposed between the dock and the bench At the Old Bailey, too, the entrance of the judge into court is always announced by a loud knock with a mallet on the door.

Barratt's

PROGRESS O'ERLEAPS THE OBSTACLE OF SEX
Admission of women to the English Bar was legalised by the Sex Disqualification (Removal) Act of 1919, and a woman was first called to the Bar in 1922. Women barristers wear the same attire as their legal brothers and enjoy the same privileges.

At assizes, when the judge is about to try criminals, custom demands that a proclamation shall be made in these terms: 'If anyone can inform my Lords the King's Justices of any treasons, felonies or misdemeanours done or committed by the prisoners at the bar let him now step forth and he shall be heard.' This proclamation dates from those days before there were any regular police whose duty it was to arrest criminals; and when the procedure was for the people of the neighbourhood to lay hands upon an offender and hale him to the Grand Jury, a body of county magistrates and gentlemen of position. If the Grand Jury thought there was a case of reasonable suspicion, they then 'presented' him to the judge for trial. To these primitive methods of procedure succeeded written accusations which were taken to the Grand Jury; and these were called 'indictments.' The Grand Jury wrote, and if they find there is a prima facie case made out, still write on the back of the bill of indictment the words 'true bill,' but if they think there is not sufficient evidence to warrant the prisoner being put in peril they write 'Ignoramus' (we do not know), and this is called 'ignoring' the bill.

The number of jurors is probably twelve because that was the number of the Apostles. They are always sworn to find a true verdict according to the evidence; but there are differences according to whether the offence charged is a felony or a misdemeanour. In the case of a misdemeanour the jury are all sworn together. In felonies each juryman is sworn separately. On trials for felony the jury may not separate until after verdict, and may not hold any communication with the outside world. In cases of misdemeanour they may separate. Yet another difference: in misdemeanour the accused or the prosecutor is not allowed to object to any juror as unfit to sit upon the jury except for cause, which must be stated and if necessary the truth of it investigated. In felony a prisoner has a right to challenge twenty nominated jurors without assigning any reason, and this is called the right of peremptory challenge. These differences between felony and misdemeanour, and the rights of challenge also, are all customary and nobody knows their origin; but the customs are so inveterate that they have become part of the Common Law. Indeed, the Common Law of England is very largely composed of customs, and that part of it known as the Law Merchant is all custom.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STATE COSTUME OF A KING'S BENCH MASTER
Both picturesque and dignified is the appearance presented by a King's Counsel when in the full costume worn on state occasions. The K.C. shown here thus arrayed is one of the Masters of the King's Bench division of the High Court

MODERN HOLIDAY HABITS

The subject of holidays is treated here from the point of view of those seeking rest and recreation. The secular side of incidental holidays is dealt with in such chapters as that on Customs of Christmastide, while several chapters, including Feast Days of the Christian Church, and The Celebration of the Nativity, are devoted to the religious aspects of holidays, or holy days.

Holidays are a recent habit. So far as the mass of people are concerned, they may be called a twentieth-century habit. They are made necessary by the increased strain of toil, the intensified monotony, the nerve exhaustion, which accompany industrialisation and life in great cities, where noise and grime and crowding have reached a pitch of discomfort never experienced by humanity before. Before the revolution in industry, when people worked in their homes or small workshops, when shopkeepers lived over their shops, when bankers had residences and business premises in one, when work was unhurried and fresh air plentiful, when the fields and woods were within easy reach of all, there was no thought of a yearly break, no desire for any periods of leisure other than Sundays and such times as the Church appointed for rejoicing and repose.

When a man worked at a loom in his own cottage, he had time to look after his garden as well. The cobbler was interested in his cabbages as well as his boots and shoes. Work was not wearisome, it offered scope for some artistic endeavour, and therefore rewarded the worker with something of the artist's joy in creation. That joy is entirely absent from the lives of factory workers who are engaged on some small process repeated over and over again all through their hours of labour, some purely mechanical process which does not occupy their minds or stir their imaginations. Nor does it allow them to derive satisfaction from their skill and craftsmanship, since neither is required. They are, in truth, no more than parts of a machine. Proof of that lies in the constant invention of contrivances which take the place of human fingers. Such mechanical occupation is actually more fatiguing than work which calls for a large output of energy, mental or bodily, or both. As the famous German, Walther Rathenau, put it in his book on The New Society, a man or a woman, after eight hours spent in this way, is not capable of taking normal reasonable recreation. They cannot go for a quiet walk or take a book and read, they cannot play with their children and find happiness in the pleasures of home. They need some violent stimulus to brace up their jangled, tired nerves—a murder story in the newspaper, some wildly improbable or sensational film at the cinema. They need, also, more frequent intervals of rest than those who work at something which interests them, and these intervals must be filled with activity of one kind or another. The energy which is repressed by the smallness of effort called for in their working hours must find some outlet. The effect of this upon seaside resorts has been very striking. To that we shall come later.

Until the nineteenth century had well advanced 'holidays' meant 'holy days,' that is to say, days which were traditionally consecrated to rest or play. Holidays in the sense which signifies a period—a week or longer—of release from the daily round and of absence from home were not heard of until about 1850, except in connexion with schools. Of course, many people who could afford to travel moved about for change of air and scene. Many went to take the waters at some celebrated spa. Then, early in the nineteenth century, the doctors began to discover the value of sea air. Weymouth became fashionable because George the Third went there, and Brighton because it was the favourite residence of his son, who became George the Fourth. But it was not until the latter part of the century that the middle class formed the habit of going to the seaside every summer or early autumn to get colour into the cheeks of

Sport & General

PAMPERING THE HOLIDAY MAKER ON THE NORMANDY COAST

There is no end to the comforts and luxuries that are provided for visitors at Deauville, the well-known watering place opposite Trouville. Bathers are particularly well catered for. Instead of having to walk from their tents to the sea the caterpillar tractor here seen calls for them and deposits them at the water's edge, besides taking them for short trips along the beach.

Keystone

MEDICINE BALLS PROVIDE HEALTHFUL EXERCISE ON THE SHORE AT CANNES

Ever since Lord Brougham brought it to the notice of English people, the Riviera resort of Cannes has been a favourite with holiday makers. As at other places on the Riviera, the season lasts from November to May. Every year a regatta and carnival are held. In front of Cannes are the Iles de Lérins, of which S. Marguérite, with its fort, was the place of imprisonment of the Man with the Iron Mask. The fine stretch of sands affords an excellent field not only for bathing, but for all manner of beach sports and games.

Keystone

HOLIDAY SEASON IN FULL SWING AT HOLLAND'S PRINCIPAL BATHING RESORT

Scheveningen affords an example of a modern manner of holiday making developed on the shores of the Low Countries. Below a stone wall which prevents encroachment by the sea the sands extend for miles, making an extremely popular gathering place for bathers in sun and water. The very practical kind of chair used on the beach affords protection from the wind on a low-lying shore. Such chairs are also found at some Belgian coast resorts. The long row of tall poles seen on the left of the photograph is a temporary erection, used for illuminations

children made pale by city air and to enjoy relaxation from the daily round of business or social life. They took lodgings or apartments in well-conducted houses on the parade. They sat about on the beach in the morning, bathed, read books or newspapers, played with the children. After mid-day dinner they slept, went for a walk, visited the ' sights ' of the district, had picnic teas. In the evening, after supper they read a little, yawned a good deal, and went early to bed. Back at home they felt all the better for their quiet, healthful holiday.

French families still go to the seaside and enjoy themselves there very much in this fashion. At the smaller ' plages ' along the Norman coast they are to be seen in large numbers during July and August, taking their pleasure in a quiet, sensible way. Perhaps there will be a small casino, to which they go in the evenings for dancing or to read the newspapers, or to indulge in a little flutter at ' boule,' a mild gambling game not unlike roulette which has taken the place of ' little horses ' in the life of the French holiday resort. Deauville is the place for the rich who seek the hectic delights of the night club and the baccarat table. Trouville is for the wealthy who have more respectable tastes. But the small places are the more truly typical.

As the English middle class went up in the world, they continued to send their families to the seaside while they themselves, with their wives, and perhaps their eldest daughters, went abroad to a French plage or a German ' kur-ort.' As soon as a seaside place ceased to be quiet and ' select ' it ceased to attract this class of holiday makers. ' Trippers ' made them shudder. Yet the towns like Margate and Yarmouth and Blackpool, which laid themselves out to cater for people who arrived in excursion trains for the day trips (these were for a good many years all the holiday they could compass) grew in size and prosperity, thanks to increasing patronage by visitors who stayed a week or a fortnight.

The early part of this century saw the middle class go farther afield in their search for rest and change. They were to be seen in Antwerp and Amsterdam, in Brussels and The Hague. They

Keystone

A QUIET CORNER AWAY FROM THE CROWD AT A HOLIDAY HAUNT OF THANET

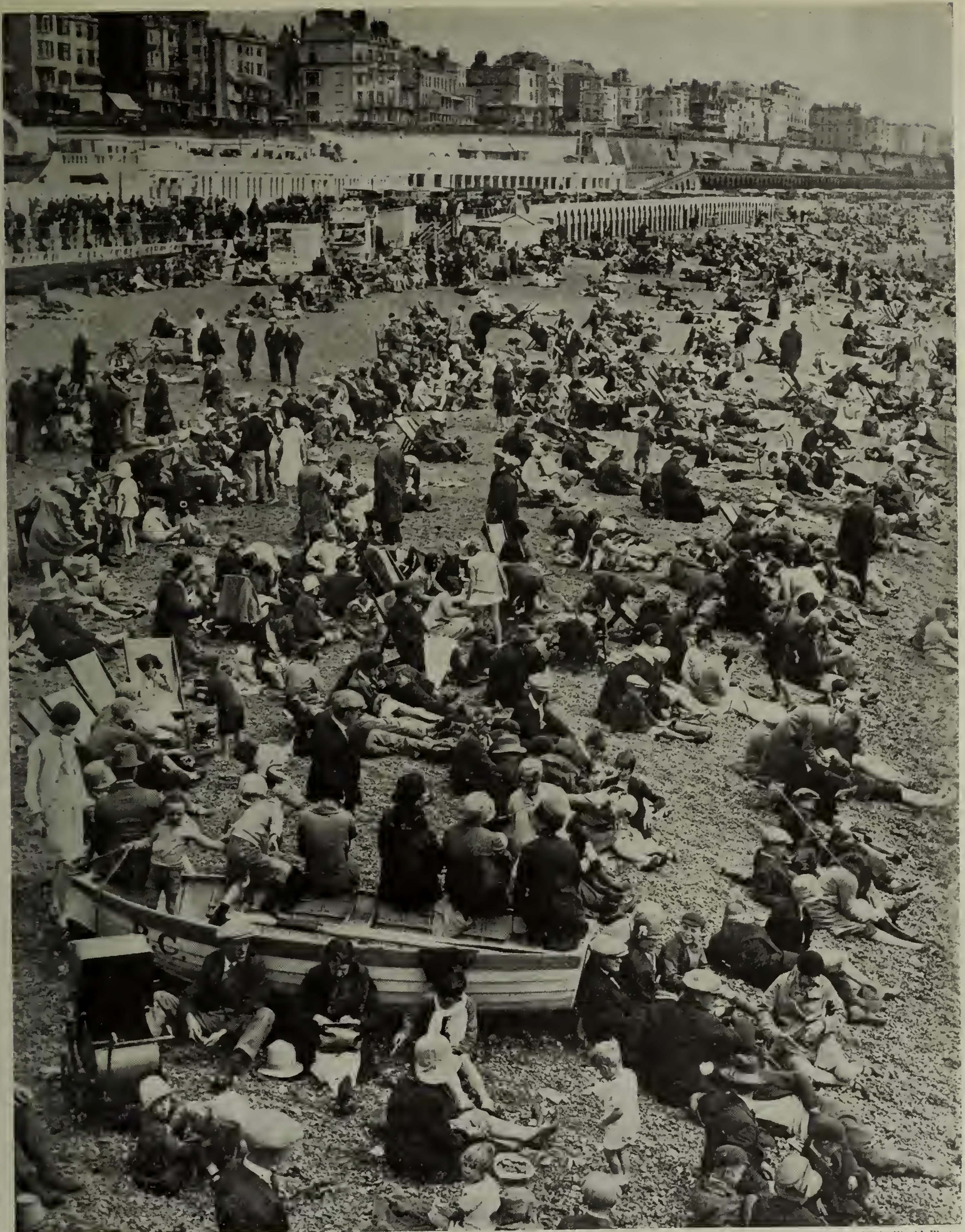
One of the most popular seaside resorts on the Kent coast, Ramsgate was for many years a member of the Cinque Port of Sandwich. It has a splendid beach of firm sand. It was while spending the summer at Ramsgate that the artist W. P. Frith began the sketch for his picture ' Life at the Seaside,' better known as ' Ramsgate Sands,' the success of which led him to produce other paintings of crowds. Even at Ramsgate, however, it is possible to find secluded spots for those whose habit it is to avoid holiday crowds.

invaded Switzerland, made every mountain ring with their voices and every lake reflect their cheerful faces. Crossing the Alps, they gazed respectfully at Milan cathedral, lolled in gondolas at Venice, dutifully paced the picture galleries of Florence.

The next development was the winter holiday. Some went to the Riviera, enjoying both the blue sea and sunshine and the feeling that they were in close contact with fashionable life. Some got as far as Egypt ; others went to Biarritz, or to Switzerland for winter sports. Swiss hotels that had remained shuttered and silent from September till July were now filled with gay parties of guests from Christmas until April The thrills of tobogganning and ski-ing became familiar to thousands who before had never even heard of them. The delight of snow sparkling under warm sunshine and shining coldly on the summits against blue sky made winter seem the best time for a holiday. Soon there were a great many middle-class people who managed to snatch a few weeks both in summer and in winter. They went abroad—to Brittany or Normandy, to the Black Forest or Tirol, to the Riviera, now visited by as many holiday-makers in August and September as in February and March, on shipboard to the Mediterranean, the fiords of Norway, the Baltic or the Adriatic.

During the last few years extended cruises have been largely patronised. Voyages to South Africa or to South America and back are highly popular. Trips round the world, costing several hundred pounds, are taken by a great many of the wealthier orders who feel they require a long holiday. Directors of companies, heads of businesses, captains of industry, appear to suffer in the same way as the workers in their factories or the clerks who add up the figures in their books. They are warned not to neglect brain-fag or nerve strain. Their work wearies them ; it no longer gives them the same exultant pride, the same glow of content, that were got out of the building up of businesses by individuals when conditions were easier and life less complicated.

WHAT, in the meantime, had happened to the seaside ? It had altered its character to suit the demands of its new patrons. It ceased to be the abode of peace and quiet, it became a centre of amusement and gaiety. Naturally enough, the workers in offices, shops or factories who now thronged seaside places wanted something different from the simple life which had satisfied their predecessors. The middle-class visitor sought escape from his usual recreations, as well as his usual labours. He was content to find his own pleasures. His life at home had in it plenty of variety, plenty of entertainment. Nature sufficed him when he took his holiday. The new seaside public wants to be entertained all the time. That is why all popular resorts have orchestras discoursing excellent music morning, noon and night, why they entertain in varied and original ways. The Americans were the first to establish such holiday resorts as Coney Island, which resound with the cries of the



Wide World Photos

BANK HOLIDAY CROWD ENJOYING THE SUNSHINE ON BRIGHTON BEACH

The fishing village of Brighthelmstone, as Brighton was formerly called, was brought into notice in the middle of the eighteenth century by Dr. Richard Russell, a physician who recommended sea-bathing there. Thus the place was by way of being a seaside resort before royalty smiled upon it. In 1782 George, Prince of Wales, afterwards George IV, took it up, and it was through his patronage that the town acquired popularity. With the coming of cheap railway fares Brighton became a paradise for trippers, and on bank holidays it is filled to overflowing.

Sport & General Press

WINTER SPORTS IN SWITZERLAND: ROPED SKI RACE AT A PLEASURE RESORT

Holiday makers began going to Switzerland for winter sports towards the close of the nineteenth century, after that country's summer charms had become known. The sports include skating, tobogganing and ski-ing, and among favourite centres are St. Moritz, Davos and Mürren. Long used for travelling over snow, skis were first adopted purely for sport in Norway in 1860. For good ski-ing the snow should be well frozen and quite six inches deep. The poles, fitted with disks to prevent them from sinking too deep, are used for brakes in going down steep slopes.

'barkers' standing outside the shows and bellowing their attractions, which offer every kind of excitement and thrill, in addition to beach bathing and the consumption of 'hot dogs' (sausages) and ice cream. There is something in the American nature which demands that holidays shall be packed tight with whatever pleasures happen to be on hand. Those who travel in Europe are just as vigorous in walking through picture galleries, museums and churches as those who go to Coney Island are in trying all the contrivances for 'treating the body rough' and seeing all the shows. This demand is a consequence of tired nerves; it has made its appearance almost everywhere. Consequently, all English popular seaside towns have orchestras, lay out gardens and lengthen their esplanades, provide tennis courts, putting greens, lawns for bowling, ponds for children to paddle and sail boats in. Some make magnificent swimming pools where, independent of the tide, bathers can take their pleasure at any hour. Most of them have Fun Fairs where all sorts of violent delights can be indulged in without fear of violent ends. The cause of all this has been the enormous increase in the number of visitors to the seaside. Workers in the mills of Lancashire and Yorkshire formed the habit long ago of saving up for 'the wakes,' the annual closing of their work-places, and going to Blackpool or Scarborough, Bridlington or Skegness. Now the wish for an annual holiday has spread to all classes of workers. Trade unions seek to secure it for their members without cessation of pay.

As Thomas Cook & Sons made foreign travel easy for the middle class, so other agencies, such as the Workers' Travel Association, are rendering the same service to the new holiday-makers. The number of wage earners who are eager to see something of other countries increases every year. Those who have all arrangements planned for them and who travel with conducted parties cannot, of course, make acquaintance with foreign lands and peoples as intimately as those who blaze their own trail. Still, they have enlarged their experience, have added to their stock of ideas.

L.N.A.

ENGLISH HOLIDAY MAKERS WHO SPEND THEIR CHRISTMAS AMONG THE SNOWS

John Addington Symonds is regarded as the founder of winter sports in Switzerland. So much did his health benefit from a winter spent at Davos in 1878 that he decided to settle in that then little-known resort, at the same time making known the health-giving properties of Swiss air and the opportunities the country offered for winter sports. English colonies began to spring up in the Engadine, and before long holidaying in Switzerland for winter sports became a recognized custom. Many resorts have an English church served by an English chaplain.

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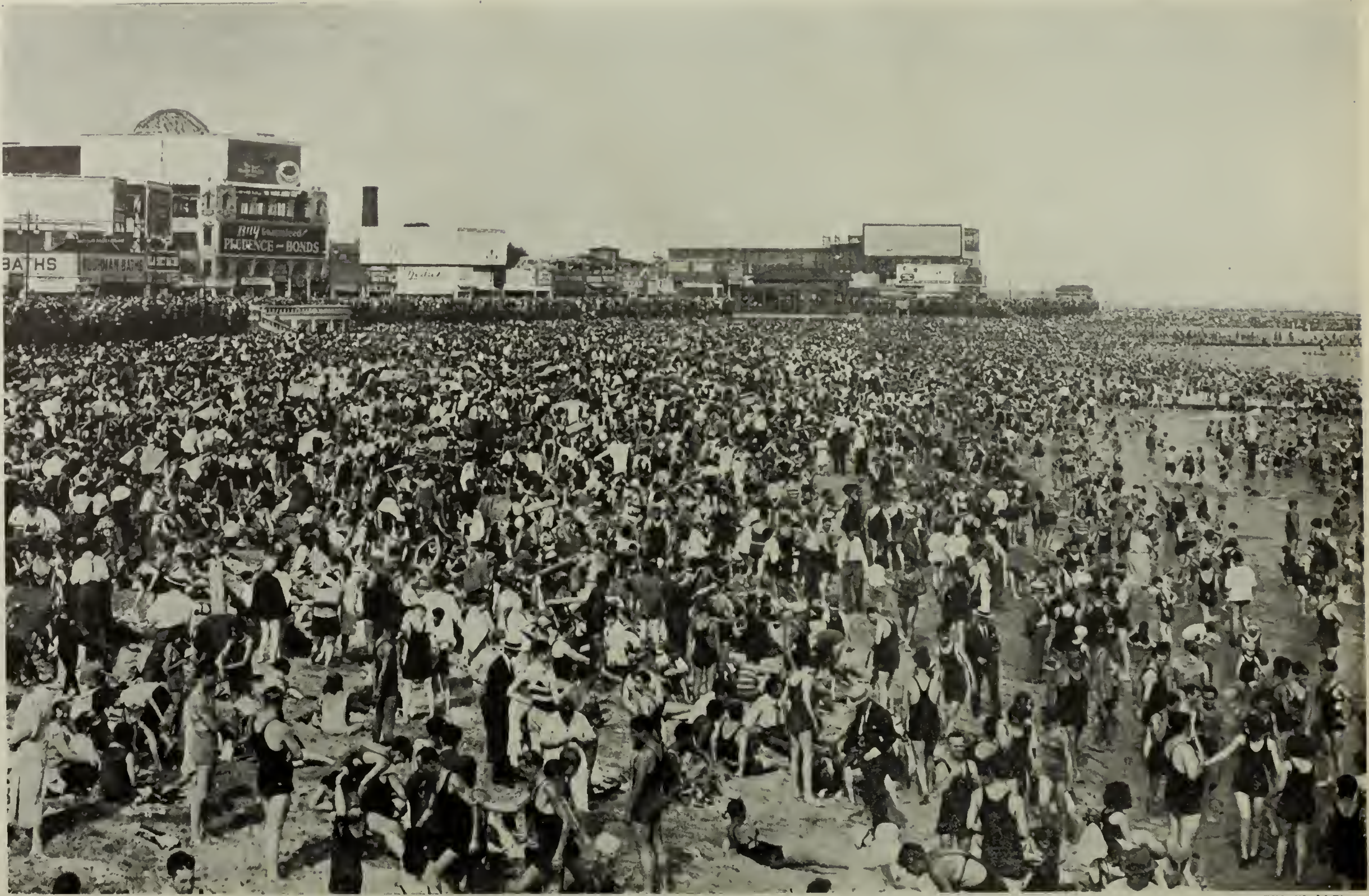


Wide World Photos

NEW YORK CROWDS GATHER YET CLOSER ON HOLIDAY: THE FOURTH OF JULY ON CONEY ISLAND BEACH

Of the many sand spits that fringe the southern shores of Long Island, Coney Island has pride of place by reason of the enormous mass of people that visit it and the astonishing number of pleasure devices used to attract them. In no other spot in the world is there gathered together such an array of roundabouts, switchbacks, swings, chutes, and other ingenious devices for amusing the populace. The whole place is given over to noisy recreation. Besides the wealth of sideshows there are three magnificent beaches, of which West Brighton is the most popular. The island is five miles long and at its widest three-quarters of a mile broad, and forms part of New York City, being included in the borough of Brooklyn.

Dorien Leigh

MOTORISTS COME TO ENJOY AND DESTROY THE SOLITUDE OF THE MOUNTAINS

The national parks of the United States afford wonderful opportunities for an enjoyable camping-out holiday. In all of them the tourist may wander at will, so long as he respects the regulations for the protection of the forests, wild animals and natural curiosities. Mount Rainier National Park, in the state of Washington, with an area of some 207,000 acres, contains the superb volcanic peak, Mount Rainier, and is noted for its marvellous fields of wild flowers, which stretch to the very margin of the ice fields.

have deepened and widened their sympathies. Also they have helped to circulate money. Tourism (as the French say) is among the largest branches of international commerce. From all parts of the United States tourists come to Europe ; some with 'dollars to burn,' others obliged to observe careful economy. Wealthy South Americans spend profusely. Germans, Dutch and Scandinavians travel a great deal ; the French and the Italians not much. In fifty years the amount of money spent on travelling throughout the world must have increased at least fifty-fold.

Whether this increase will continue depends partly upon the general condition of world industry and world trade, partly upon the growth of the movement towards cheaper travel which began in Germany during the years following the War. It started among boys and girls who called themselves the 'Wandervögel' (wandering birds) With scarcely any hindrance in the way of luggage, carrying what they needed in ruck-sacks, sleeping and eating whereever they could, they made their way about their own country in large parties, often walking to the music of guitars, which some of their number had slung on their backs. At first there were protests, there was uneasiness as to their behaviour ; but very soon it was seen that this new holiday habit was all to the good. Throughout Germany there are now hostels where for very small sums the 'hikers' (to adopt an American word) can get meals and beds. Some of these are old castles, some old rows of huts left over from war-time, some are barrack-like buildings : all are clean, and in a purposely rough manner comfortable. They can be used, at slightly higher rates, by walkers who are not members of the society which runs them, but who accompany members. Many British young men have joined in their tours and come back enthusiastic about them.

Now an effort is being made in England to imitate the provision of hostels, and to make it easier than it has been for Britons, especially young people, to see their own country. Already the habit of walking in parties has caught on in many parts of England. It is a revolt, perhaps unconscious, against the

G.P.A.

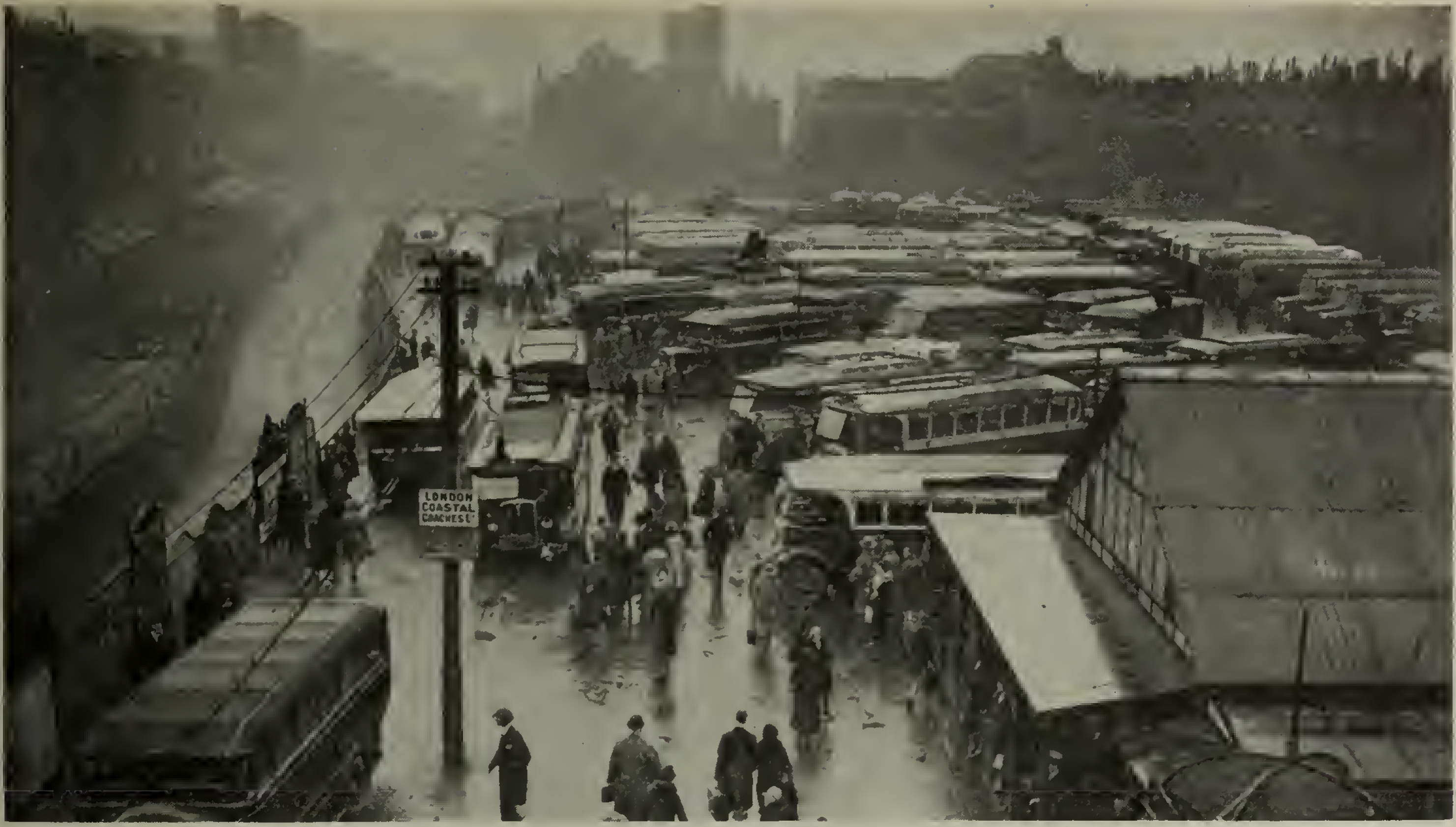
THE DELIGHTS OF THE OPEN ROAD ON FOOT

In England walking, or 'hiking,' is coming increasingly into favour as a means of spending a week-end or a longer holiday. Parties of lightly clad walkers may be seen tramping the lanes and fields, enjoying to the full the freedom of the countryside. In some parts of the country meals and sleeping accommodation are provided for walking parties at a specially low cost.

mechanisation of existence, against the torment of the city, against the tyranny of the motor on the high roads. Every Sunday morning at the railway stations of great cities groups of young men and women meet and start They carry out their programmes even in bad weather. Their lunch they carry with them and eat it on a hill-side or by a stream. In the evening they return with pleasantly tired limbs and agreeable memories and nerves under better control, pitying the folk who have spent the day sitting in cars or, worse still, sitting at home, trying in vain to digest a midday meal too heavy and too large Naturally many of these 'hikers,' when their holidays come in view, arrange to make more extended tours on foot together It is thus that a movement similar to the one in Germany has grown up in England, though as yet on a much smaller scale. If in all countries there were facilities for touring in this fashion, and a constant interchange of tourists, the result would be to strengthen greatly that international sense of comradeship on which world peace depends.

THE motor age has substituted the holiday of movement for the holiday spent in one spot. Many who went to Baden-Baden or Homburg saw nothing else of Germany. Many who wintered at Nice or passed the early spring in Monte Carlo made no acquaintance with other parts of France. Now the number of people who stay in any place for any length of time is small. The range of holiday travel has widened. Fashion in holiday resorts is more fickle than it used to be. Few sights are more melancholy than that of such a place in decline. Once it was filled with visitors, its hotels packed, its casino crowded. Now it is empty, silent, dead. At Homburg in August not so very many years ago there was a brilliant throng of water-drinkers drawn from all Europe. Monarchs, prime ministers, ambassadors, men famous in art and literature, women of social charm and political influence, walked in its meadows and its woods. The writer was there a few years ago and found it a desert. Even before the War Marienbad in Austria had become more fashionable. Now that also has lost its power to attract.

And Monte Carlo as well seems to be going the way of those gambling places which once made rich harvest out of the folly of people with 'more brass than brains.' It has had a long period of popularity, this town in beautiful surroundings which, like Marathon, is looked on by the mountains and itself looks on the sea : mountains more romantic and a sea more blue and sparkling than those of Greece. Seventy years ago the Prince of Monaco sold the fifty-year concession which enabled a gambling palace to be built in his tiny dominion. How much was then paid is not known, but when he granted an extension in 1898 he received a million pounds down



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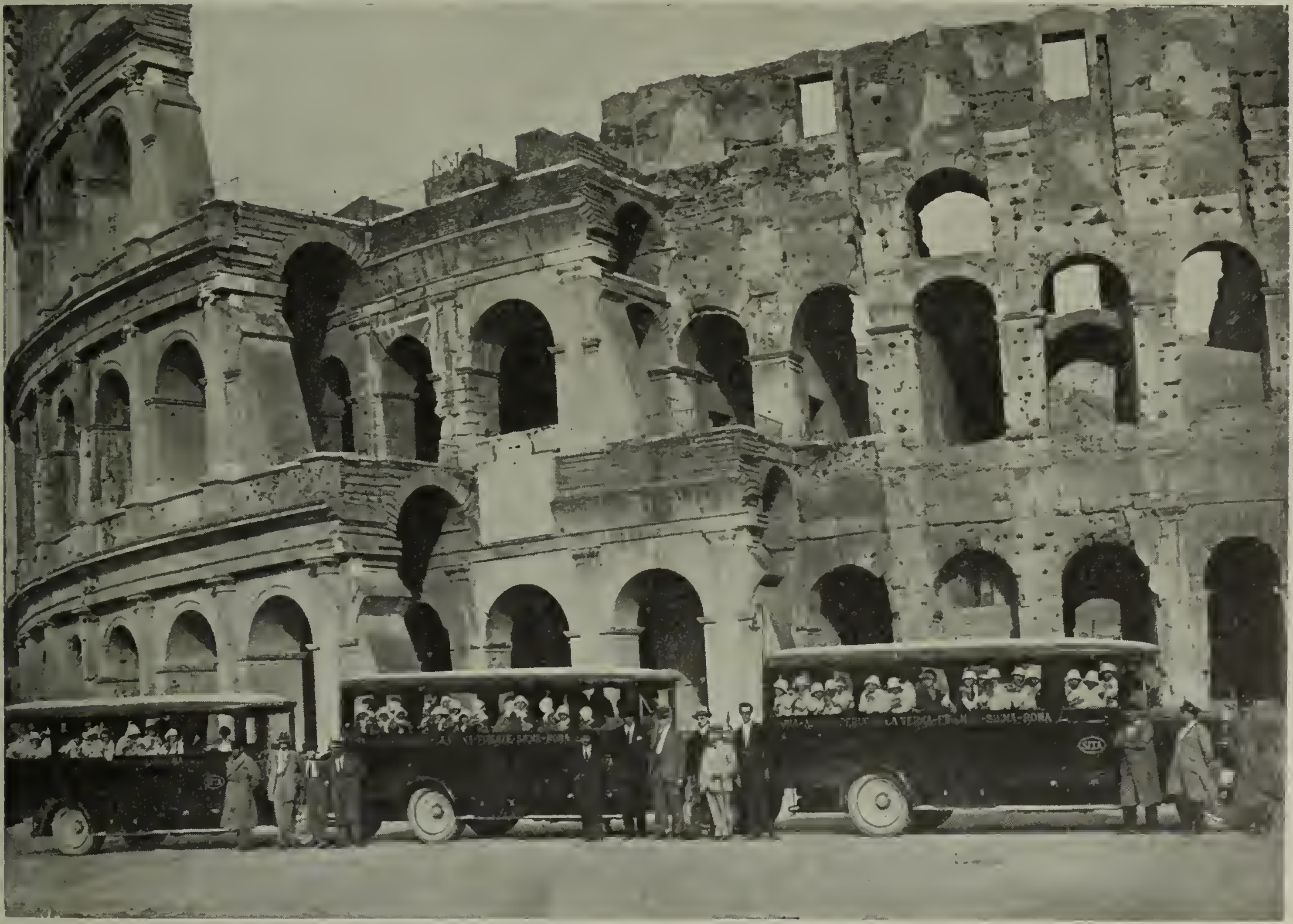
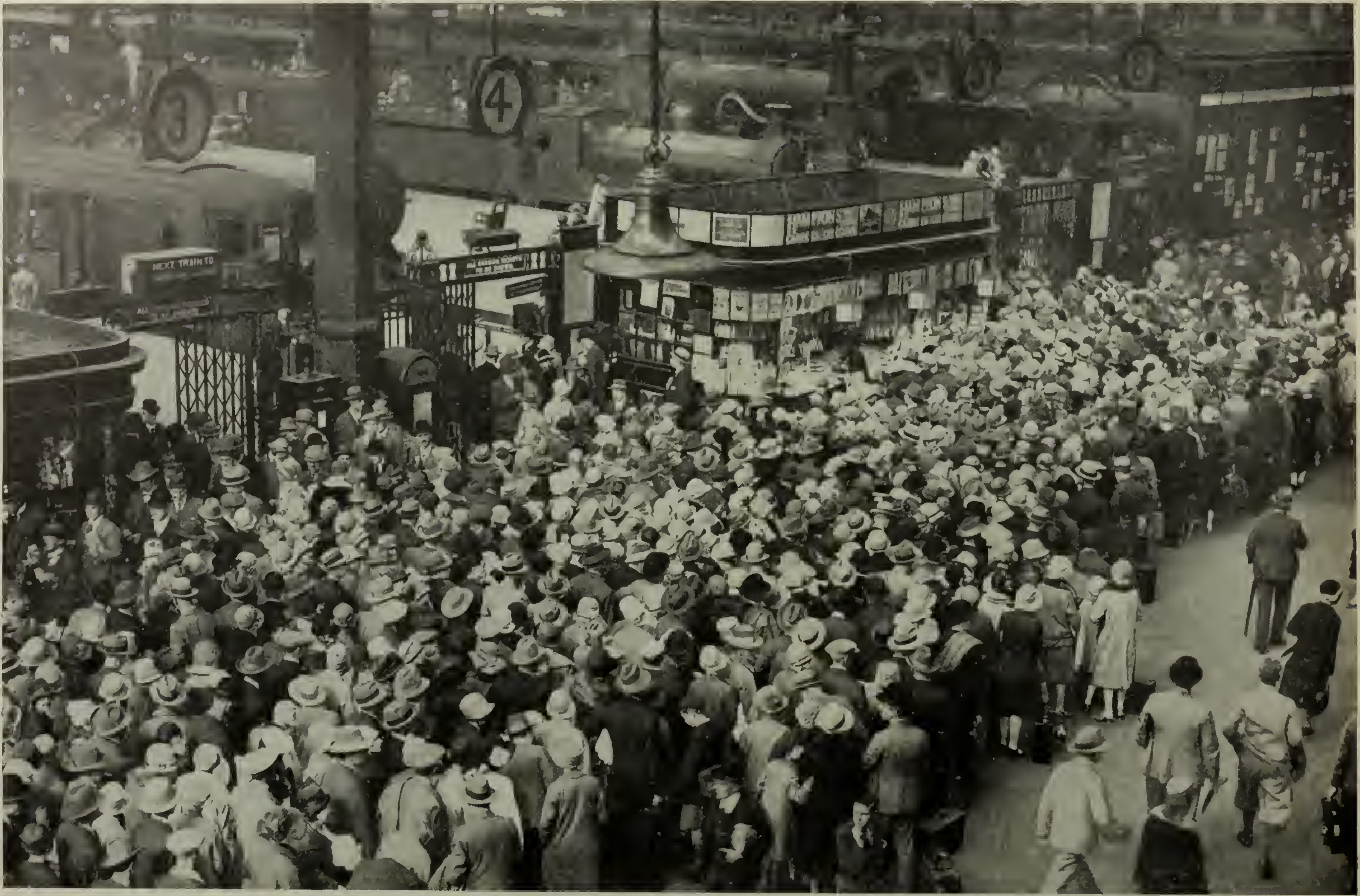


Wide World Photos

MOTOR COACH TRAVELLING FOR PLEASURE AND FOR MAKING PATRIOTS

To preserve the national sentiment unimpaired, Italian children whose parents have emigrated spend the summer in their native country at the expense of the Fascist state. Motor coach-loads of the children are here seen (bottom) at Rome, ready to start for a trip to the sea. In England long-distance holiday travelling by motor coach has become a very popular institution. Stations have been established at various centres, from which bookings can be made to most of the popular resorts. The upper photograph shows a large motor coach station in London.



Keystone

UPHOLDERS OF RAILWAY TRAVEL: HOLIDAY MAKERS PACKED CLOSE AT WATERLOO STATION

Despite the enormous multiplication of motor cars and motor coaches in recent years, and the attractiveness and comparative cheapness of foreign travel, there are a great many people who content themselves with spending their holidays in one spot on their own coast and travelling to their destination by train. Throughout the holiday season such an important London railway terminus as Waterloo station is packed with eager crowds of holiday makers. Since the reorganization of the railways of Great Britain Waterloo has been not only the terminus, but also the headquarters of the Southern Railway system. The magnificent modern station, opened in 1922, covers 24½ acres, and has room and to spare for dealing with the heaviest holiday traffic.

Wide World Photos

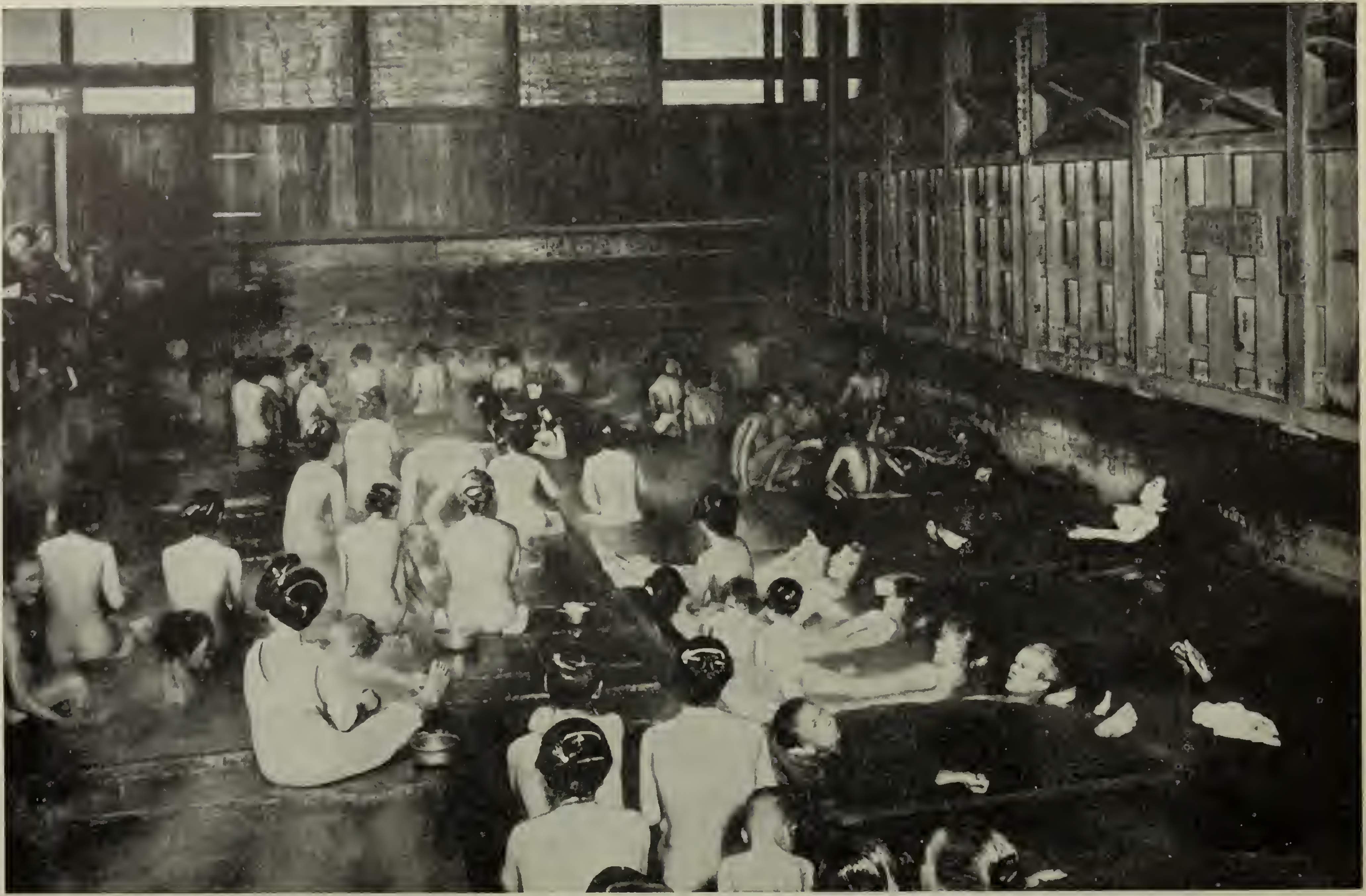
WHERE FORTUNES ARE WON AND LOST: THE CASINO AT MONTE CARLO

Those who spend their holiday, or part of it, at Monte Carlo are attracted not so much by the beauty of its setting or its delightful climate as by the opportunity for a flutter at the famous gaming tables. The casino, in which play takes place, is a palatial structure, adorned with fine statuary and paintings and standing in well-kept gardens. At night, when the building is illuminated, the play of light on the casino and on the flowers and trees and sward of the gardens creates a scene of enchanting loveliness.

and a tribute of £50,000 a year, which was to be increased every ten years until it reached double that sum. The present prince receives £90,000 a year, and in 1937 will have this increased to £100,000. Not nearly all this is for himself. Monaco has to be kept going with it, since there are no taxes or rates. All the expenses of government come out of the stakes of visitors which the croupiers sweep away.

THE tables exercise a curious fascination, and by no means all of those who sit at them are holiday-makers. Many people live in the neighbourhood and spend most of their time in the Casino. They have their 'systems,' and sit hour after hour ticking off the numbers which come up on the roulette table, putting on small stakes and possibly making a meagre living out of their assiduity. One wonders sometimes why the management allows them to take up space day after day and night after night at the tables. They are certainly not the sort of visitors for whom the casino exists, or the splendour of Monte Carlo's hotel and restaurant life. It must be that they 'dress' the rooms, create the impression that the tables are always crowded, and so help to induce casual visitors to lose their money and keep going the old-fashioned magnificence of the place.

For a complete contrast to the beauty and luxury of Monte Carlo, the holiday resort of fashion, we might go to such a place as Cleethorpes, near Grimsby, on the Lincolnshire coast. Here, instead of mountains sparkling against a blue heaven, there is a flat landscape under usually grey skies. The sea is grey too; it looks muddy. Rows and rows of cheap lodging-houses offer accommodation to the thousands who arrive with their holiday savings. On a ramshackle pier a band plays and concerts are given in a bare hall which make one think of Monte Carlo's music, operatic and orchestral, with the most famous of world performers taking part. As for the cheapness and crudity of the 'amusement park,' it is pathetic. Yet if you had to decide which set of holiday-makers enjoyed themselves the more, you would probably say the clerks and shop assistants, the mill workers and factory employees on the shore of the North Sea rather than the jaded pleasure-seekers by the side of the Mediterranean.



G.P.A.

BATH CLUBS IN A LAND WHERE CLEANLINESS IS A PARAMOUNT AND PUBLIC VIRTUE

Of all the living races of mankind the Japanese are probably the most fastidious about their bodily cleanliness. Men and women, rich and poor alike, all have a hot bath daily. Until quite recent times the streets were lined—and in remote villages are still so lined—with rows of troughs in which both sexes took their baths in public together, making them an occasion for evening gossip. These are now being replaced in the towns by public bath houses with separate divisions for the sexes, some of them free, others as expensive as Turkish baths in England. In the women's bath shown here the hot water basins on the left are of marble. On the right, women are enjoying hot mud baths; head-rests are provided to protect the elaborate coiffure.

CONFLICTING STANDARDS OF DECENCY AND DECORUM

OTHER chapters have dealt with the widely divergent standards of decorum set by different peoples in regard to such matters as Customs of Courtesy and Table Manners. Here some of the conventions governing behaviour in ordinary social life are reviewed; exposure of the body, mixed bathing in public, and joint participation of the sexes in the dance.

THERE is no subject which has provoked so much controversy between savage and civilized races as the standards of propriety in dress and conduct. The facts fall under two main headings: Social practices, including clothing or the lack of it; and the behaviour of the sexes to one another in public.

Under the former must be classified the very startling practice of eating deceased parents. It is true that this is no longer permitted, but the Bataks of Sumatra, among whom it has been the custom for generations, do not regard it with reprobation, and there are those still living among them who remember its being done. They say that the old people were partly cooked, and eaten with a dash of lime juice. Junghuhn speaks of the practice, and though he does not say so in so many words, he implies that when the parents died they were hoisted into tall trees, which were shaken, as though they said, ' the fruit is ripe, come let us eat it.'

These old people were not murdered, or brought to death by exposure as among the American Indians, but died a natural death. The eating was looked upon as a far more decorous method of disposing of their dead bodies than earth burial, which leads to decay and the breeding of base and unclean creatures. It suggests, however, that other strange custom of eating the heart and liver of enemies, especially of notable warriors, which was supposed to impart the qualities of the deceased to the devourer and was not due to revenge or to a carnal appetite.

What, again, are we to say of the Sura tribe of Bauchi, where the proper thing was for the chief to eat women convicted of adultery? However the custom is to be explained—whether as the penalty to be paid by the offender, or as an exceptional privilege accorded to the chief—it was a violation of all British ideas of decency and was suppressed, but to the Suras themselves it still seems justifiable and right.

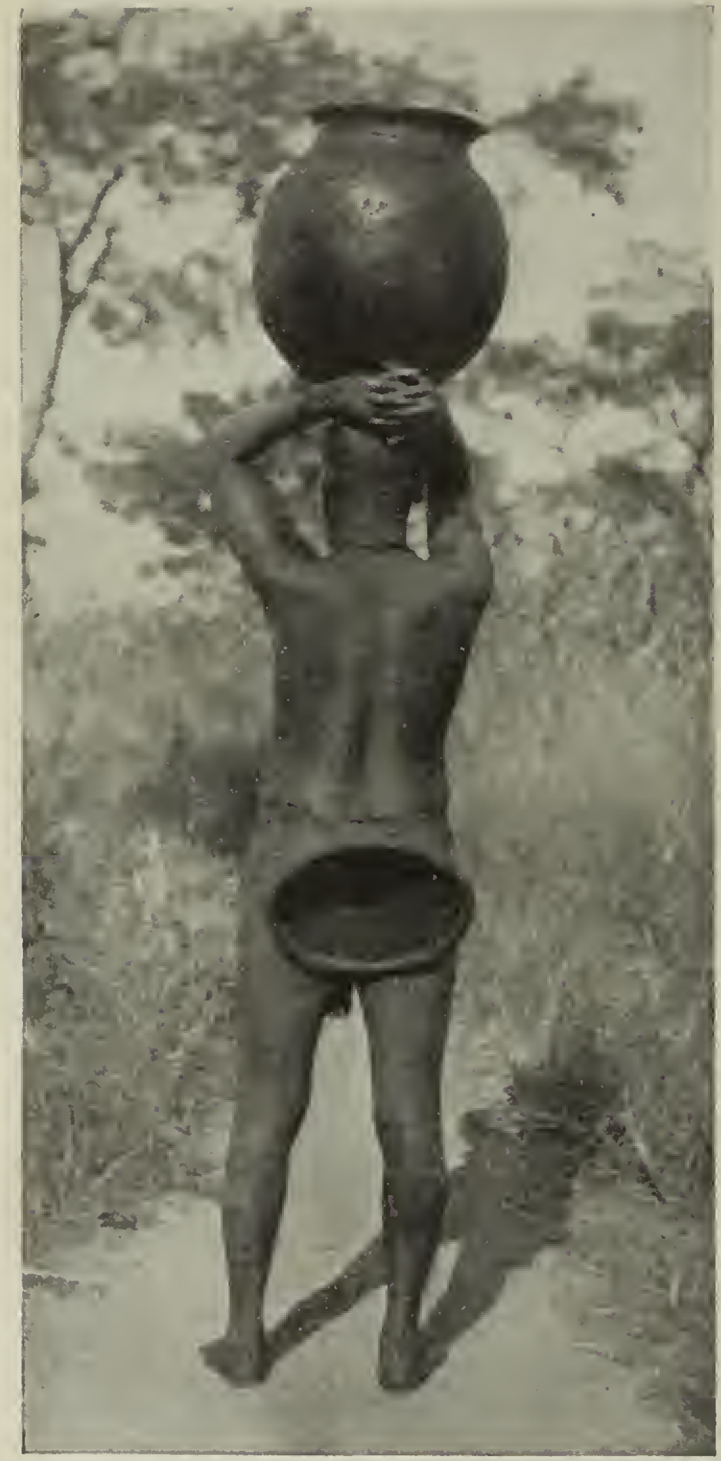
The covering or leaving uncovered certain portions of the human body has been a sure source of misunderstanding among almost all the nations of the earth. The best-known and most widespread instance of this, the veiling of the face by Mahomedan women, is dealt with in the chapter on The Veil and its Significance. To the races who practise it, it is essentially decorous, to others simply ridiculous. The fact that the faces of the white women were unveiled caused consternation and reprobation among the peoples of India who first saw them, and not less did their unseemly conduct in regard to men. To ride, to dance, to talk freely with unmarried men, was considered by most of the races of India the mark of a certain class of women only. Baring the neck and shoulders and arms was to them simply shameless, and still worse appeared the round dances, the waltz and so forth, in which women were actually hugged by men.

IT all depends on the point of view. Native servants of all races now estimate these customs more fairly. Various forms of dancing are a source of constant misunderstanding between race and race. To the European mind the dances of almost all the dark-

T. Butler

INNOCENCE THAT THINKETH NO EVIL

' Propriety ' is a matter of convention, and that has to be learned. Thus it would never occur to a child that there was anything to be ashamed of in nudity, and even in such sophisticated parts of the world as Tao-ling, in China, a small boy considers it only natural and sensible to take off his clothes if he happens to find them too hot.



W. F. Taylor

AN ORNAMENT BUT NO GARMENT

Decoration, not use, is the purpose for which the Kagoro women of Nigeria wear dorsal appendages like this, for they are regarded as much too precious to be sat upon. The disks are made of plaited grass, and except with these the women cover no part of their bodies.

skinned peoples are not only indecent but revolting. The dances of most African tribes, in particular, are simply sex invitation, and the posturing and shaking of the body are highly indecorous to us, but to the African the sight of white men and women embracing and twirling round and round together is no less so.

The question of dress is so various that it can only be lightly touched upon in some of its widest manifestations. Notions of decency in regard to the covering of the human body are not inherent in men and women, but must be inculcated. One has only to see the simple unashamedness of a small child to understand that in this matter it represents the earlier stages of civilization. Probably the first attempts to conceal the more obvious parts of the person arose rather from considerations of safety from injury than from any idea of decency It is common knowledge that the aborigines of Australia, who are one of the most primitive peoples remaining on the globe, taking rank with the Veddas of Ceylon and the Bhils of India, think nothing of exposing the whole person, and though their totem dresses, with gigantic feather erections and much beadwork, are marvellous works of art, they are designed as ceremonial vestments to symbolise religious ideas, not as clothes to cover the body, and reveal rather than conceal those parts of the human frame which civilized man hides as parts without honour.

EVEN among peoples much more civilized than these, such as the Akha women in the hills of Burma, though quite a complicated dress is worn, comprising skirt, short coat and head-dress, yet there is always left a bare triangle of flesh over the abdomen at the very place a European considers most needs covering. It is all a question of habit.

The apron, or 'ridi,' of the South Seas, made of innumerable hanging strips of pandanus leaves, is giving way to cotton skirts or whole-piece costumes. But among the almost innumerable Nigerian tribes of Africa the dress of the greater part of the women still consists of a bunch of leaves, sometimes long enough to sit down upon. Sometimes the girls wear a bunch of leaves behind, and only after they are married do they add one in front. In the Kadara tribe the men are clothed ; the women believe clothes to be prejudicial to childbirth and go naked, except—in the case of virgins—for a tail-like tassel of string hung with cowries But among the Kukuruku the opposite idea prevails, for the unmarried girls go naked, and only when marriage is arranged does the bridegroom present his bride with a small piece of locally woven loin cloth. This agrees with the practice of the Solomon Islanders, where only after marriage is an apron worn. Koro women of Nigeria and their children wear nothing, though the men are clothed to some extent. Even nowadays there are some inland tribes, far from civilizing influences, where both sexes go naked, but many of the tribes who formerly wore only a bunch of leaves or a string, with a bag of plaited palm fibre in front, have now adopted the robe of the Arabs.

This question of decorum in dress is inexhaustible, for it is determined not only by the habits of the different tribes and races of man, but by the influence or necessities of climate. Moreover, the passage of time introduces a varying factor, for what is decorous in one period is abhorrent to another, so that it may be said to be three-dimensional. There is the recent home instance of shortened skirts. Miss Edgeworth wrote in 'Moral Tales' of a little girl of twelve or so who, when she had sprained her foot, 'decently covered her ankle with her skirt' when her brother or cousin came to help her. But nowadays running girls in shorts and shirts are to be seen around London on any holiday ground, though this sight still shocks some old-fashioned people.

The Eskimo, suffering from their climate, pile all the skin clothes they can get upon themselves, but not for the sake of decency, for within their domed and snow-built winter houses, with every breath of air excluded, the temperature rises fast, and they strip themselves altogether, and think nothing of it.

At the Russian watering places along the shores of the Caspian it has long been the custom to bathe stark naked, and anyone who dares to don a bathing suit is a subject of malicious inquiry, as it is supposed he or she must suffer from some disfiguring skin complaint. A goodly number of the people undress on the open beach, and others lie out on the verandas on deck chairs in the sun.

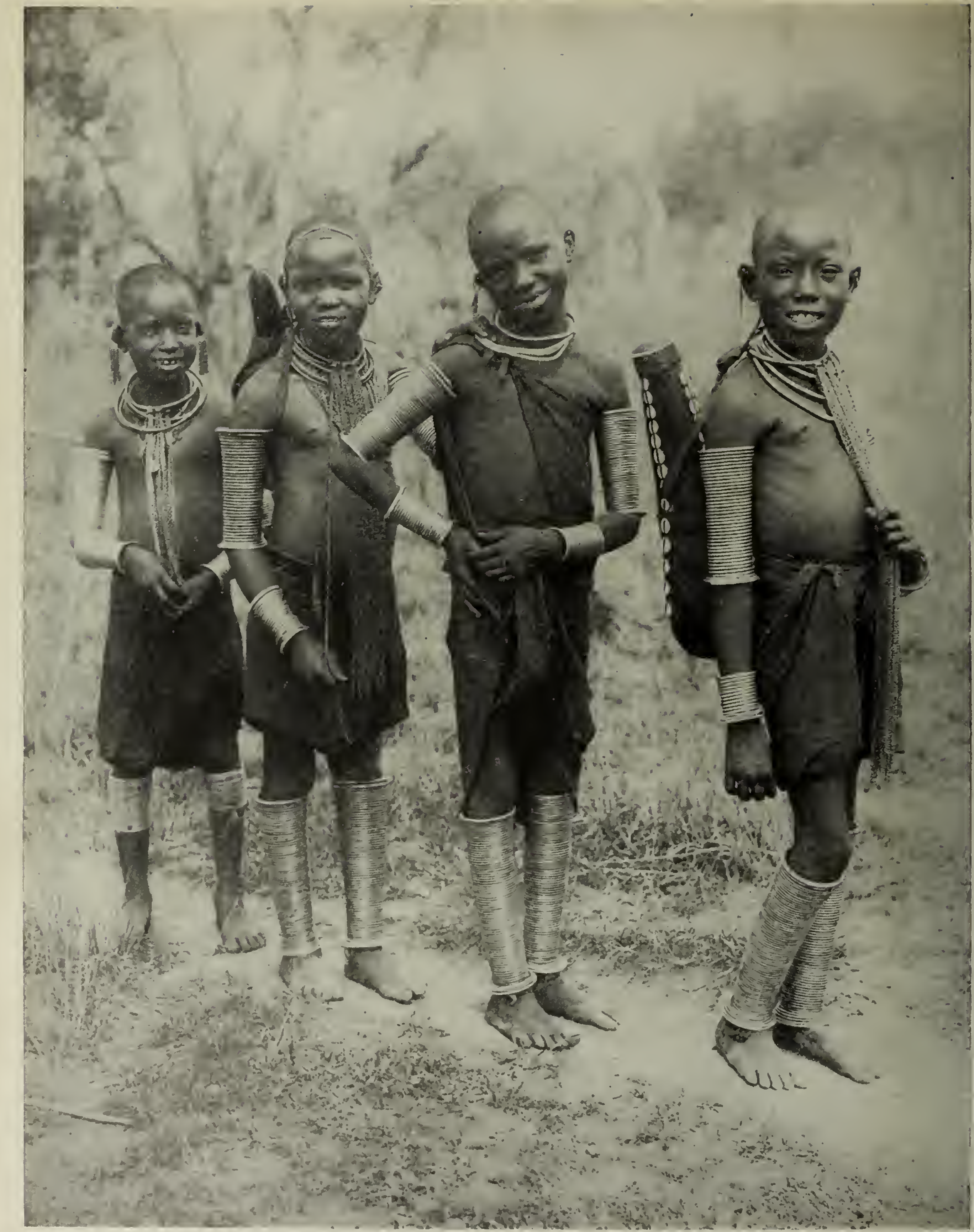
R. St. Barbe Baker

Reginald Silk

WHERE ART, NOT MODESTY, DICTATES THE FASHION

Among many African tribes the women go naked except for skirts made of leaves (top). In other tribes only a bunch of leaves is worn, either in front or behind as local custom prescribes. Some native women, on the Bauchi plateau, for example, smear their skin with a red paste made from juice extracted from the bark of a tree.

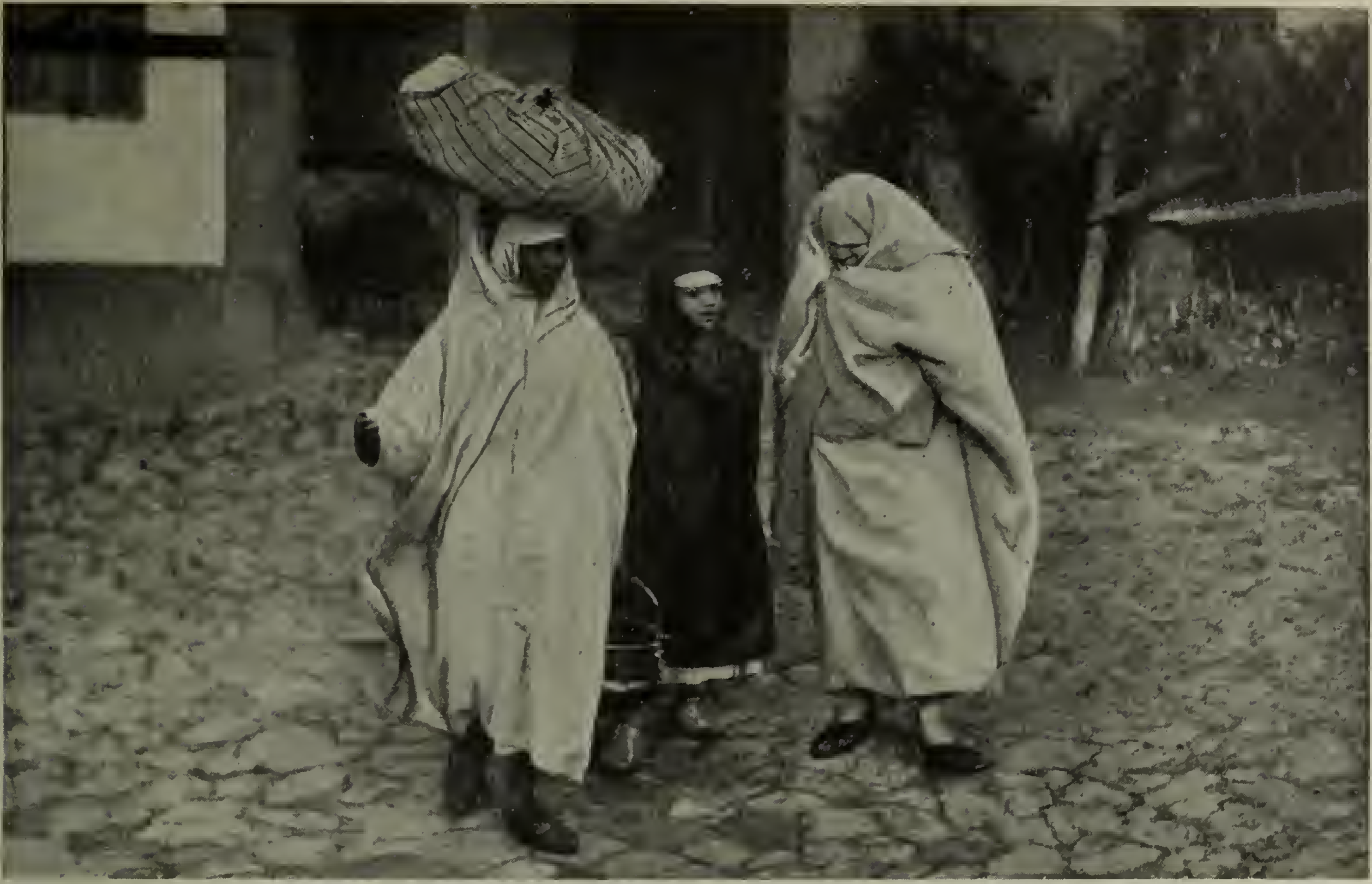
As we have seen, the women of the hill country in Farther India do not huddle themselves up with veils and draperies, or wear sarees, that long shawl-like scarf of the Parsees which falls over the head and figure. They display, on the contrary, quite a good deal of undraped body. Thus the women of the Lao country, well up in the north of Siam, wear nothing above the waist, and are so noticeable that a blunt-spoken traveller described Chiengmai as 'half a mile of nudity.' There are so many offensive white men about nowadays that the Chiengmai ladies have learnt to throw scarves over their shoulders in the town, but farther east, in Muang Nan and right over to the Mekhong, there is nothing worn above the waistline, which is here drawn close above the hips, and nobody thinks it indecorous. All the world over this fashion for women is found, especially among the African tribes where the women are carriers. On the other hand in entering Hindu temples a woman must cover the upper part of her person, in the same way that the Christian



Underwood & Underwood

SOCKS AND SLEEVES AND LITTLE ELSE BESIDES

All kinds of materials are used for human wear in various parts of the world. Metal, one may suppose, is the most uncomfortable; yet many African women load their arms and legs with rings of brass or copper. These are often so numerous as to serve the purpose of sleeves and stockings with us, completely covering the bare flesh. For the rest, the clothing here is restricted to a combination of petticoat and drawers contrived from a single piece of cloth. In Borneo the Dyak women cover the entire torso with corsets made of brass rings



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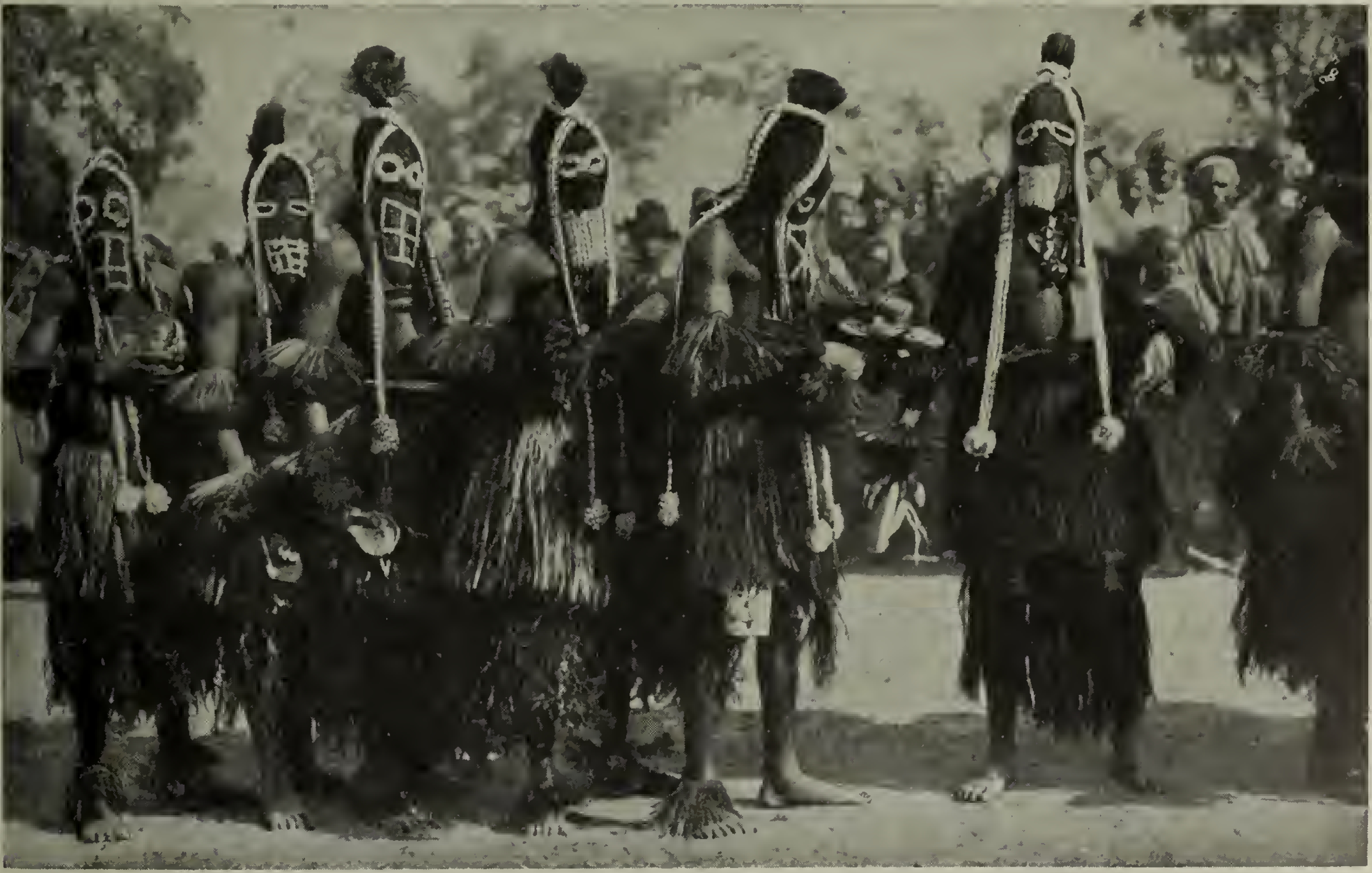


Wide World Photos

VESTMENTS AND CLOTHES SERVE DIFFERENT PURPOSES

Ceremonial vestments are designed to symbolise religious ideas—here, for example, men of the Nigerian Habbe tribe are representing their ancient crocodile god. Normally they would go almost entirely naked, and the festal coverings are not intended for body cover. Clothes, on the other hand, are intended to cover the body, and this purpose is most completely achieved among Mahomedan peoples who require their women to go veiled and among those Hindus who maintain purdah. The upper photograph shows conventionally decorous women of Tangier.

Sport & General Press

TERPSICHOREAN FRENZY THAT WOULD OFFEND THE SAVAGE MIND

It is unusual for native men and women to dance together in Africa, and many a so-called savage would be horrified by such complete abandonment to the intoxication of the dance as is displayed in the Argentine tango. Even in England such an exhibition as this, given by professional dancers in London in 1930, would have been regarded as scandalous in late Victorian days.

church enjoins hats on women in church, following the dictum of S. Paul. This rule as to the covering of the female body in temples is widespread.

Within the last fifty years the long tameins or skirts of the Burmese ladies were not stitched up at the side, but showed the whole expanse of the thigh as they walked, but this led to comment, and it was decreed a woman's bare leg should not be revealed so indiscreetly. The women's tamein, or best frock, is a simple square of silk or cotton, wound tightly over the bosom under the armpits, and hitched with a simple twist. Though now stitched up the whole length, it is wide enough to be folded over in front, and the symmetry of the thigh is shown in walking, but a peculiar outward jerk of the heels, which is acquired by the girls, prevents any suggestion of immodesty.

To go back to Africa for a moment, we find among the Muhima tribe, a fairly widespread race scattered in Buganda and southward, that the girls run freely among the kraals and drink quantities of milk in order to get fat. They think of nothing, hear nothing, talk of nothing but milk and cattle. How terribly this would shock a tribe on the western side of Africa, where the women are never allowed to go into the cattle kraals or even near them.

Among the Kaffirs also it would be a gross breach of decorum for women to handle cattle. This differentiation of labour is dealt with in the chapter on the Separation of the Sexes.

Betrothal customs are touched upon in most of the chapters dealing with marriage, but we may remark that for many years past companies of young men and maidens have been allowed to go on walking tours extending over many days, in Norway and Sweden, without a hint of chaperonage, and in Germany cheap guest-houses for these young people are springing up all over the country. Engaged couples in England are allowed a vast amount of freedom, but have hardly got generally so far as this. In Burma courtship facilities are strictly defined; about nine at night the lover makes his appearance at the girl's house. He is allowed to go up and to see her alone, but her parents are all the time on the other side of the palm-thatch mat that defines a room. A meeting in the woods or lanes would horrify the Burmans and ruin the girl's character.

A most curious difference in ideas is manifested in the habit of kissing, which is confined almost entirely to the white races. To the Chinese, Japanese and almost all Orientals the practice is not only indecent, but disgusting. Among more savage races what is called the ' Malay kiss ' predominates ; it is partly a sniff, partly a touching of noses. This is found among the Polynesians, Malays, Eskimo and certain negro tribes. While both sexes among the Finns bathe together in a state of complete nudity, the kiss is regarded as something indecent. Kisses and embraces are almost unknown in Japan as tokens of affection ; mothers fondle their babies, but except in the case of infants, do not kiss their children. Among certain people the kiss has only a religious significance, which may be traced in the Roman Catholic practice of kissing the images of saints.

WITH us, as with most white races, it is considered insulting for a man to retain his hat in the presence of ladies, and irreverent to do so in holy places, but it is altogether the reverse in the East, where for a man to remove his turban or to be seen without it, save in privacy, is highly indecorous. With us the head-gear, with them the shoes ! For an inferior to come into the 'presence' wearing shoes is considered outrageous. In the cold weather up-country where a Madrassee dons shoes, he will leave them behind every time he comes up to the sahib's veranda, even though he is preparing dinner over a few sticks in the compound, has his hands full of dishes, and has to shuffle up and down between every course.

Closely connected with the hat question is that of hair, as to which there are many and various conventions. Perhaps the oddest is that a Chinaman must not come into the presence of a superior with his pigtail curled round his head, as he would wear it for convenience in his own garden. If he is a clerk in an office he must let it down before he enters. To pull a Mahomedan's beard is a deadly insult, and even to touch the head of a man in Fiji is equally so. Heads and hair are closely associated, and the Polynesians regard the hair as sacrosanct. After cutting the hair of a Maori chief his wife's hands were tabooed for a week. The most truculent prisoners in Fiji would collapse when their hair was cut for a long sentence. The Burmans detest their hair being touched, and this applies also to their children. If a well-meaning bishop or padre, coming along, pats the children's heads, he causes black looks and gnashing of teeth in their parents.

SHAMELESS BY EASTERN STANDARDS

In comparison with the tango shown in the opposite page and the 'danse du ventre' above, English ball-room dancing such as this would seem free from anything to which the most prudish could take exception. Yet by many an Oriental a woman thus engaged would be stigmatised as shameless.

H. A. Bernatzik

GRACE UNPLEASING TO WESTERN NOTIONS

Sex invitation as the motive of a dance finds its most notorious exemplification in the so-called 'danse du ventre.' Actually this is not so much a dance as an exhibition of posturing and movement of the body muscles, and many of the Sudanese dancing girls display astonishing suppleness and grace.

The Chinese are the most formal and polite people on earth, and what shocks a Chinaman as much as anything is the indecorous way Europeans behave on social occasions. Visitors to a private house usually sit at small tables in groups of four, and in front of each is a bowl of tea with a porcelain cover like an inverted saucer. The drinking of this 'guest' tea should be the last act before leaving—in fact it is the intimation that the visitor is preparing to leave, but, unless specially coached beforehand, the white man commonly seizes his cup and gulps down its contents at any gap in the conversation, thereby outraging the Chinaman, who, in any case, would sip the beverage elegantly.

Divergencies in the standard of decorum in regard to eating and drinking are studied in the chapter on Table Manners, Primitive and Polished. As noted there, among most eastern peoples it is considered highly indecorous for the women to eat with the men ; they should wait upon their lords, and then, in privacy, content themselves with what is left. To see white men waiting upon their wives and helping them first appears, to Orientals unused to it, to be most unseemly.

Questions of polygamy and polyandry, again, are treated in a special chapter, but we may in passing refer to the tribes of Dera and Jera, where the chief may have 500 wives, and many men have thirty or forty without anyone being shocked. These people are worth studying, for they are a very moral race, despite the fact that they are habitually drunk by 10 a.m., and they are very polite. Should one man fail to salute another, he is fined the equivalent of ten shillings.

P. & A.

Henri Manuel

COSTUME AND CUSTOM

The exposure of bare flesh by English ladies wearing evening dress is regarded as indecent by many Eastern races, who also think it most unseemly for women to eat at the same table as men, and for husbands to wait upon their wives and serve them first.

THERE is a wide divergence as to what is seemly in the way of ablutions among different races and different peoples. The Burmese wash, not only themselves, but their clothes, every day, and enjoy it ; the Japanese think us savages in this respect because we do not each have a bath every day with water so hot that it is almost boiling. In this respect also we might note that the Japanese have no objection to taking such baths in public, and that not so very long ago both sexes did so in troughs provided for the purpose in the streets, and it was no uncommon sight to see a Japanese man, without a rag of clothing, going home through the snow from some hot bath which he had thus enjoyed.

Many savage races are clean, but a great many are not. The wild Wa know of no uses for water at all, preferring their own home-brewed spirits as a drink. The dirt their persons accommodate is only limited by the amount that will adhere to their flesh before dropping off. Most savage races are more or less afflicted with parasites, but not a hundred years ago this also was very common in Europe, especially in regard to the head-dress of ladies. Now a girl of any class would be deeply ashamed to be so accused. But other races see no shame in it. A couple of women sit in a public place, maybe on a convenient railway wagon in a siding, in the East, and pick the insects from each other's hair alternately, as monkeys hunt in their neighbour's fur This can be seen in every street in Hanoi or Haiphong, with the additional loathsome detail that the spoil is devoured.

WOMAN'S STATUS IN PRIMITIVE SOCIETY

ALTHOUGH among many primitive people women are in a state of subjection, the position held by the women is not an infallible test of the cultural condition of a community Further reference may be made to the chapter on The Matriarch, and other aspects of the subject are touched upon in the chapters on The Separation of the Sexes, and The Family among Savages.

IT has long been the custom to use 'the position of woman' as a measuring-rod by which to compare the cultures of various peoples. Such questions as: Have women the vote? Are they allowed to become doctors or lawyers? May they hold property in their own right?—have been asked; and then, when the answers returned have been in the negative, the people under discussion have been assigned a lowly place in the human scale. Of late years, however, with the growth of our anthropological knowledge, there have been increasing signs of doubt not only as to the validity of the test, but also as to the alleged subjection of women among the races that may still be styled primitive. To resolve the doubts it is necessary to eschew sweeping, and usually flimsily based, generalisations, and examine the facts that have been accumulated by patient and arduous 'field work.'

The Australian aborigines, by almost universal consent, are regarded as being among the lowest of the human race, and in support of this view it is asserted that the 'lubra' is a beast of burden, despised, ill-treated and over-worked. The black-fellow — a misnomer, by the way, for he is by no means black— to quote a member of the Kurnai tribe, 'hunts, spears fish, fights and sits about'; while the woman is the agriculturist and builder, potter and weaver, tanner and basket-maker, as well as being what she is in all cultures, housewife and nurse. The extent and variety of her occupations may be gauged from the contents of the basket which most Australian women carry strapped to their foreheads or shoulders. A typical basket will contain some or all of the following: a flat stone for pounding roots; quartz to make spears and knives; stones for hatchets; cakes of gum for making and mending weapons; kangaroo sinews for sewing and for binding spears; needles made from kangaroo shin-bones; opossum hair for belts; pieces of kangaroo skin to serve as polishers; mussel shells for cutting hair; a knife or two; an axe; pipe-clay; red and yellow ochre for painting the body; paper-bark for carrying water; waist-bands and other ornaments; pieces of fungus and dry wood to act as tinder; whale grease; and, finally, roots collected during the day's wanderings. Then, in addition to the basket with its motley collection of oddments, the 'lubra' is often loaded with her husband's spare weapons, a skin or two, and, more often than not, a baby.

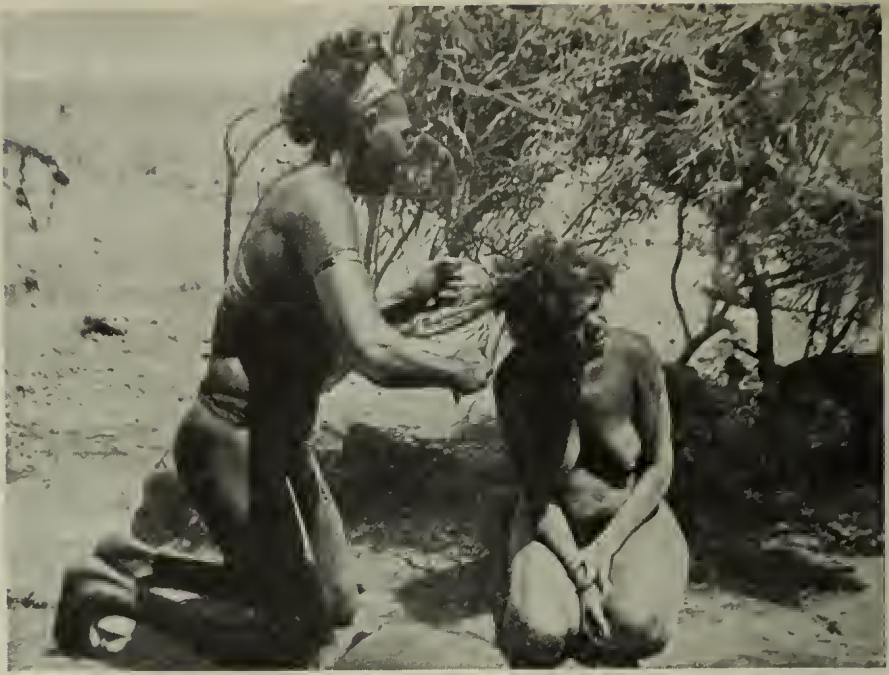
Dr. Walker

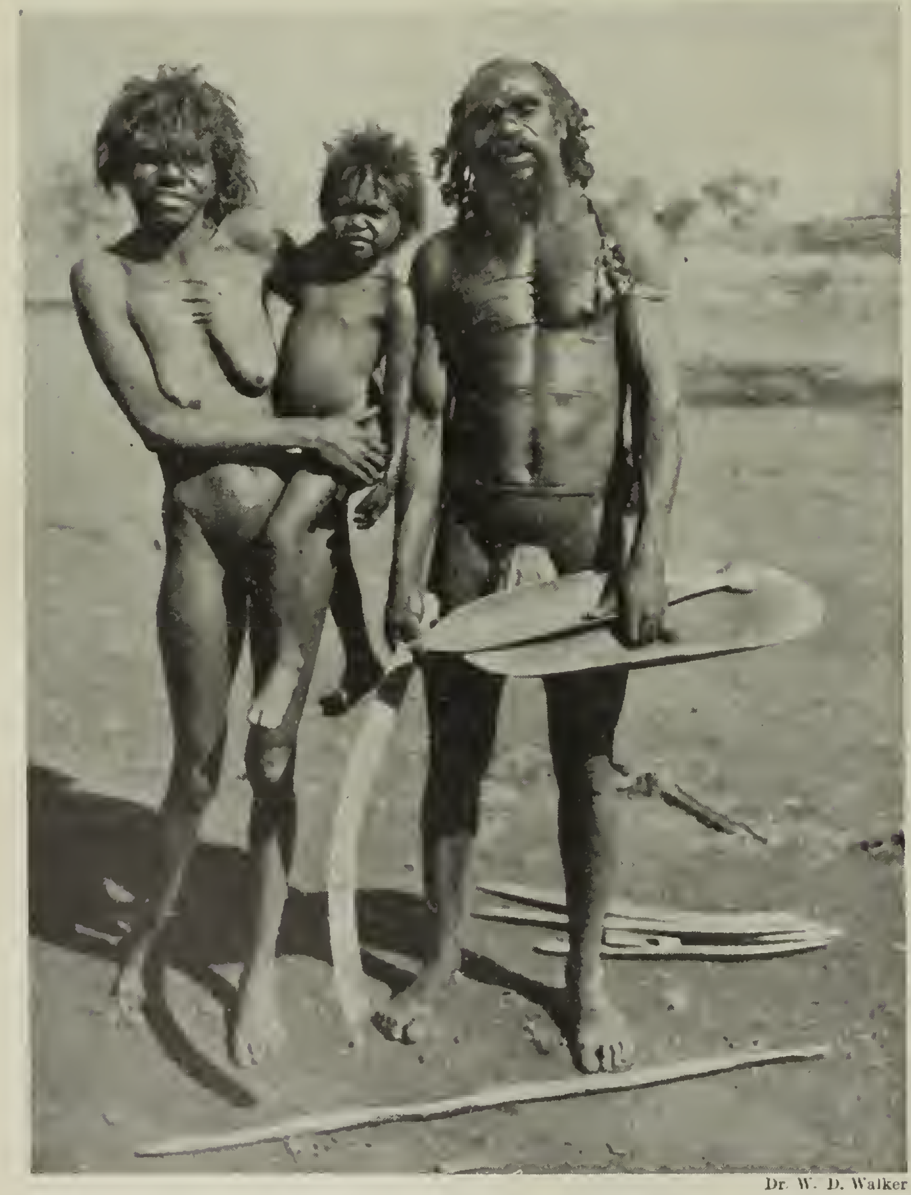
HOW THE ABORIGINAL WOMAN AGES

So hard is the lot of the aboriginal Australian woman that she is old at forty and usually dies about fifty. The body flesh falls away, the lips thicken and protrude, the brow grows heavy. Old women often carry their dogs under their arms, to keep themselves warm.

The case for the subjection of the Australian woman seems conclusive, yet we have it on the authority of Sir Baldwin Spencer, who speaks from a long and intimate acquaintance with the aborigines, that the life and treatment of the black lubra are far preferable to those of hundreds and thousands of women in the British slums. The women, he asserts, are not treated with excessive harshness; and if (as is, of course, the fact) their lot is hard, so, too, is that of the men. In times of plenty both sexes are kept busy; and in those of dearth the men are equal sufferers with the women. Unlike her civilized sister, the 'lubra' is not required to spend long hours in making dresses or darning socks, for the Australian male is generally nude; and when he wears anything at all he is quite content with a waist-belt and a tassel about the size of a five-shilling piece. As for the ' lubra ' herself, her dress is composed of a belt of bark, supplemented in some tribes by an apron of opossum fur. In an aborigine encampment housework is reduced to a minimum, and it may be supposed that children are hardly the problem they are with us.

It is true that love in our sense of the word is rarely, if ever, encountered, and that wives who have offended against the marital laws of the tribe are liable to a severe castigation with a fire-stick ; but the terrible gashes to be seen on women's bodies—Sir Baldwin Spencer once counted as many as forty great weals between the navel and just above the breasts—are not the result of cruel treatment by irate husbands. More often than not they are self-inflicted wounds, made by pieces of flint or glass, enlarged and rendered permanent by being rubbed with ashes, with a view to demonstrating to all the world the extent and sincerity of the grief felt at the death of a husband. Besides, the men maltreat themselves in the same fashion, although with them it is probably with a view to ornament.


Sport & General


Dr. W. D. Walker

IN A LAND WHERE WOMEN BEAR THE BRUNT
Among the Australian aborigines almost the only job a woman can get done for her is hair-cutting. The upper photograph shows a North Australian blackfellow cutting his wife's hair to supply material for weaving his waistband. The body scars on the Central Australians (bottom) may be mourning or initiation marks, or for ornament.

Then, too, child-bearing, often a dangerous process for the civilized woman, is for the native Australian a matter of small moment, causing her merely a temporary inconvenience. ' An Australian tribe on the march,' says one writer, ' scarcely take the trouble to halt for so slight a performance as a childbirth. The newly-born infant is wrapped in skins, the march is resumed, and the mother trudges on with the rest.'

Nevertheless it must not be imagined that, even when every allowance has been made for the advantages of living in a ' state of nature,' the lot of the ' lubra ' is an enviable one. She shares her husband's dangers and privations—and they are many ; she carries his burdens ; hers are the menial tasks, the jobs that are monotonous and require long-sustained and arduous labour. She is married at the dawn of puberty, and rarely is permitted any choice of mate. She may be lent by her husband without so much as a ' by your leave ' : and at his death, after performing what is, in effect, a long period of penitential mourning, she becomes willy-nilly the wife of her dead husband's brother.

Small wonder, then, that the Australian women, although as girls their carriage is erect and graceful and their bodies plump and firm, become with increasing years bent and shrivelled, their flesh hanging in ugly folds. At twenty or twenty-five they have lost all their youthful looks and charm ; and at thirty, or at most forty, they are veritable old hags. And such is the toll of labour and privation that probably few live beyond the age of fifty.

N. I. Sholto Douglas

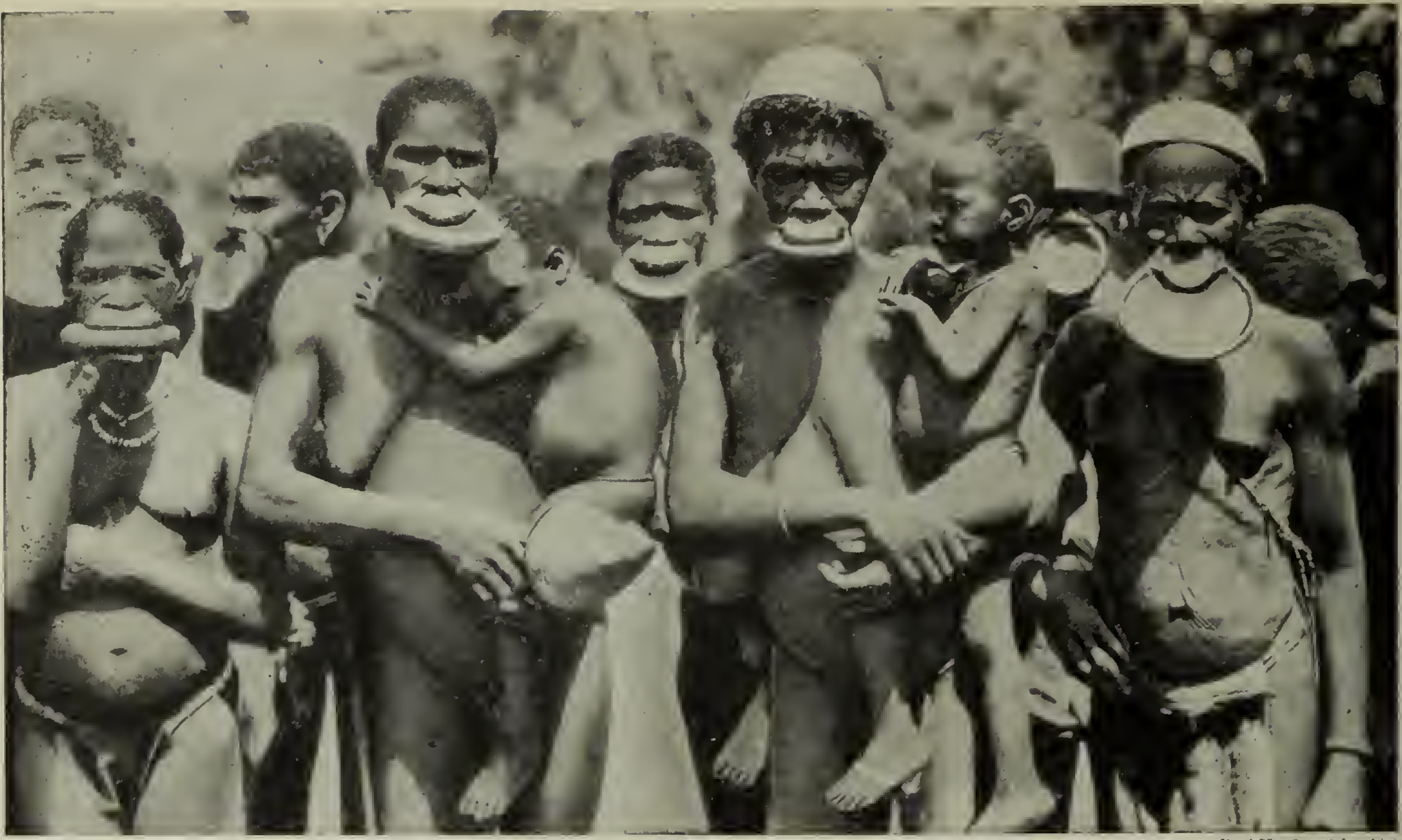
ZULU WOMEN MAKE MUSIC AFTER WORK IS OVER

Apart from the tending of the cattle, which is the men's province, the whole of the work of a Zulu community is performed by the women. Over and above their housewifely duties in the kraal, the women have entire charge of the cultivation of the crops, and often the shadows are lengthening fast before they are able to relax from their labours.

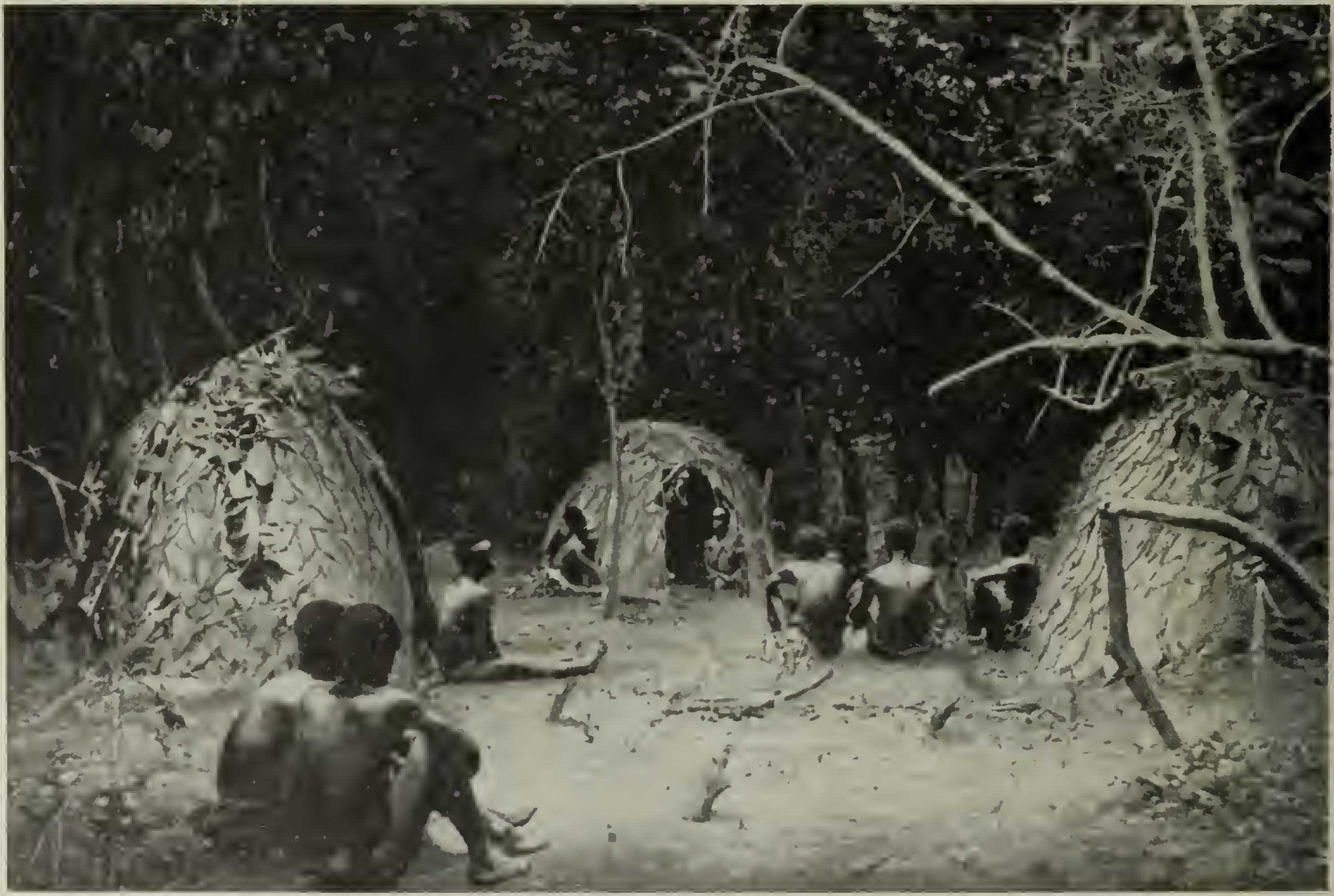
In tribal Africa, where primitive concepts and practices still manage to withstand the corroding contact of western ideas and influence, the position of woman is very similar to that of the ' lubra.' ' The militant side of primitive culture belongs to men,' says Havelock Ellis ; ' the industrial belongs to women ' ; and in Africa, as in Australia, the woman busies herself with the care of the children and with the tasks that radiate from the hearth, while the man engages in those which demand a powerful development of muscle and bone and the capacity for intermittent spurts of energy.

' The life of the average Congo woman,' writes Mr. G. C. Claridge, ' vacillates, pendulum-like, between farms and babies, which form the two principal interests of her existence.' From sunrise to sunset she digs and plants, hoes and waters and reaps, oftentimes carrying a child on her back. Twice each day she goes to the river or spring with the water-pots, and brings them back, filled, poised on her head. (Incidentally it is to this that is ascribed the erect, even stately, carriage of the native women.) She grows the bulk of the food, and cooks it ; it is mostly her labour that builds the hut in the first place, and which remedies the damage caused by rain and wind. So capable and useful is she that throughout tribal Africa a wife is a gilt-edged investment, returning a rich dividend in the shape of children and services ; and one, moreover, whose value and attractiveness are enhanced by the fact that if the woman dies, her spouse has the right to demand from her father, without further payment, one of her unmarried sisters as a substitute.

Yet just as we have seen that the lot of the ' lubra ' has some compensations, so that of the African woman is not one of unrelieved gloom and servitude. Some travellers assure us that the picture representing her as a beast of burden, the slave of man's lust and the victim of his laziness, is hardly in accordance with the facts. In East Africa, for instance, there is little evidence of women killing themselves with hard work, and a woman is never seen to hurry. Up country, of course, far from the bazaars and the



Paul Hoefler (Columbia)



Topical Press Agency

WHERE COMELY WOMEN WERE MADE UGLY TO SAVE THEM FROM PERSECUTION

The Ubangi of French Equatorial Africa cherish their women, who are very good-looking and in former times were constantly being carried off by slave-traders. The chiefs of those days conceived the idea of the lip-ring (top, from 'Africa Speaks') to disfigure the women, but its use is now forbidden by the French authorities. Among the African forest pygmies the status of woman is low. The tribes are constantly on the move in search of game, and it is the woman's duty to build the dwellings (bottom), which are made of branches covered with leaves.

G P.A.

CHIEF OF A TRIBE OF CENTRAL AFRICA BEING DRESSED BY HIS WIVES

The life of a woman of Central Africa consists for the most part of an endless round of more or less fatiguing duties. In addition to looking after the babies she does the whole of the housework. Not only does she build the hut, but she is expected to repair it whenever necessary. From early morning until sunset she is busy in the fields, for she does all the work required for raising and gathering the crops; and every drop of water that is needed in the hut she carries from the stream. Always she is required to attend upon her lord and master.

shops of the Indian traders, women are kept busy with the mortar, winnowing-basket and grinding-stones; but even there, according to one observer, a German, the women do not work so hard or for so long as many a hausfrau in the Fatherland.

Elsewhere, among the Yorubas, for instance, women are subjected to a number of pettifogging and even humiliating restrictions, yet enjoy at the same time a considerable measure of freedom in other directions. The Yoruba women must not whistle, unless they are prepared to face a charge of witchcraft. They must not ply canoes on the lagoon, nor may they climb into the roof of their huts, for there, beneath the thatch, are kept the garments used by the men-folk in the rites of their secret societies—holy vestments that the eye of woman would pollute. Then, too, a woman may be pawned by her husband for debt, or by her father; and in the latter case she may, if she be young and comely, have to submit to incorporation in the creditor's harem. (It may be noted, by the way, that sometimes a sick woman, unable to find the doctor's fee, arranges with one of the medical fraternity that she shall be his slave for life if he is successful in curing her complaint.) Yet, side by side with these marks of subordination, Yoruba women frequently have their own little businesses, out of the proceeds of which they support themselves and their children; and as a rule it is the husband who finds the small preliminary capital that is necessary.

If anywhere, it is among the pygmies of the tropical forests and the bushfolk of the Kalahari desert that the condition of woman approaches most nearly to the popular conception. Though, as nomads, there is little housework or agriculture to be done, life for the women is one long round of privation and child-bearing, broken all too seldom by bouts of gluttony, followed by the consequent slumber of stupefaction. Yet it should be noted that their hard fate is not the result of male dominance, but of a malign environment.

The Todas, that racial fragment—they number only some six or seven hundred souls—who have their home in the Nilgiri Hills in South India, provide us with an illustration of a people among whom women are regarded not so much as convenient drones, but as beings inferior to men in their very nature. Contact with them is supposed to impart a degree of uncleanness, and hence we find that they are forbidden any part in the tending or milking of

Dr. Wirz

WOMEN RETURNING FROM WORK ON THE PLANTATIONS IN DUTCH NEW GUINEA

In primitive societies it is usually the men's part to hunt and fight, while the domestic and industrial sides of life are in the hands of the women. Among the tribes living about Lake Sentani, in Dutch New Guinea, near Humboldt Bay, the men spend most of their time in hunting ; any leisure they may have they idle away. The women have no time for recreation. They do the work on the plantations, which goes on without intermission. Every day they paddle themselves in their canoes to and from the scene of their labours.

either the ordinary or the sacred buffaloes—the care of which constitutes for the Toda men almost their only occupation. They are even debarred from the churning process, or from attending the buffaloes in calving time. Special paths to the sacred dairies are provided for them to use when fetching butter-milk ; and when the buffaloes go in procession from village to village the women are bound to leave their houses and betake themselves to the wood until the holy animals have passed, taking with them the feminine emblems of pounder, sieve and broom. The only exception to the ban is made in favour of the girl—always one who has not yet reached the age of puberty—who is given food in the dairy of the village the buffaloes are leaving and who sweeps the front of the dairy of that to which they are proceeding.

THE inferiority of women is evidenced still more unmistakably by the fact that the dairymen of various grades, during their term of office in the sacred dairy, are allowed practically unlimited sexual relations with the women of the village, only provided that the emblems of womanhood above-mentioned are carefully removed from the hut while a dairyman is present. In a word, women are regarded as 'impure,' and this conception is carried to such a length that in child-bed a woman is carried to a special seclusion-hut in which she lives for two or three days after the child has been born. Nevertheless we are assured that the Toda women, unlike their Hindu sisters, enjoy a considerable degree of freedom and opportunities for social intercourse. They are not treated harshly or contemptuously, and the polyandrous system in vogue among the Todas—when a woman marries a man she automatically becomes the wife of all his brothers, including those as yet to be born—at least preserves her from an indigent widowhood.

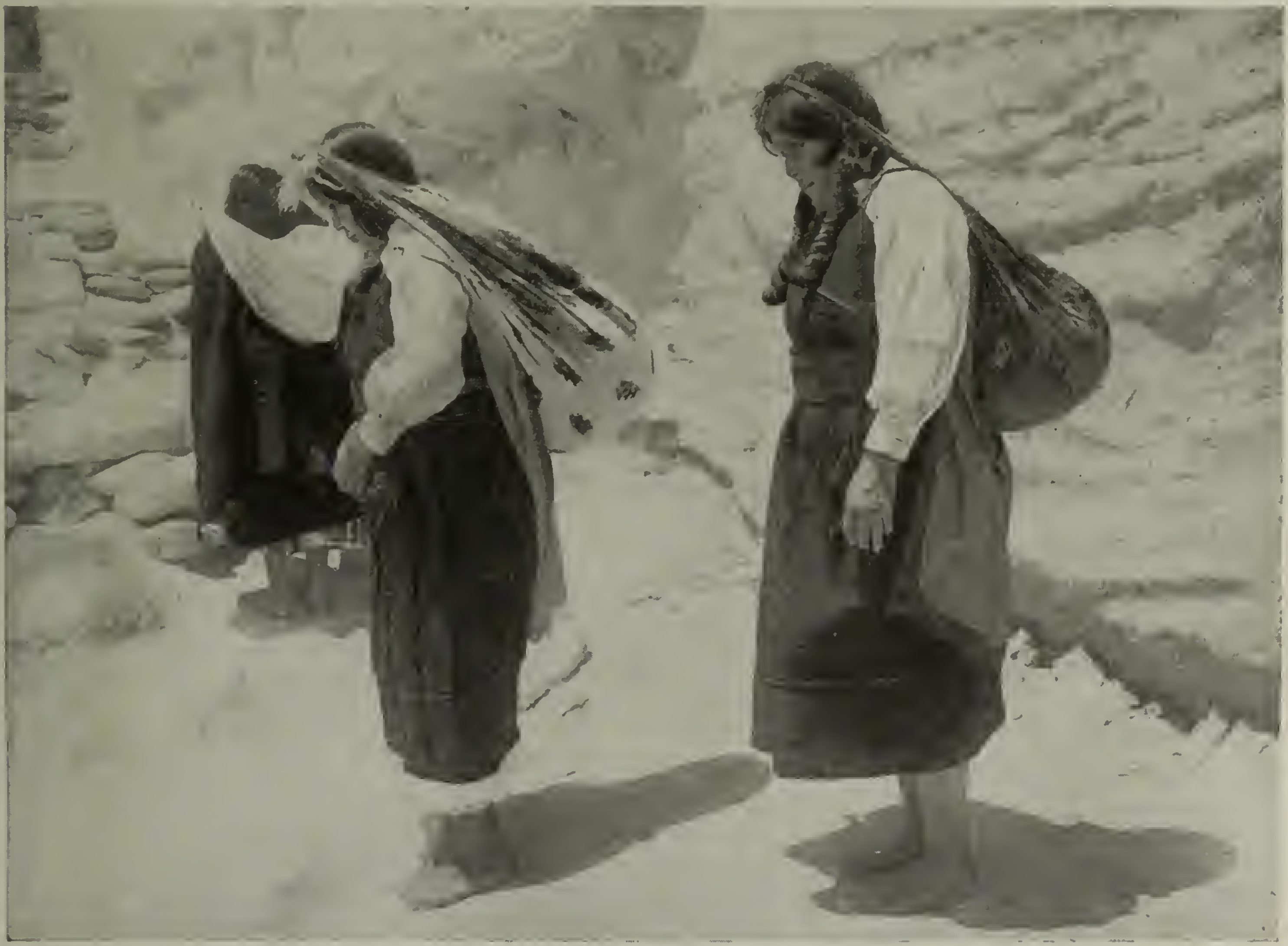
The sexual taboo encountered among the Todas has many parallels in other lands. In Cambodia a wife must never use the pillow or mattress of her husband, and in Siam she uses a lower pillow than his as a sign of her inferiority. With some peoples it is considered indecent, that is, dangerous, for women to mention their husbands' names, and in many places the sexes are segregated at night, the women and girls generally sleeping at home, but the men-folk in their equivalent of a club-house.

The Dusuns of North Borneo, on the other hand, provide an illustration of quite the opposite conception.

Press Cliche

WHERE A WOMAN IS WORTH NO MORE THAN A DOG OR A BOAT

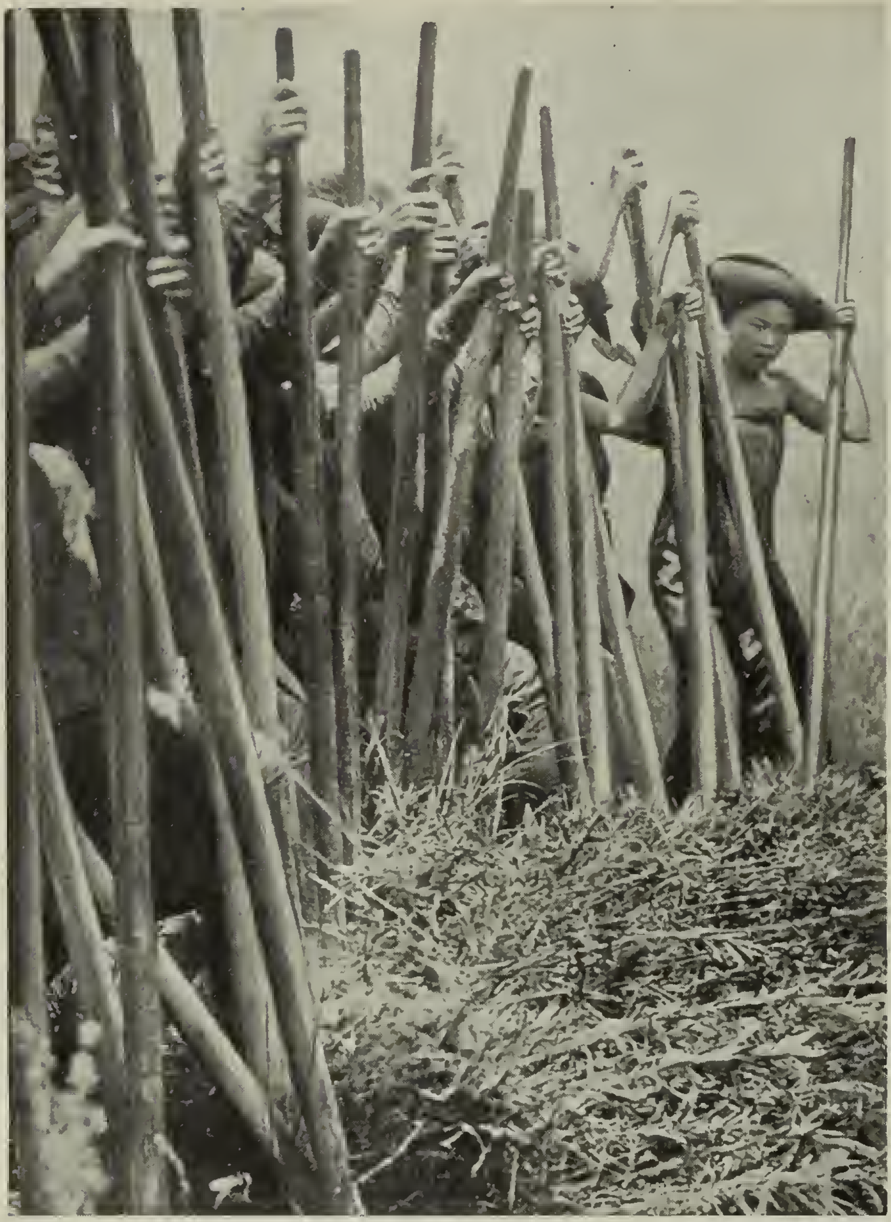
The Gilyaks of the island of Sakhalien are a very primitive race of fishers, hunters and trappers. Among their most treasured possessions are their boats and their dogs. Their women they look upon as mere chattels, and if a man hankers after a particularly desirable boat or dog he does not hesitate to offer a woman in exchange for it. The northern part of Sakhalien belongs to Russia, and a Soviet representative is here seen expostulating with a party of Gilyaks on their attitude towards women, explaining that such exchanges cannot be tolerated.



E.N.A.

MATRIARCHS AMONG THE NORTH AMERICAN INDIANS

A woman among the Hopi Indians enjoys many privileges. She is regarded as the head of the household, and, although she does all the domestic work, her warrior husband acts as nursemaid to the children. When she marries, her husband takes her name. The wife owns everything, and should she feel inclined to get rid of her husband all she has to do it to place his saddle outside the door ; he will then understand on his return that he is no longer wanted. Married Hopi women wear their hair as here seen.



Underwood & Underwood

PLOUGHING WITH WOMEN INSTEAD OF OXEN

Among the Bataks of Sumatra the women do all the work, both in the fields and at home, while the men bask in the sun and gamble away their wives. The agricultural methods are very crude. Instead of ploughing with oxen or other beasts, gangs of women loosen the soil by means of long poles sharpened at one end

So far from women being debarred by their sex from participating in the sacred mysteries, the chief performers in all the religious ceremonies are females, the men contenting themselves with the lowly position of beaters of gongs and drums. Women constitute the priesthood, and it is said that they perform the rites in a language not understood by the men. The annual expulsion of evil spirits from the village is the work of the women initiates, who proceed from house to house in slow but noisy procession, stopping every now and again to dance and posture. And when the procession arrives at the river bank where the boat is moored, loaded with such things as are best calculated to please bad spirits—food, little models of men and women, of buffaloes and deer, and so on—it is the priestess who gives the order for the cutting adrift of the bark in order that it, with the spirits who are supposed to have taken refuge upon it, may drift down stream to some other village.

The cave-dwelling Veddas of Ceylon, like the Todas, are a primitive and diminishing remnant. Descended, it is believed, from the original inhabitants of the island, they are to-day outcasts and not far removed in their way of life from the wild animals of the forests in which they have their homes. Yet they are not only strictly monogamous, but marital infidelity is practically unknown among them; and in every respect women are the equal of men.

Among a third aboriginal people, the Ainu of Japan, the position of the women compares very favourably with that accorded to the women of many another race generally considered as being far higher in the human scale. Despite the westernisation of their supplanters, their manners are still patriarchal; women are treated with consideration, have a voice in all domestic matters, and are, in effect, rulers of their households. It is interesting to note, however, that age-old custom forbids them to offer up prayers to the ancestral deities, because it is thought that, with feminine perverseness, they might use their prayers against the men-folk, and more particularly against their husbands. In the South Seas women, as a rule, enjoy a considerable measure of independence, and even in the field of sexual relationships are accorded a degree of licence almost unknown elsewhere. According to Professor Malinowski, women in the Trobriands may attain a high position in the councils of the tribe, and the same holds good, doubtless, of other islands.

From the examples given above it will be seen that the position of women among primitive peoples is not so simple a question as might at first appear. Their social status, freedom and privileges depend largely on the preponderance of males or females within the tribe, while matrilocal or patrilocal conditions are likely to determine the rigidity of tribal law and punishments which apply to the female sex. The oft-made assertion that in the lower cultures woman is a beast of burden is seen on examination to be applicable to certain races only; while in many others just as primitive in their social and economic arrangements women are treated with a high degree of honour.

The old idea that among primitive peoples womanhood is synonymous with slavery and subjection is, obviously, no longer tenable. It must be abandoned; and its abandonment will be accompanied, of necessity, by the realization of the inadequacy of 'the position of women' as a test of cultural position and achievement.

NORTH AFRICAN MARRIAGE CEREMONIES

Weddings and the customs which precede them are necessarily described under wide territorial headings. The manners of African marriage easily separate into the entirely distinctive set here discussed and those which are grouped in the chapter Marriage Customs of Savage Africa. Reference may also be made to The Various Forms of Marriage.

Marriages in North Africa are at once the joy of the womenfolk, whose almost only recreation they are, and the bane of the men, who celebrate them with such lavish profusion that they are often ruined in the process.

The first step in the long-drawn-out proceedings is, of course, the choosing of the bride. The wishes of the young people concerned are rarely heeded; indeed, the consent of the girl is neither required nor asked, with the result that she oftentimes finds herself married, willy-nilly, to a man who, very probably, is thirty or forty years older than herself and whom she has never seen before. Among the Kabyles in the mountainous north along the Mediterranean littoral the mother selects the bride for her son, and only when she has made her choice does her husband proceed to negotiate with the girl's father. In Egypt a youth has his bride found for him by his relations or by the professional matchmaker; and unless she happens to belong to the lowest classes he does not see her before the wedding-day.

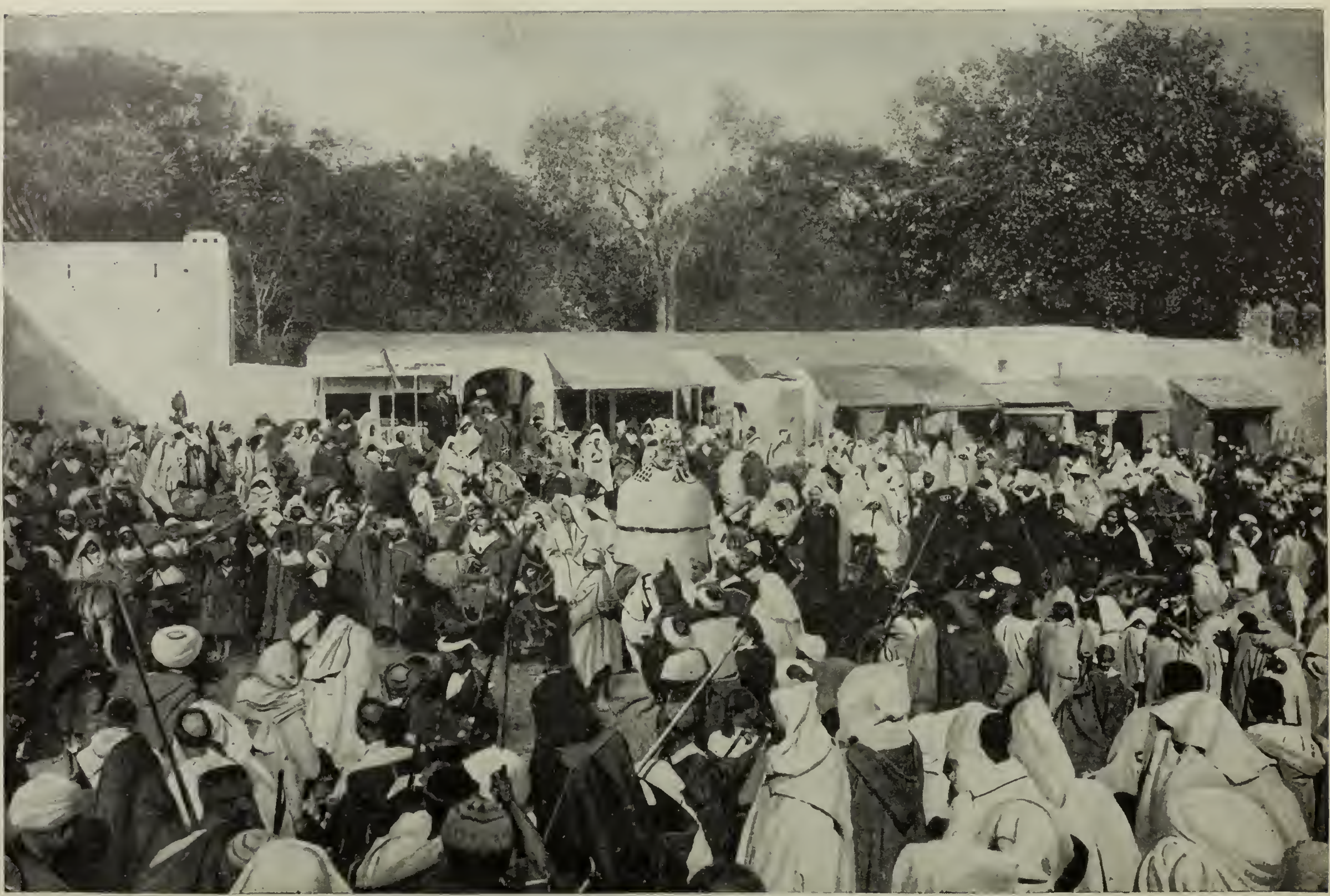
Similarly in Fez a young man of Moorish race is denied a choice, and it is his parents who decide when the time has arrived for him to marry, and who commission a trusted servant, neighbour, or business acquaintance—often the second-hand dealer, owing to his extensive knowledge of the families in the district—to make diplomatic and non-committal inquiries concerning all the eligible girls. Then, when one has been found who seems to answer requirements, the lad's mother arranges to have a 'private view' of the girl from the vantage point of a convenient balcony, from which she can see without being seen. Two qualities she looks for. The first, youth, is an absolute essential; the second, plumpness, though eminently desirable (for, as they say there, if an illness befalls a plump wife, at least something is left of her afterwards; whereas in the case of one already lean——), may be waived if there are compensatory advantages. Having seen all that can be seen, the lady reports the result to her husband; and then (providing, of course, that the report be favourable) the negotiations concerning the 'dot' are begun.

In western lands the 'dot' or dowry is received by the husband from his bride's family; but in North Africa and many other countries the transaction is reversed, the bridegroom's father paying it to the father of the bride. In effect, therefore, the process is hardly to be distinguished, if at all, from an ordinary mercantile transaction. The nomenclature of the payment is, however, of comparatively small importance; what interests us more is the fact that the settlement of the amount to be paid, whether as 'dot' or as bride-price, entails delicate and protracted negotiations, affording abundant scope for the exercise of the Easterner's love for haggling. Sometimes the figure is determined by the local notabilities; but more usually the respective fathers confer direct and, with the utmost politeness, engage in a duel of words and gestures that bids fair to continue interminably. A time does arrive, however, when the supply and demand prices coincide, and preparations for the actual wedding are begun.

Despite the fact that Mahomedan law does not prescribe any particular procedure to be adopted at the marriages of Moslems, they are in fact celebrated with a considerable degree of pomp and ritual. The actual procedure differs, of course, from place to place and tribe to tribe, but among the peoples of the Barbary coast, at least, the customs and ceremonies are essentially similar.

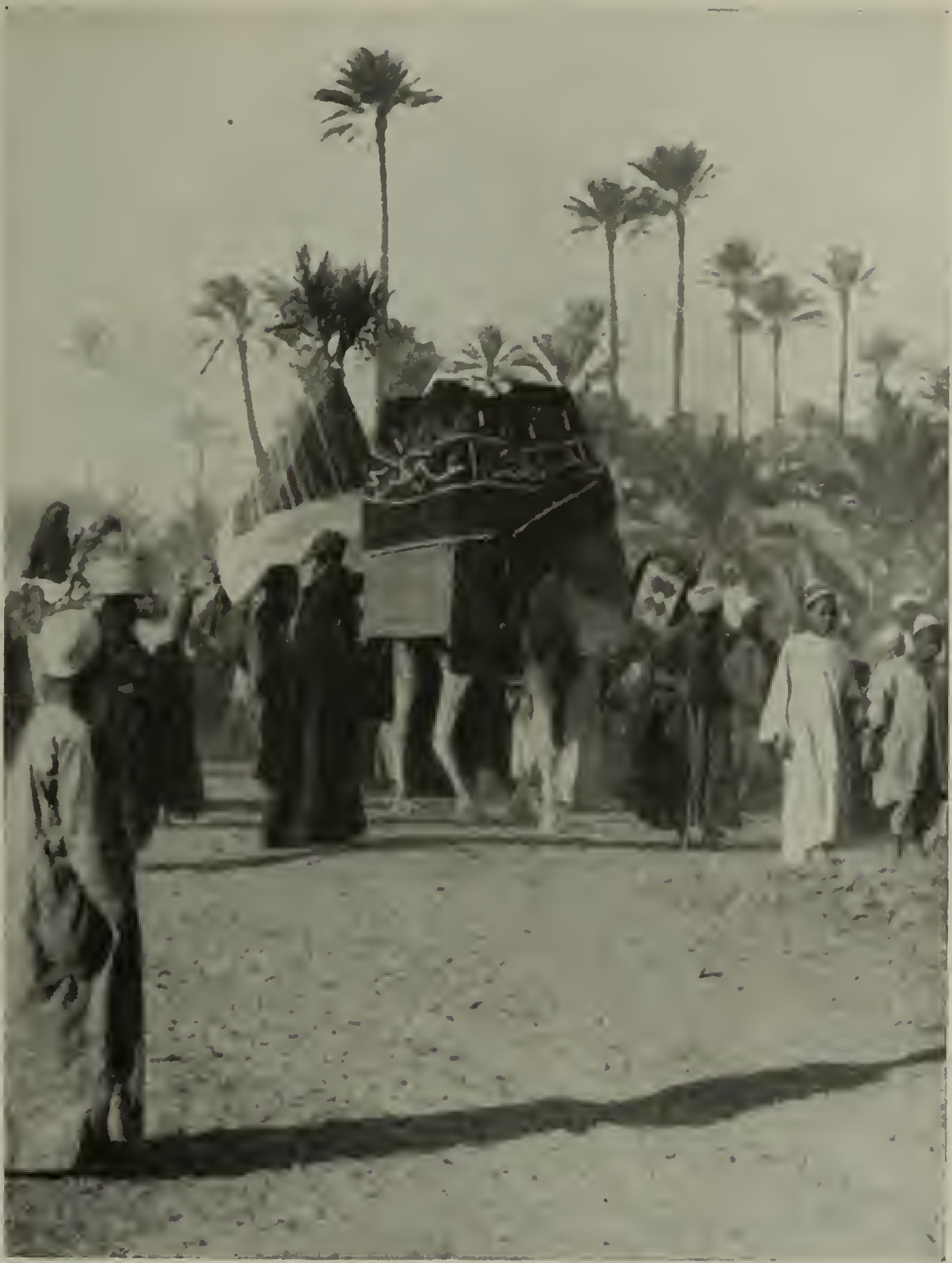
Turning, then, to Morocco we find what is called 'the cleaning of the wheat' or 'the bridegroom's day of cleaning.' Four flags having been hoisted on the house-top, the grain—barley, wheat and durra—that is to be used during the wedding is heaped up in the courtyard of the bridegroom's house, and there cleaned by the unmarried girls of the family or neighbourhood; not, however, before they and the heaps of grain have been carefully sprinkled by the bridegroom's father with water as a safeguard against the machinations of evil spirits. A dagger is thrust into one of the heaps, and a bowl containing a mixture of raw egg and salt is placed on its summit: the dagger and salt being directed against evil spirits, and the egg to ensure a happy wedded life. Eventually the bowl and its contents are buried beneath the threshold by the bridegroom's mother in order that they shall be stepped upon by the young couple as they enter the house for the first time; while as for the salt, the groom purloins this himself and puts it in the roof above the bed which he is to share with his bride.

Next in order comes 'the bridegroom's night,' passed by him and his boon companions in a round of feasting and perambulation about the town. Henceforth until the end of the wedding proceedings the bridegroom is regarded and addressed as 'sultan,' his bachelor companions become his 'ministers,' while his 'best man' is promoted to being his 'vizier.'



EXCITEMENT SWAYS THE POPULACE WHEN A BRIDEGROOM TOURS THE TOWN

Marriage customs in Morocco include one festive occasion for the bridegroom, comparable perhaps to the 'stag' dinner often given in England by a bridegroom to his men friends on the eve of his settling down as a staid married man. In Morocco the 'bridegroom's night,' as it is called, is spent by the bridegroom and his boon companions in feasting and perambulation of the town, the hero of the occasion being styled the 'sultan,' his bachelor friends his 'ministers,' and his best man his 'vizier.' In some parts of Morocco—for the customs vary a good deal—the bridegroom passes in procession round the town riding in a palanquin borne on an ass, followed by all his friends and acclaimed by the entire populace.



E.N.A.

THE BRIDE SETS OUT UPON LIFE'S GREAT ADVENTURE

In North Africa, when a bride leaves her father's house for her new home, every precaution is taken to shield her from the evil eye. She is muffled up in blankets and borne off on the back of a camel in what is known as the bridal box, a structure rather suggestive of a large meat safe, consisting as it does of a wooden framework covered with thick draperies.

Now comes the quaint custom of painting the bridegroom with henna. Seated in the courtyard of his home, with his head and face muffled in his robe, he is greeted by his mother, who carries in one hand a bowl containing henna, an egg, and four candles, and in the other a bottle of water. 'May Allah be gracious unto you,' she says, and deposits the bottle and bowl on the ground. Then the 'vizier' steps forward, picks up the bowl, and taking therefrom the candles, lights them and hands them to four of the attendant 'ministers.'

This done, he theatrically breaks the egg on the bowl and allows its contents to trickle down on to the henna, after which he gently stirs the mixture with the little finger of his right hand, while one of the 'ministers' tilts water over it from the bottle. At length, when the sticky mass is of the right consistency, he approaches the 'sultan' and in a curious sing-song conjures him to 'Stretch out your hand, my lord; stretch out your hand from your sleeve.' One after the other the hands are protruded, and each is smeared with henna by the 'vizier.'

The latter then takes the four lighted candles from their bearers, places them upright in the bowl, and, perching this somewhat precariously on his head, begins to dance before the 'sultan.' After a while he stops and hands the bowl, still with its cargo of candles, to one of the 'ministers.' He, too, dances, slowly and solemnly, and then hands his burden to another of the 'ministers.' So one after the other the whole of the courtiers perform their dance, until the last deliberately lets the bowl fall to the ground, where, of course, it is smashed to fragments. It must be presumed that the henna is regarded as being rapid in its working, for only a few hours later all traces of its application are carefully removed at the nearest spring.

Having dried his hands, the bridegroom then proceeds to the mosque, where he is undressed by the 'vizier' and has his head shaved by the barber. The shaved-off hair is collected, put inside a bundle of the bridegroom's old clothes, and taken to his mother, who promptly places the bundle on her back. 'I was told,' says Professor Westermarck, who has spent many years in Morocco studying the marriage and other customs of the people, and to whom we are indebted for the present details, 'I was told that all such customs must be carefully observed, since otherwise Yiblis, the devil, would make husband and wife fight, being displeased with people getting married.' Apparently the practices associated with henna are due to the belief that it possesses a kind of 'virtue,' and that, therefore, those to whom it is applied are not only purified from earthly taint but rendered immune from the attacks of evil spirits.

The bride, too, has her henna-painting. In Fez, for instance, three days before that appointed for the actual wedding, she is taken to the bath by a crowd of young girls and rigorously cleaned by a sturdy washer-woman. Then holding a wax taper in her hand she leans over a basin (after taking care that her eyes are shut to avoid offending the spirit of the water) while those about her pour over her bucketful after bucketful. Then, still with her eyes tightly shut, she is garbed in her wedding finery and seated on a cushion placed on the floor of her home. There, like a trussed-up doll, she sits mute and unseeing while the 'hennaria' adorns her feet and hands with stars and crosses and other lucky emblems. It is interesting to note that among one Moroccan tribe not only are the bride's feet and hands smeared with henna, but two lines resembling whiskers are drawn with saffron on her cheeks, being met by a third line drawn along the bridge of the nose. In some districts, too, henna is applied to the bride's legs, arms and hair.

We now come to what is perhaps the most important of the marriage ceremonies: the fetching of the bride from her father's house to that which she is henceforth to occupy. Rarely, if ever, is she fetched by the bridegroom; as a rule the task falls to one of his relatives, or, in a few instances, to the unmarried men of his village. The bride awaits her escort in her chamber, scantily attired and, of course, in tears—actual or feigned. Then when their arrival is announced she is closely muffled in blankets and, mounted on the back of a female relative, carried into the courtyard. There she is placed on a mule, mare or camel, in the 'bridal box'—a curious structure consisting of a wooden framework draped in a large sheet, and which has been described as being like 'a huge meat safe, with a conical roof.' Safely seated in the bridal box, and well shielded from the evil eye, the bride is conveyed in procession to her new home. Every precaution is taken to avoid meeting another wedding procession on the way (if, however, one is encountered, the women in each party throw stones at each other to drive away the evil); and generally a little boy rides in front of the bride on her mount, in order that she may be helped to bring forth male offspring.

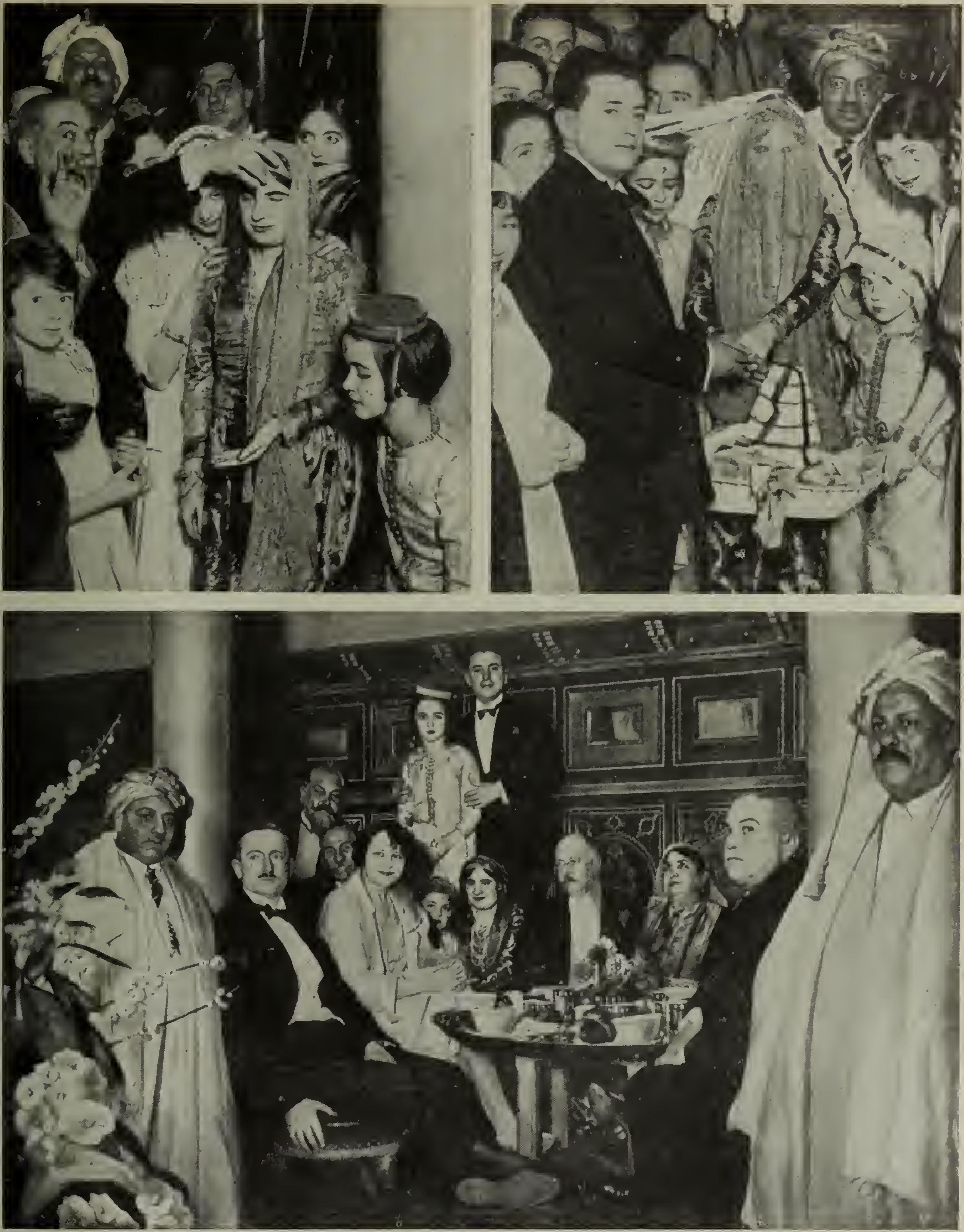
In Morocco the procession on arrival at its destination is usually met by the bridegroom's mother, who hands her new daughter-in-law food and drink. In Andjra the mother throws some handfuls of dried fruit over the bridal box in order that the young couple shall never want food to eat, and also breaks an egg on the forehead of the mule or mare to ensure that the bride shall bring nothing but good fortune to her husband. Then the bride, still closely muffled, is lifted out of the box and carried over the threshold into the house on the back of a lusty woman.

Among the Kabyles, in some tribes at least, the bridegroom awaits the coming of his wife, and gives her a blow with his fist as soon as she enters the house—partly to demonstrate his mastery, partly to counteract in advance the force of the amulet, generally a piece of paper, given to the bride by her mother with the intention that it should be slipped adroitly beneath the nuptial bed. Elsewhere the girl is expected to kiss the lintel of the door to express her affection for her new home; and sometimes she breaks an egg against it to induce fertility, knowing full well that if she fails to give her husband a son, her residence under his roof will be of short duration. Another Kabyle peculiarity that may be noted is the flight of the bride on the morning of the wedding, and her pursuit from house to house by the musicians who have been engaged for the event, and who, we may readily believe, are in no hurry to overtake their quarry so long as the fun lasts.

Up country, among the foothills of the Atlas, the bride is conveyed on a camel to her husband's encampment, where she is received by her brother-in-law and carried by him to the bed. After a while the bridegroom, who has been sitting some distance away, having a meal, gets up and walks towards the tent, accompanied on either side by a man dressed like himself so that the onlookers—and, it is hoped, the bride—will be unable to recognize him. Arrived near the tent, the three men rush towards it. Their onset is the signal for the men and boys of the bride's village to beat them with sticks; and within the tent they are assailed by women who are in attendance upon the bride. She, too, strikes out with her slipper, and if she is successful in hitting the bridegroom it is supposed to imply that she will 'wear the trousers.' Among another hill tribe the wedding procession marches three times round the mosque and then three times round the marriage tent—a tent specially erected for the occasion. As it begins its circumambulation the men standing by snatch at the women's headgear, and do their best to deprive the bride of her slippers. When the threefold circuit has been completed the bride rides to the bridal tent and beats it with a small cane with the purpose of expelling any evil spirits who may have found entrance there.

Such customs, still practised despite the ever-growing influence of western ideas, seem to bear witness to the 'unchanging East'; but in some districts, particularly in Egypt, the influence of modernism is very noticeable. The old-time wedding processions are still to be seen in the streets of Cairo, with their bands and clowns and dancers, the bride in her quaint and gaily decorated carriage; but more and more often she is encountered proceeding to her husband's house seated in the more prosaic but far more comfortable motor car.

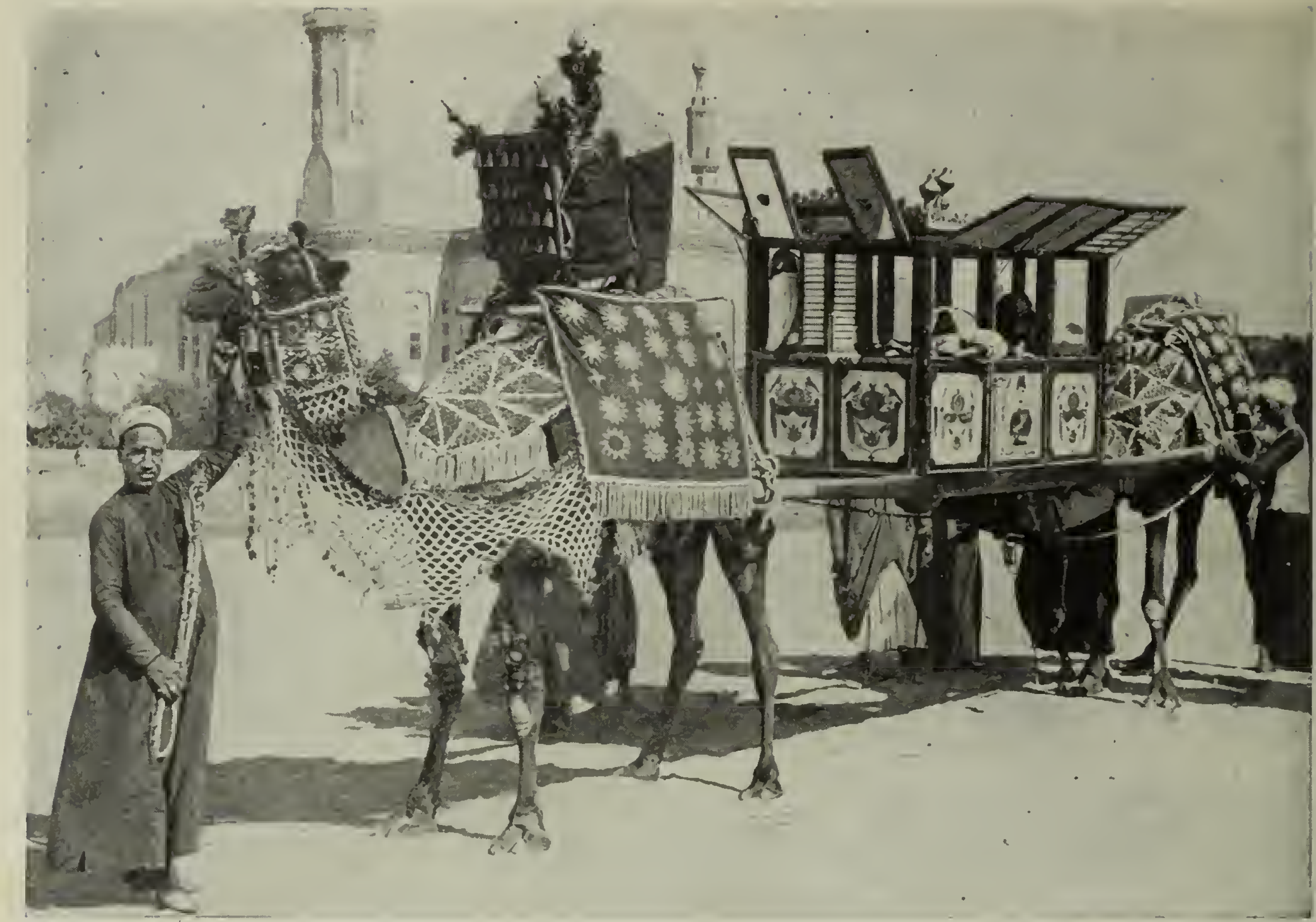
To return to Morocco. The bride having arrived at her new home and been conducted to her apartments, the bridegroom prepares to follow. Still ceremony dogs his footsteps. Having said his evening prayers he slowly proceeds to the door of the bedroom, accompanied by attendants bearing flags and candles. On the way he stops to kiss the heads of his parents, and it is now that his mother puts down the bundle of old clothes which, as we have seen, she has been carrying on her back, and



Wide World

PRETTY SYMBOLISM IN THE RITUAL AT AN ALGERIAN BETROTHAL

Procedure at Mahomedan betrothals varies greatly but contains many picturesque details. On the occasion illustrated here, dinner in oriental style was served in the mosque (bottom), the actual rites being performed afterwards. The bridegroom's father applied to the bride's forehead a gold coin, symbolising prosperity, and then two little girls presented her with a basket containing henna, sugar plums and slippers, these last symbolising her entry into the nuptial home. On the hands of each person present some brown paste was placed, supposed to ensure them good luck throughout the year.



Keystone

ARAB BRIDAL CARRIAGE COMPLETE WITH WEDDING BELLS

European ideas and methods are inevitably having their effect on native life in Egypt, robbing it of much of its distinctive colour and pageantry. Even in Cairo, however, where the influence of modernism is most felt, we may still encounter an old-time Arab marriage procession, with the bride travelling in a quaint wedding carriage borne by two camels gay with embroidered and tasselled trappings, and musical with bells tinkling in the belfry swaying high upon their backs.

asks her son to step over it three times, so as to prevent him being harmed by the magic of anyone who has been successful in obtaining one of his hairs. The best man then opens the door or pulls back the curtain of the nuptial chamber, and throws into the room the flags, a carpet and a cushion. Within the bride is seated, still closely veiled ; and after the bridegroom has partaken of the food that is laid out in readiness, he lifts the girl's veil and puts some of the choicest morsels between her lips. In many cases this is the first time the bride sees her husband. The marriage is then consummated, although in Fez the act is deferred to the next night, the actual wedding night being passed in the expression on the part of the bridegroom of what may be described as 'sweet nothings,' received by the bride with an air of supreme indifference (to display any signs of interest would be regarded as proof positive of a most immodest disposition).

In conclusion, a few words may be said on the subject of wedding presents. The bride-price, as we have seen, is paid by the bridegroom or his father to the bride's family ; and often it is stipulated that a portion of the price shall be handed to the bride. In well-to-do households the girl's father generally gives her presents to the full value of the price that he has received for her from her husband. Among the Kabyles the bridegroom provides the trousseau , and in Egypt the bridegroom, soon after the betrothal, sends his prospective bride cart-loads of farm produce, fruit, sweets and dress lengths. Among the Gallas of Abyssinia the wedding presents are selected by the girl's father as soon as she attains marriageable age—thirteen or fourteen—and before a suitor has put in an appearance. Going the round of the village, he indicates that such and such an article will be required as a ' present ' when his daughter marries. Then when the marriage has been actually arranged he dispatches one of his servants, who collects from each house the various ' presents.' Strange though it may appear to us, the practice is not abused, for the father in making his selection is restrained by the reflection that sooner or later he, in his turn, will be visited by other parents on the same errand. Even so, it is easy to see that girl babies are at a discount in Abyssinia ; so much so, in fact, that it is said that even today female infants are sometimes taken to the woods and there abandoned.

THE DANCE IN THE EAST

Apart from the various symbolic and mystical dances peculiar to the East and here described, some of the dances founded on the legends of the great Oriental culture-heroes are dealt with in the chapters on The Golden Ballet of the East, and Animal Dances of the East. Other varieties of Eastern dances are treated in the chapter on Devil and Other Spirit Dances.

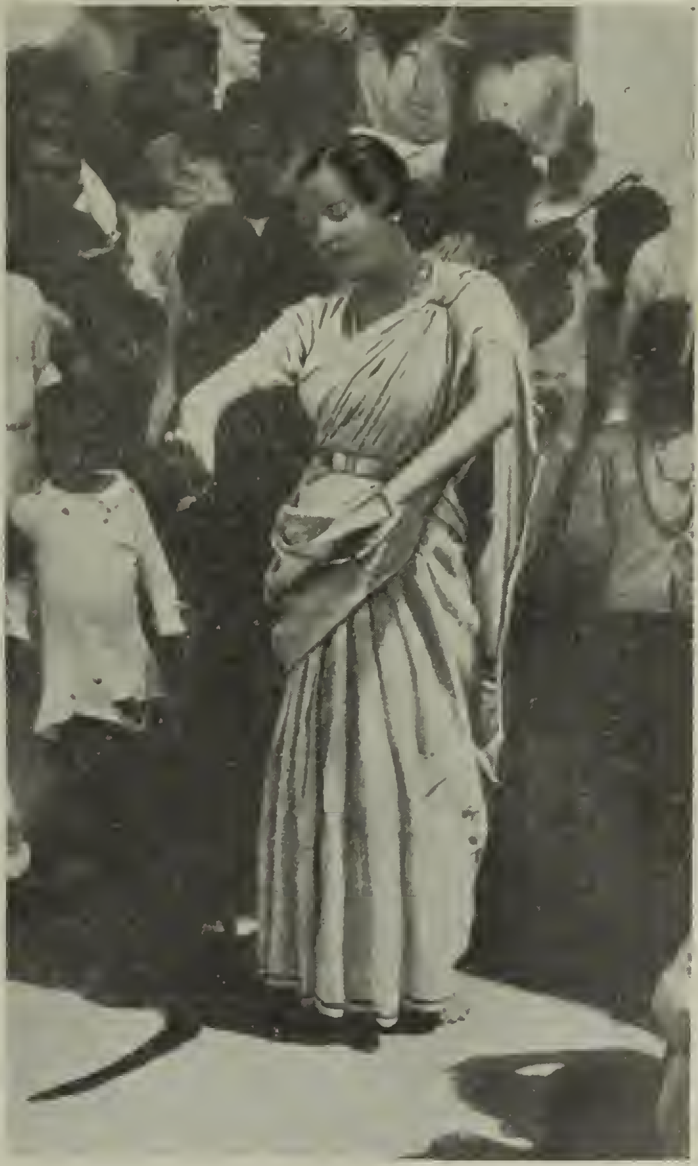
The conception of dancing in the East is rarely if ever associated with the idea that it is merely an expression of happiness manifested in the rhythm of music. It is taken to convey more philosophical, almost ritualistic atmosphere. The whole phenomenon is viewed with symbolism ; so that if we see the mystic dances of the Dervishes for the sake of ' purifying ' of their soul, we see ancestor worship connote the temple dances of the Siamese ; even amongst the warlike Afghans the dance stands for definite ideas ; hero worship, religious wars, and even spirit worship are depicted by the dances of the Eastern people. For the most part men dance alone, and where women are employed they are considered as a class by themselves.

The dance of the Dervishes of the Naqshbundi Order in the agricultural province of Konieh in Asiatic Turkey is a unique example of ancient practice of mystic dances of Islam. The shrine of Moulana Tallaluddin (Ala-ed-din), the Great Sufi, at Konieh is still regarded as a most sanctified mystic temple in the Near East. At one time the religious importance of the Sufi was so great that no coronation of the Turkish Sultans was acceptable till the Spiritual Guide of the Order of the Dancing Dervishes fastened the Imperial Osmanli sword to the girdle of the new monarch of Turkey.

The dance takes place within the Moulavi Khana, or the House of Dervishes, near the grave of the Great Sufi. A low door covered by a vine admits one into the precincts of the quadrangle. There are cloisters here for the disciples, and on the left-hand side a door leads to the apartments of the Sheikh Chalabi, the descendant of the saint. Adjoining this is the room where the Great Sufi Tallaluddin is buried, and through this one passes to a large hall of Sama, or the hall of the mystic dance, where passages of the Masnavi poem have been recited at the mystic dances for over seven hundred years.

About half-past two in the afternoon of Thursdays the faithful gather in the hall. They wear long trailing coats tied at the waist and high conical hats made of grey or black felt. Everyone sits along the three sides of the carpeted hall, whilst the singers with their flutes and small drums occupy the fourth side. The performance is strictly confined to the men of the Order.

Presently their Spiritual Guide, clad in a long white coat, which is tied at the waist by a broad red sash, arrives and sits in the centre of the room ; then the music begins, big hands are thumped on small drums, the man with the flute is also blowing mightily through his reed instrument, the slow chant of the poems of the Great Sufi is taken up by the disciples. Rising from their seats, they join hands with each other, whirling and going round and round at growing speed. Frenzied with intense religious feeling, the whole company of some hundred men strain their throats to the utmost, they toss their heads to and fro, twirl their bodies and sing in low, sonorous rhythm the Chant of the Mystic Song of the Moulana. Again and again the shrill notes of the flute rise above the general din, the drums are beaten faster and faster, and the whole is a scene of an extraordinary ecstasy, in which, for well over a quarter of an hour, one sees nothing but swiftly moving bodies.

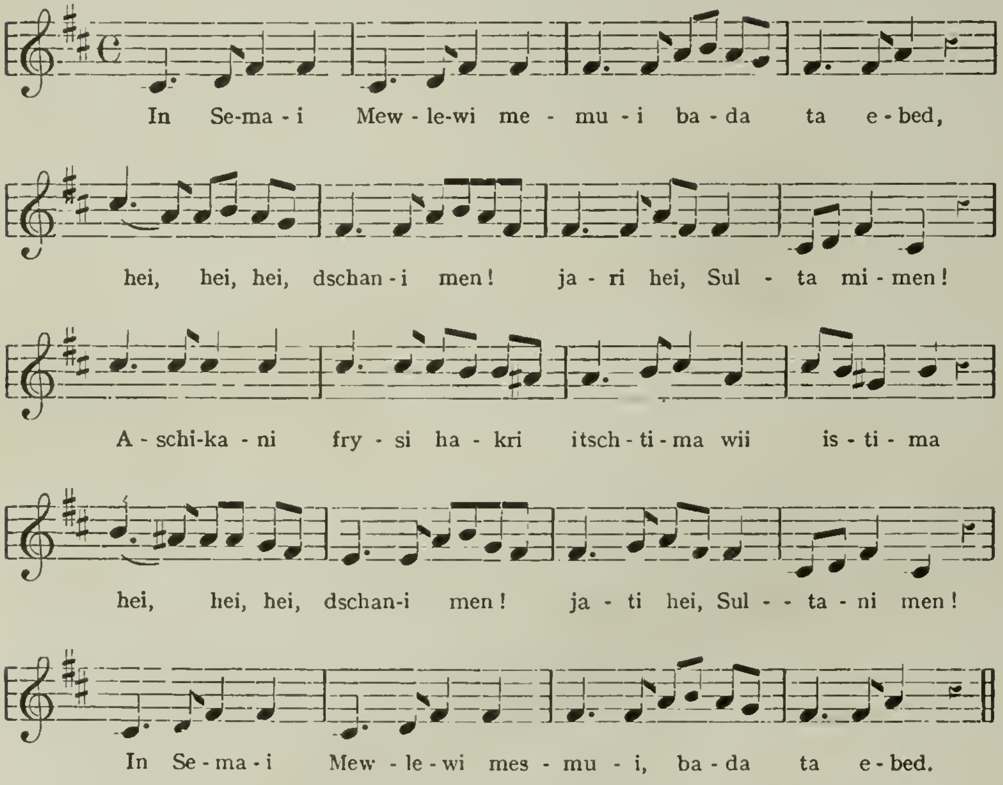


P. & A.

WOMAN STREET DANCER OF MADRAS

Although dancing and singing constitute a phase of life which is rapidly dying out in India under stress of modern conditions, at Madras there is a school for both subjects. The turning back of the right hand here seen is a characteristically Indian pose.

The following is one of the tunes heard on the specific occasion described above which has been set to Western music as closely as it can be done, and gives a good interpretation of the mystic dances of the Dervishes :


In Se-ma - i Mew - le-wi me - mu - i ba - da ta e - bed,
hei, hei, hei, dschan - i men! ja - ri hei, Sul - ta mi - men!
A - schi-ka - ni fry - si ha - kri itsch - ti - ma wii is - ti - ma
hei, hei, hei, dschan-i men! ja - ti hei, Sul - - ta - ni men!
In Se - ma - i Mew - le - wi mes - mu - i, ba - da ta e - bed.

MUSIC SUNG BY THE DANCING DERVISHES OF KONIEH

Music as an art was deprecated by strict Mahomedans, but gradually developed from intonation upon two or three notes of the verses of the Koran, which word itself means chanting. With regard to this version of the Dervishes' chant, taken down by the writer of this chapter, it must be remembered that it is sung unharmonised, harmony being replaced by the conflicting rhythms of the drum accompaniment.

But whereas the occult science of Moslem Sufism found its greatest expression in Anatolia amongst the Dervishes, the cradle of the cult remains in Bokhara in the Central Asian Khanates to this day, where, as well as at Nishapur, in the province of Khorassan, in the north-east of Persia, at the shrine of Omar Khayyam, who was born here, such religious dances of the Sufis take place.

The meaning of these dances can only be comprehended by some brief knowledge of the Sufi cult, in which not only the origin but the continuance of this extraordinary dance is to be found ; for although the Sufi idea exhibits a close connexion with the Neo-Platonism of Alexandria, it nevertheless is somewhat different in its conception of the origin of man and the purpose of life, and also regarding the ultimate destination of man's existence.

The soul of man is considered by the Sufis as being in exile from its Creator, who is not only the author of its being, but also its spiritual home. The man's inner self is regarded as a spark of the ' Divine Light ' into which after death a Sufi's soul should be ' absorbed.' But if that absorption is to be effected, the disciple must undergo a rigorous programme of mental discipline both when in prayer and during his daily worldly task.

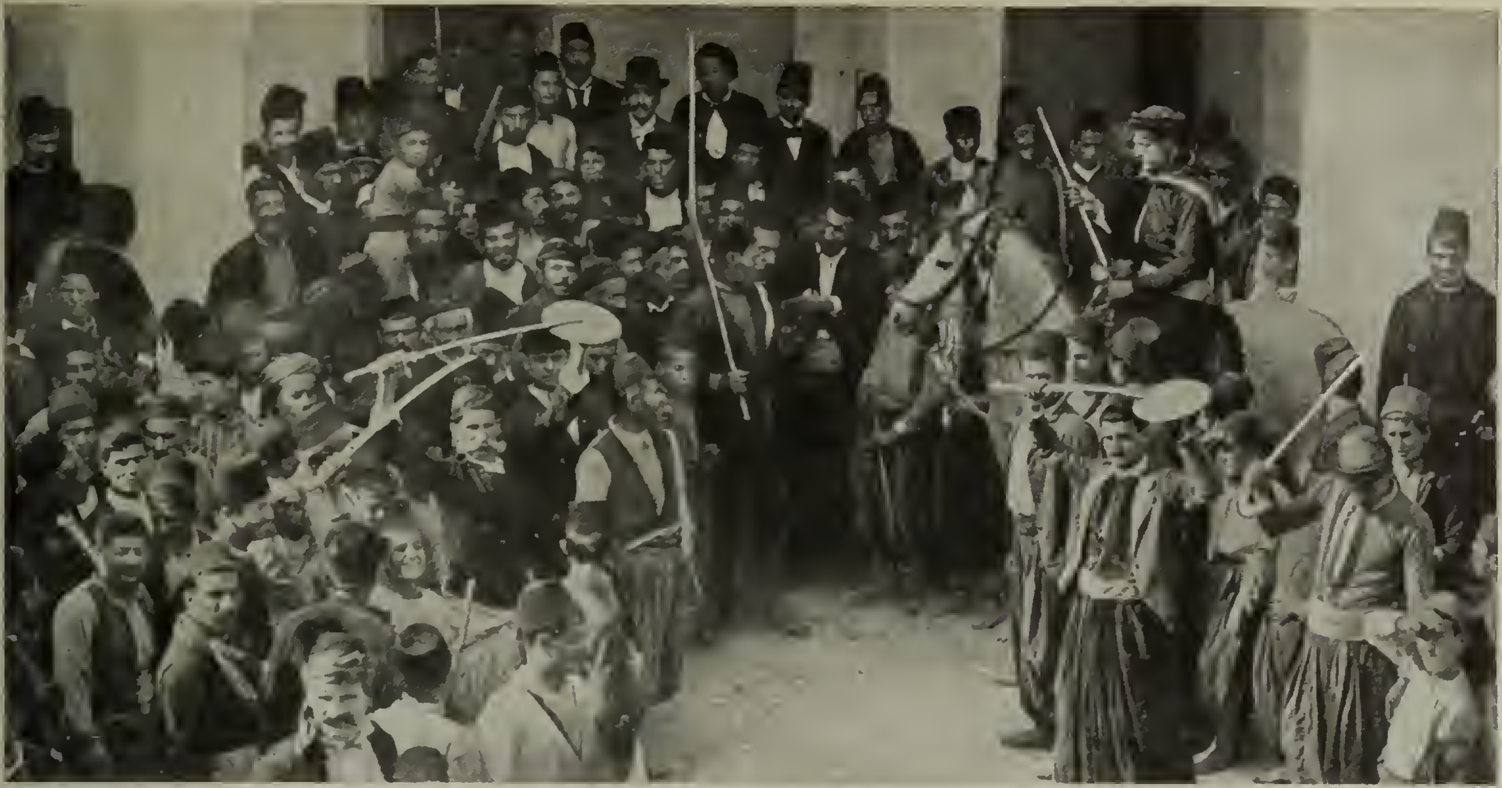
Day by day the Sufi must offer prayer, recite formulae of mystic meaning, and engage in occult dance, where it is enjoined upon him so as to get ' purified ' and be ultimately ' absorbed ' into Divine Light, whence he came. The Moulana Rum has thus included the whole Sufi lore in his Masnavi, which is often recited and sung at the occult dances. Two of its stanzas ran thus :

Oh ! hear the flute's sad tale again :
Of separation I complain:
E'er since it was my fate to be
Thus cut off from my parent tree,
Sweet moan I've made with pensive sigh,
While men and women join my cry.

Man's life is like this hollow rod ;
One end is in the lips of God,
And from the other sweet notes fall
That to the mind and spirit call,
And join us with All in All

The same call is taken up by the Sufi practitioners at the shrine of Omar Khayyam, where in place of the Turanian Sufism of the Masnavi, the Persian mysticism of Omar gives an impetus to the Middle Eastern peoples. At the shrine of this master Persian singer twice a week poems are recited, and the whole company of disciples dance a slow step dance, clinging on to one another. No instrumental music is employed in this case, but a mellow-voiced youth sings, whose chant is taken up by the devotees. As in the Anatolian practice, none but the Sufis are admitted to this prayer-dance.

Nor is this method peculiar to these shrines, for at the shrines of local saints amongst the Moslems of India the Urs, or the religious gatherings at Delhi, Ajmare and Kulyar, are well known. The same chanting and dancing take place, but certain conditions are modified : for instance, the number of the singers is larger than at Konieh or Nishapur, and these singers almost always are professional men, and not infrequently even women. The general company, too, does not dance, but a devotee or two may, as often as not, be so affected by the atmosphere that ' the Spirit enters his body,' and flinging off his turban and behaving like one possessed, he dances in the middle of the room till he is carried away apparently unconscious. The action is considered to be of great spiritual merit and happens at least three or four times during the afternoon's performance. The real difference, however, lies in the fact that in such mystic dance gatherings everybody can join in, whether he belongs to the Order or not ; but the character of the song and the dance does not greatly differ from what is practised in Persia or Turkey.



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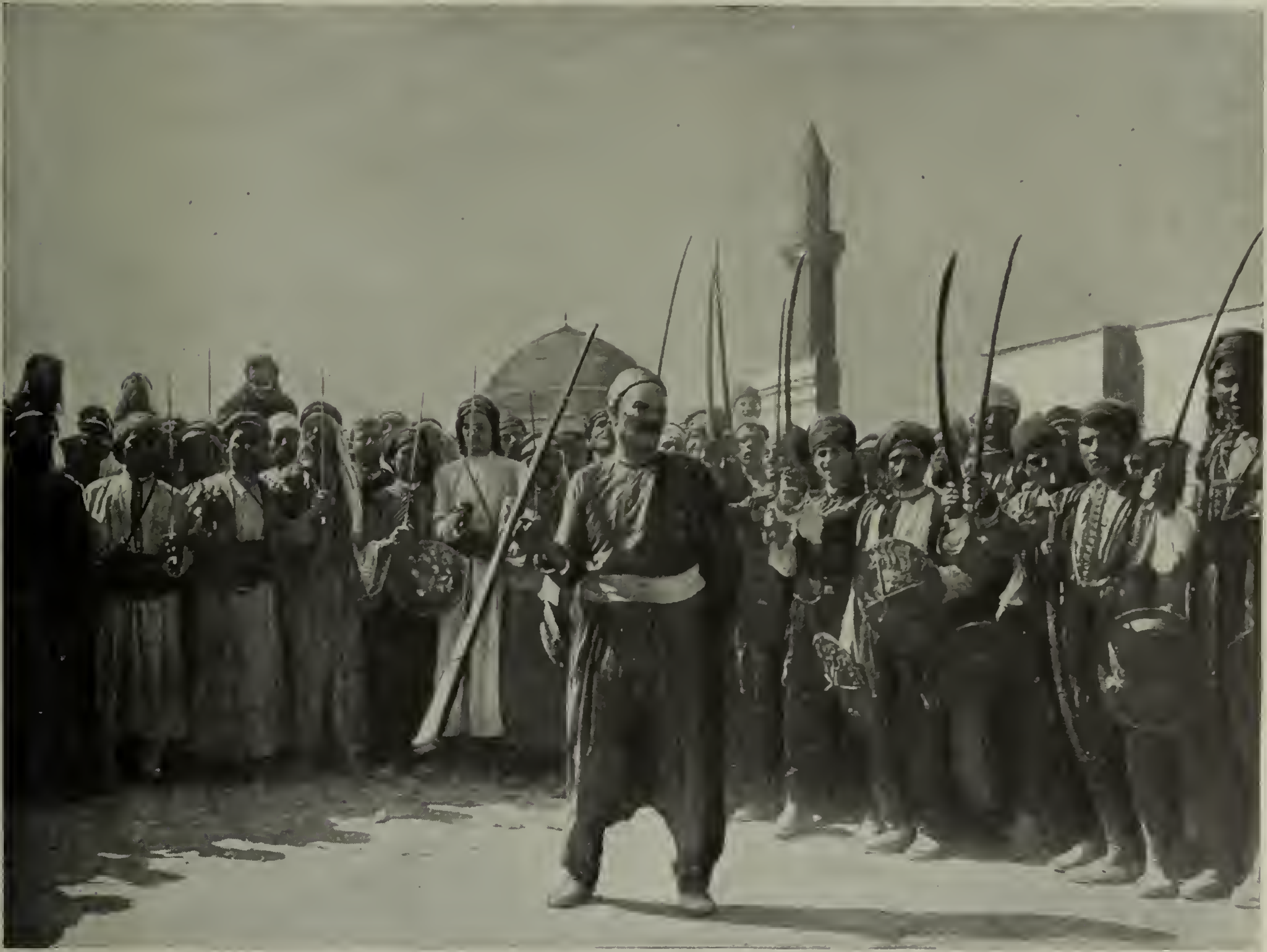
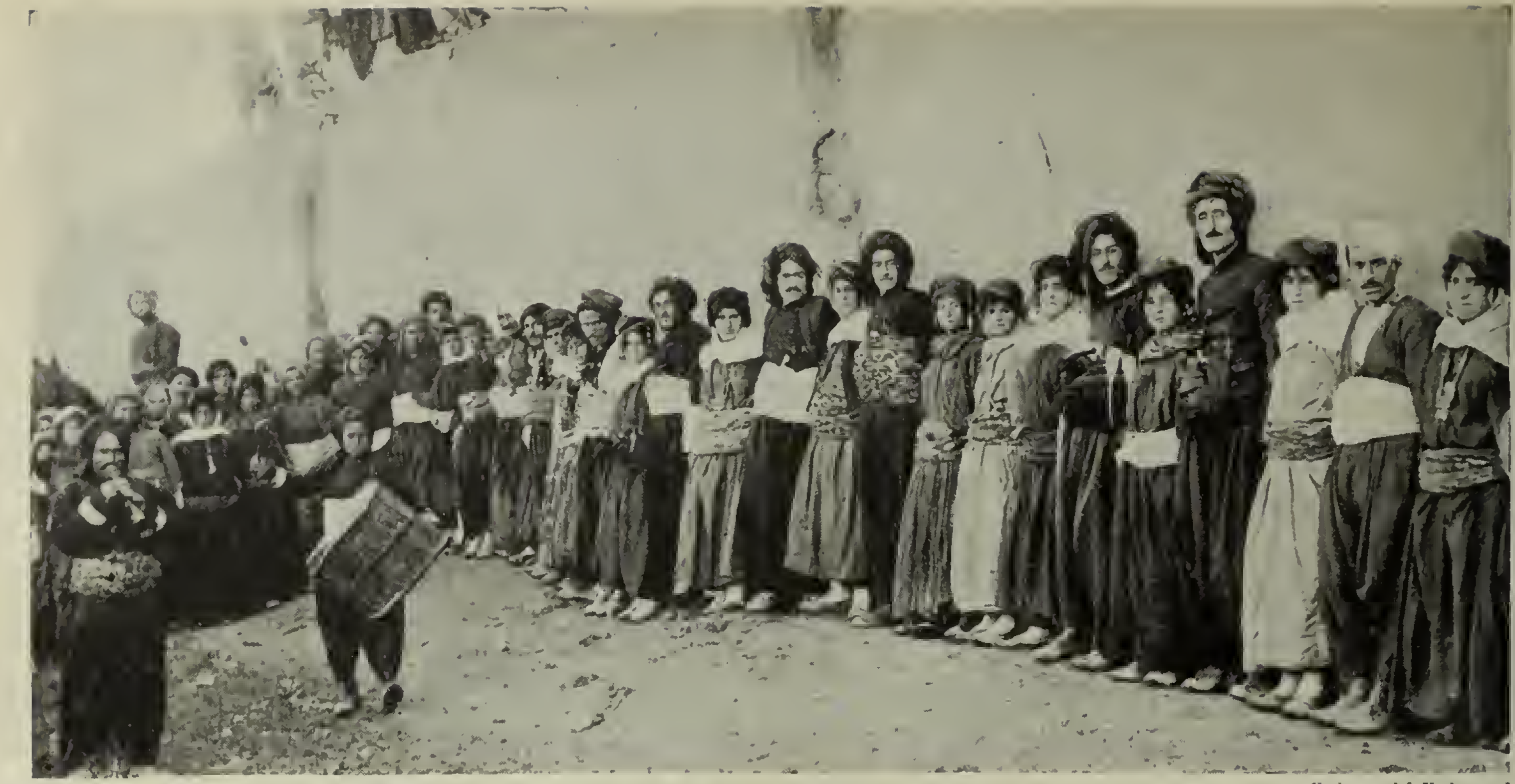


Sirdar Ikbal Ali Shah

SKILLED EXPONENTS OF THE SWORD DANCES OF THEIR RACE

Among the many dances of the Middle East perhaps the most stirring are the sword dances of the Arabs, such as are performed at some of the great Moslem festivals. During the Bairam festival at Aleppo, for instance, a fair is held, and to this flock Arabs from miles around to take part in the sword dances, which are a very prominent feature of the proceedings. Each tribe furnishes picked champions, who execute astonishing feats of swordsmanship before admiring crowds. The photographs show sword dancers of Arabia (bottom) and of the Lebanon.



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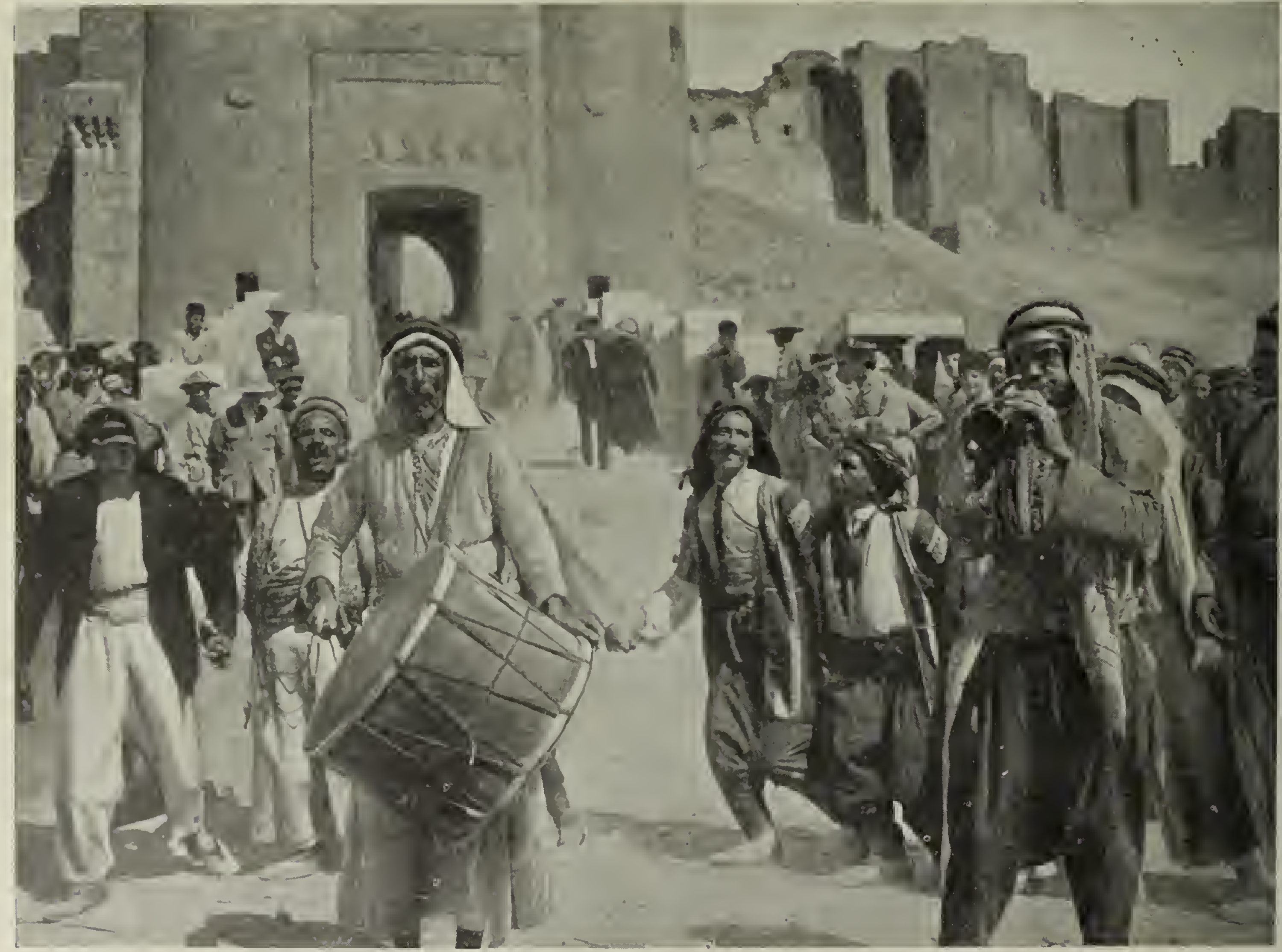


Sirdar Ikbal Ali Shah

DANCES, FRENZIED AND STATELY, OF SYRIA AND PERSIA

In Persia dancing is for the most part looked upon as an undignified and even degrading proceeding, and is left almost entirely to professionals, except among the remoter tribes, who often celebrate weddings with dancing. In the serpentine dance (top), performed by villagers of the Mukri district, in the province of Azerbeijan, the men and women hold each other's hands and move their bodies and feet in a fantastic manner to the music of pipe and drum. Dancing is popular with the Arabs, a party of whom are seen (bottom) at a festival celebration at Aleppo.

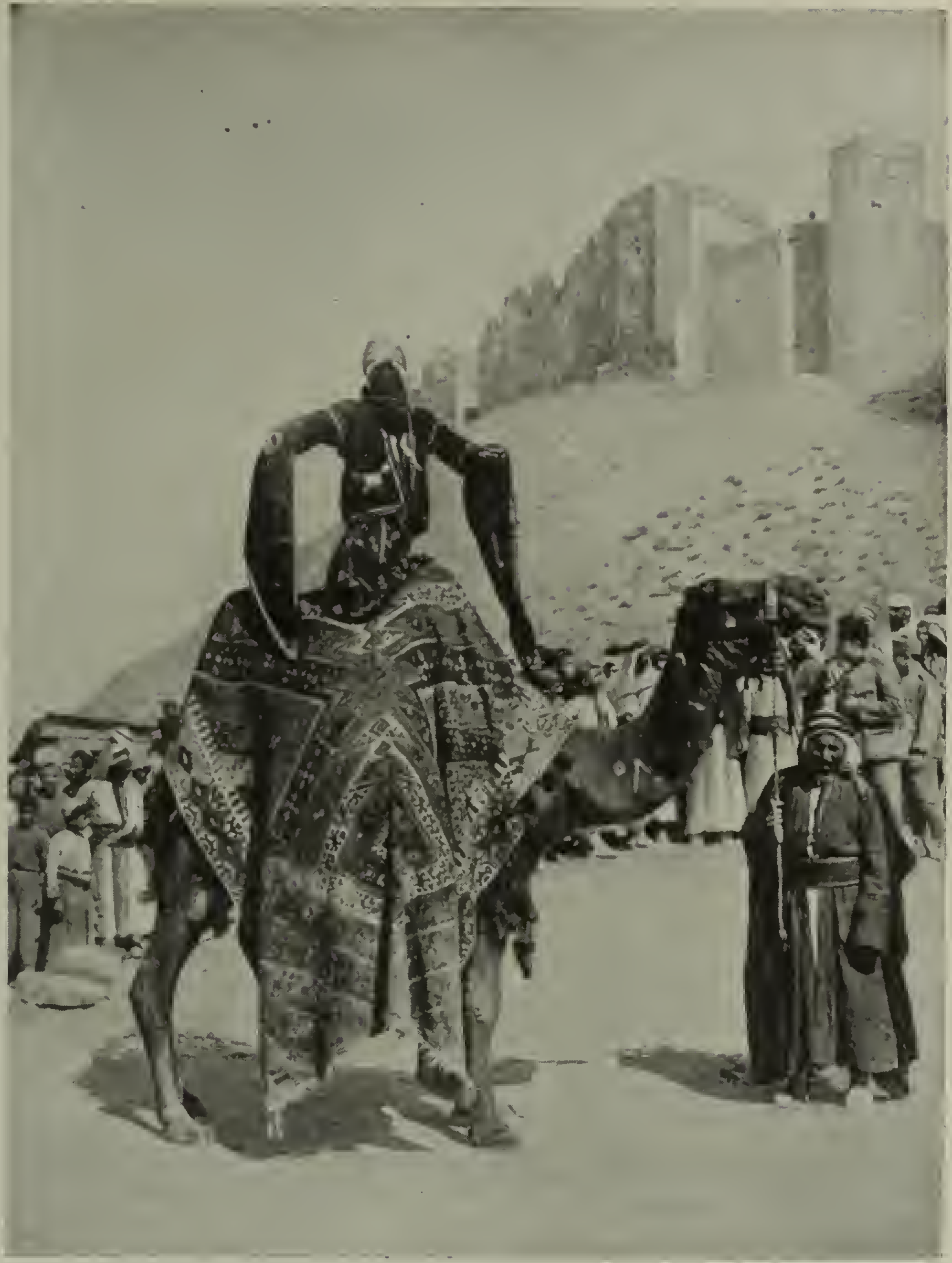
In direct contrast to these philosophical dances amongst the Moslems are dances associated with national or semi-religious ceremonies. The Arabs of Syria, for instance, hold a great gala fair during the Bairam festival in the great square facing the citadel of Aleppo, where thousands gather during the afternoon to see the various sword and fencing dances, at which, of course, the inevitable drum and flute are very much in evidence. They are celebrated at the conclusion of the Day of Sacrifice, when the yearly Moslem pilgrimage takes place in Mecca.

Thousands of Beduins trek to the city for the sword dance contest, when experts from each tribe jump out in the arena and contest their skill in swordmanship. They whirl themselves about and raise war whoops, slashing the empty air with their Damascus blades. The real skill is comprised in defending oneself by the sword, as no shields are used.

When this is over, small groups of men dance round and round a camel, holding their arms aloft, whilst others keep time by clapping their hands. The same kind of dance is seen during an Arab procession which goes to Nabi Musa to celebrate the birth of Moses in Jerusalem. But the crowd becomes greatly enlarged towards the late afternoon, when a short dance is given for the edification of women.

Veiled women sit concealed behind latticed balconies of the houses that surround the square in front of the citadel. A small procession of boys ranging from eight to twelve in age approaches the gathering and takes up its stand in the centre of the ring. Big drums are beaten mightily, and a chant is taken up by the crowd as a veiled performer, riding a camel, is seen emerging from the arcaded bazaars. With slow and measured tread the camel, on which heavy and expensive rugs are thrown, wends its way through the crowd. The rider, though really a man, is dressed in woman's clothes, the dress being the dress of a bride.

When the camel has reached the centre of the space, the boys form a ring round it; the music swells to very high notes, every throat is working overtime. Then the performer balances herself on her knees, her face still veiled, throws her arms up, then twists and bends her form to the tune of the music. Then she stands up on the back of the camel and dances with more dignity. This is considered to be the 'spirit of youth' expressed by the newly wed. Presently a slower chant is heard, the performer unveils herself and repeats the previous dance, sitting on her knees on the back of the camel. The unveiling expresses her wedded life; and finally a much slower music is struck, symbolising the on-coming of a woman's old age, with which the performance terminates. In the real sense of the word, these may be called the folk-dances of the northern races of Arabia.



Sirdar Ikbal Ali Shah

WHEN THE DANCING FLOOR IS A CAMEL'S BACK

A curious feature of the celebrations of the Bairam festival at Aleppo is a dance executed on the back of a camel by a man dressed as a bride. At times kneeling, at other stages standing, first veiled, then unveiled, the dancer postures on the costly rugs spread over the camel's back. The dance symbolises in turn youth, married life and old age.

It is in the countries farther eastwards that we find the evidence of early war dances, which during the progress of Aryan civilization in Central Asia are now the true national dances, as, for instance, the Attan dance of the Afghans and the Afridis of the Khyber Pass. In Afghanistan during the celebrations of the melting of snow—which may be at any time during April—large numbers of clansmen hold gala fairs all over the country to rejoice over the end of the bleak winter days and the sprouting of the green shoots on the fruit trees. The larger Afghan towns, like Herat, Kabul or Kandahar, are generally the centre of great tribal gatherings for such festivities. Each clan marches to the town with its village team of sword dancers. With banners flying, and playing of flute and thud-thudding of drums, they arrive at the place of contest on the night previous to the day of the contest. The gatherings often collect more than thirty thousand men. The field of sport is so chosen that one of the snow-clad mountain peaks is visible from it.

With the arrival of the Afghan king or local governor, as the case may be, the Maidan or the arena of some three hundred yards square is at once turned into a miniature battleground, where first of all the contesting parties range themselves against each other in friendly array. Then large drums are beaten or a cannon is fired as a signal for the contest to begin. The whole mass of humanity is dancing and singing, youths attacking and defending themselves against one another. They yell, shriek, jump, while a thousand drums beat, and the players on flutes can scarcely be heard.

Keystone

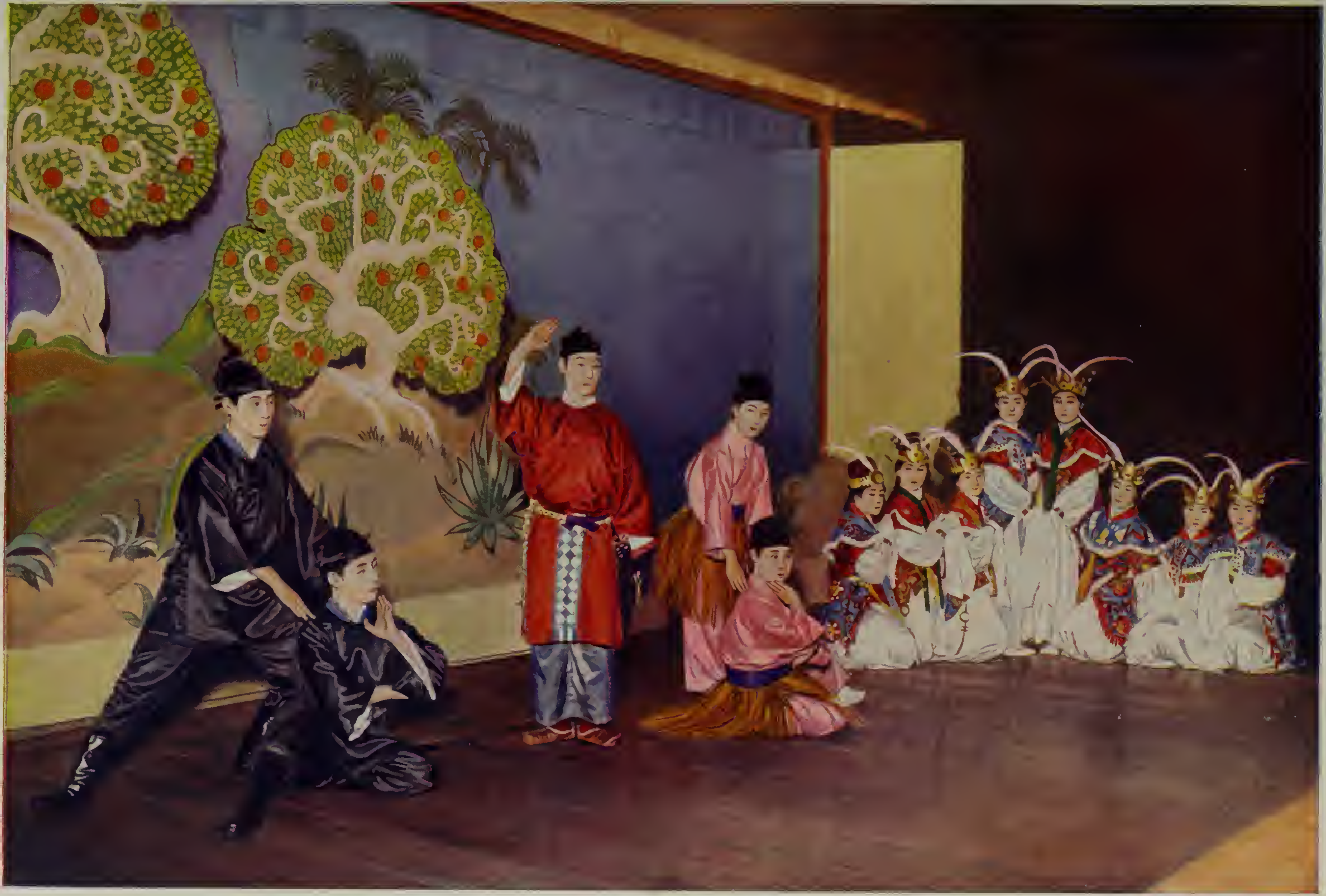
NAUTCH GIRLS IN FULL REGALIA AT TANJORE

The dancing of the Nautch girls of India consists of slow steps and elaborate posturing, by which they can convey to their audience the most delicate shades of meaning. The costumes worn by the girls are very rich, being often studded with jewels. The dancers are selected for their beauty at an early age to be priestesses of the god Rondzu.

For more than an hour human energy in sword dancing is manifested in supreme intensity, and then groups of men form themselves into little rings, when, joining hands, they dance, reminding one of the old English village dances, with the exception that at the end of each round one of them, detaching himself from the rest, leaps in the centre of the ring and plays with his sword perilously near the heads of his fellows, and so it ends at dusk.

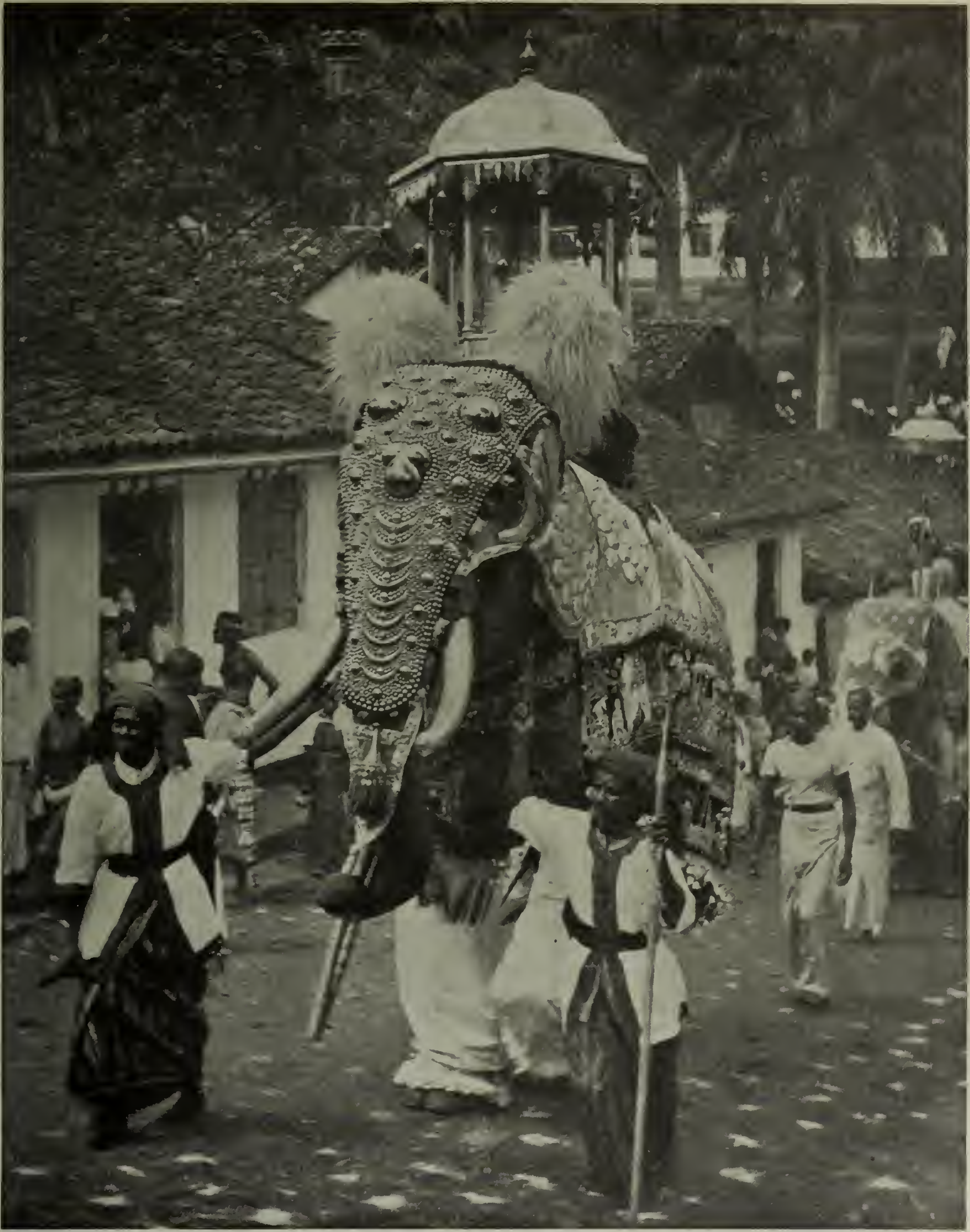
No account of the dance of Moslem Asia will be complete without a reference to the Patta as seen during the procession of Moslems carrying the effigies of the mausoleums of Hasan and Hussein; for, although this dance is only a small item in the whole period of mourning in which the Islamic East is plunged during their Moharram festival, the festival details of which are described in the chapter on the Passion Plays of the East, mention of the Patta may be made here. The procession of the abovementioned effigies is always escorted by a group of men who are called Patta Baz, or those who perform the war dance with the aid of sticks or staves where swords are not much in use.

Every hundred yards or so during the progress of this procession a group of men



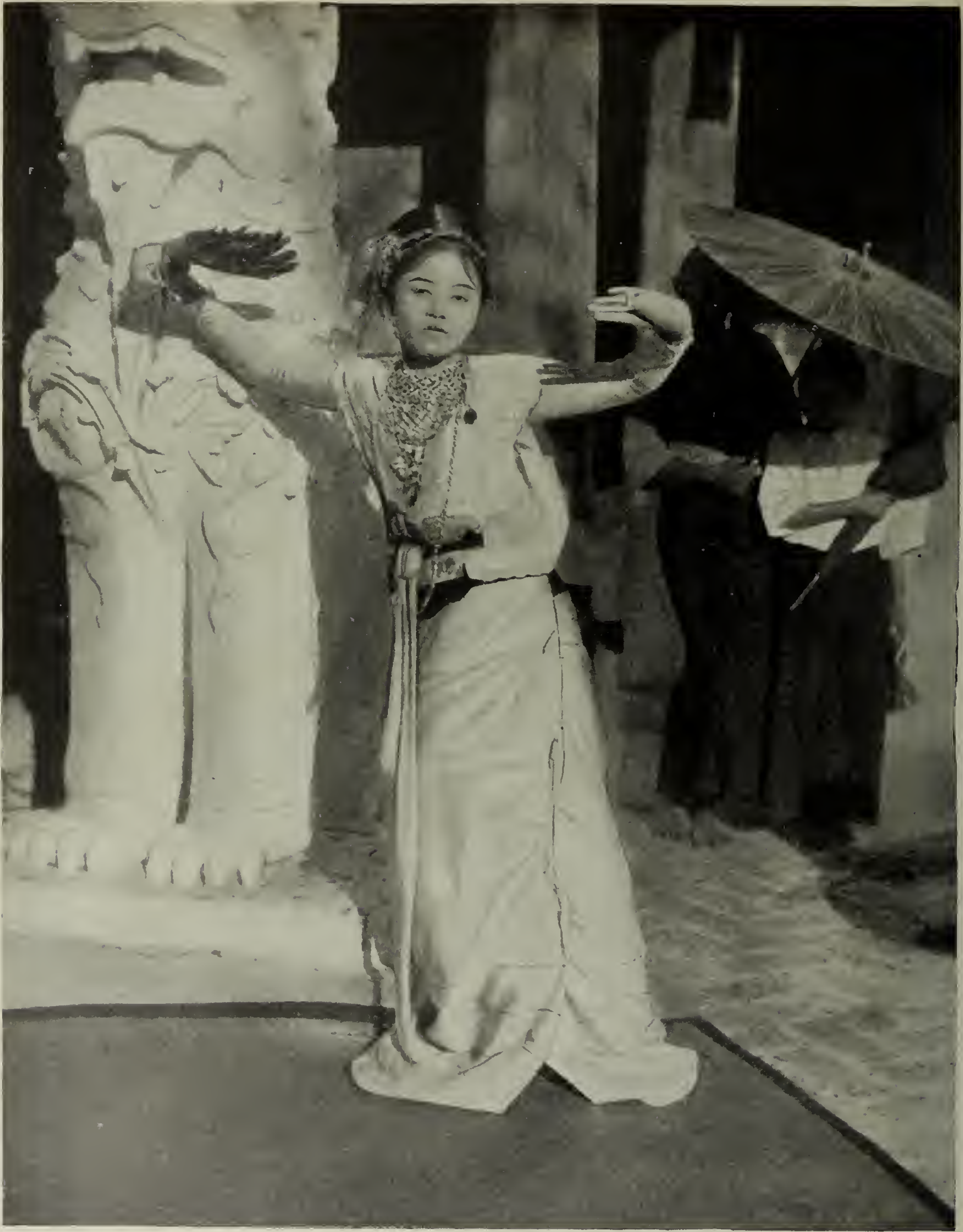
SYMBOLIC DANCE IN THE ORIENT: SPRING DANCE IN PROGRESS IN AN OSAKA THEATRE

In Japan the dance has long had a very intimate connexion with the drama as well as with primitive folklore. Indeed, according to an old tradition the Japanese drama had its origin in the Kagura ('The Seat of the Gods'), which was a religious dance of a pantomimic character. The Kagura is still performed at one of the two great harvest festivals that are celebrated in Japan. Dances similar in character, such as that seen here, are associated with the beginning of the agricultural year. The farce theatre, or Kabuki, of Japan was inaugurated by a woman dancer, and from the time of its origin pantomimic posture dances, known as Shosagoto, have been used as interludes. The Kabuki actors are, to a man, accomplished dancers. Make-up is as important in the dances of the Japanese as it is in their drama.



PROCESSION OF ELEPHANTS PRECEDES THE DANCE OF THE SACRED TOOTH AT KANDY

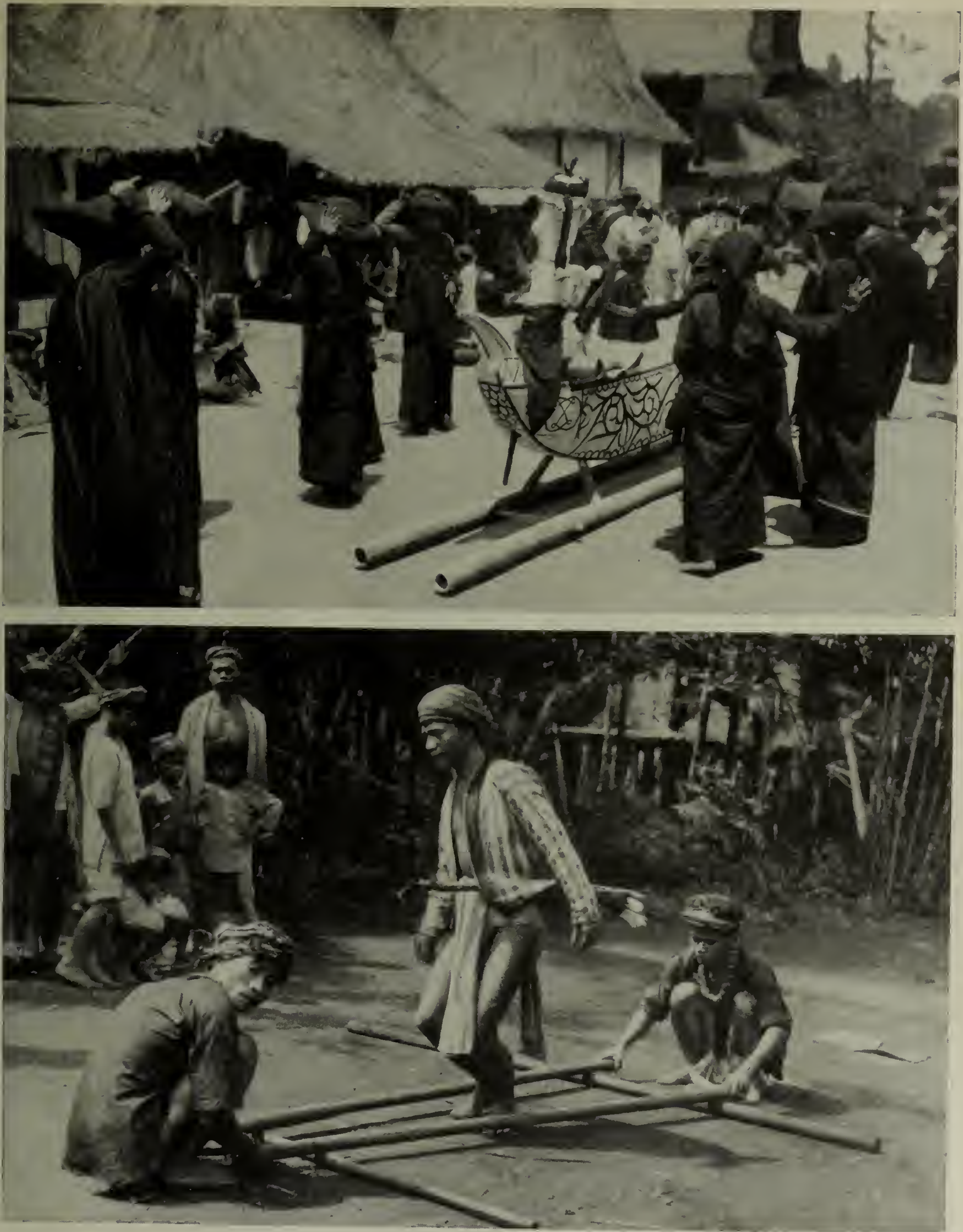
Not until the long line of temple elephants has made the circuit of the town does the sacred dance begin. The most gorgeously caparisoned of the elephants, here seen, the one in whose silver howdah is carried the Tooth of Buddha, is halted near the shrine, beside which the dance takes place before the august assembly of splendidly arrayed Kandyan chiefs. The young men who take part in the dance form into lines and wheel round and face each other; they then go through a series of whirlings, crouchings, and other complicated evolutions.



Ewing Galloway

BURMESE DANCING GIRL IN A TEST OF ENDURANCE

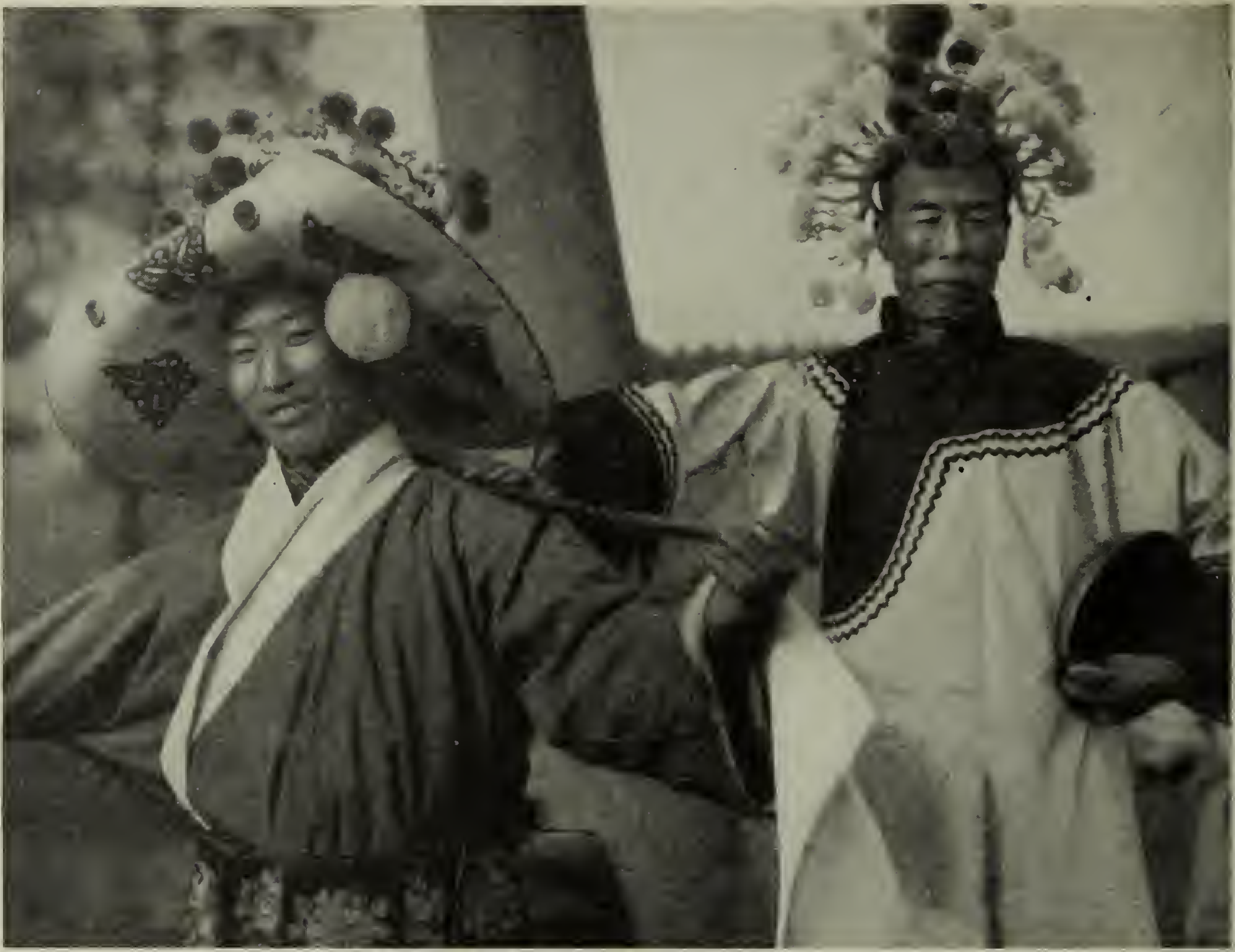
In Burma professional dancing girls figure in the ritual dances, but, apart from the religious side of their activities, they can always find employment as private entertainers. One of the most popular dances in Burma is the graceful but trying pwe dance, which taxes the powers of the performers to breaking-point. A person of wealth will give a party, and hire dancers to entertain his guests. These latter eat, drink, and watch the dance until the performers collapse, and then the party breaks up. The pwe is danced by men as well as women.



Ewing Galloway

DANCES OF THE INDONESIANS, FUNEREAL AND FESTIVE

There is much interesting dancing in the East Indies. The Dyaks of the Tandjoeng tribe have a very curious skipping dance (bottom). It is performed not with a rope but between two ironwood poles, which are moved in time with the music of gongs and tomtoms. The upper photograph shows a funeral dance round the coffin in the public square of a Batak village in Sumatra. The dance is executed by women, who wear a special dress for the occasion. It is characterised by a strange movements and postures of the hands and arms.



TWO OF THE PRINCIPAL PERFORMERS IN A STILT DANCE OF CHINA

The performance of plays by actors dancing on stilts is one of the oldest forms of Chinese entertainments. In recent times these plays were most commonly seen up-country at fairs and festivals. As a rule the actors were not paid by the onlookers, but by the innkeepers and merchants, since they attracted large audiences and so brought business to the locality. All the female rôles were taken by men. The public performance of the stilt dances has been suppressed by the Nationalist government, and the actors have mostly taken to farming.

display, singly or in pairs, their skill in sword dancing; some take up heavy iron chains and swing them round; others lift heavy leaden balls as they dance round the circle of their admirers. All these exhibitions purport to portray the physical strength of the warriors who took part in the battle of Kufah in Irak, now more than a thousand years ago. It is an effort to keep alive the historic battle of the celebrated grandsons of the Prophet Mahomet.

Beyond the usual Hindu festival dances, Ceylon has the advantage of celebrating other cults when dancing takes place; one such is during the festival of carrying the 'Sacred Tooth.' It takes place at Kandy, where it lies as a sacred emblem of kingship. This is carried on a highly caparisoned elephant led by priests and worshippers, followed by the chiefs of the town. Dressed in their beautiful native costume of flat and bejewelled hats ornamented by a golden spike, tight-fitting trousers and twenty yards or more of brocaded silk tied round their waists, these venerable-looking chieftains of Kandy stride along under huge silk umbrellas.

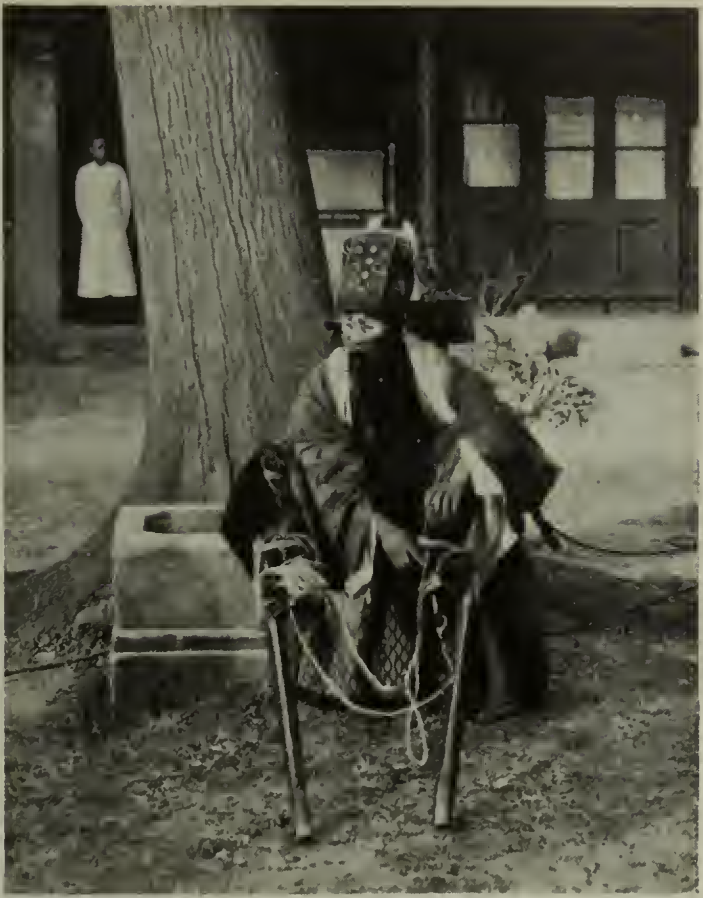
When the procession has done the round of the town and the shrine is reached, the elders watch the sacred dance from where stands the elephant bearing the emblem of the Tooth. Young men range themselves in rows, and with cymbal playing and drum beating the dance begins. Each dancer takes a step forward, another, and he is past the one facing him. Then they turn and face each other. Then they stretch their hands and almost touch each other, they whirl round and stoop with the musical tune; and finally the whole gathering burst into a long-drawn religious song, and thus ends the festival of the year.

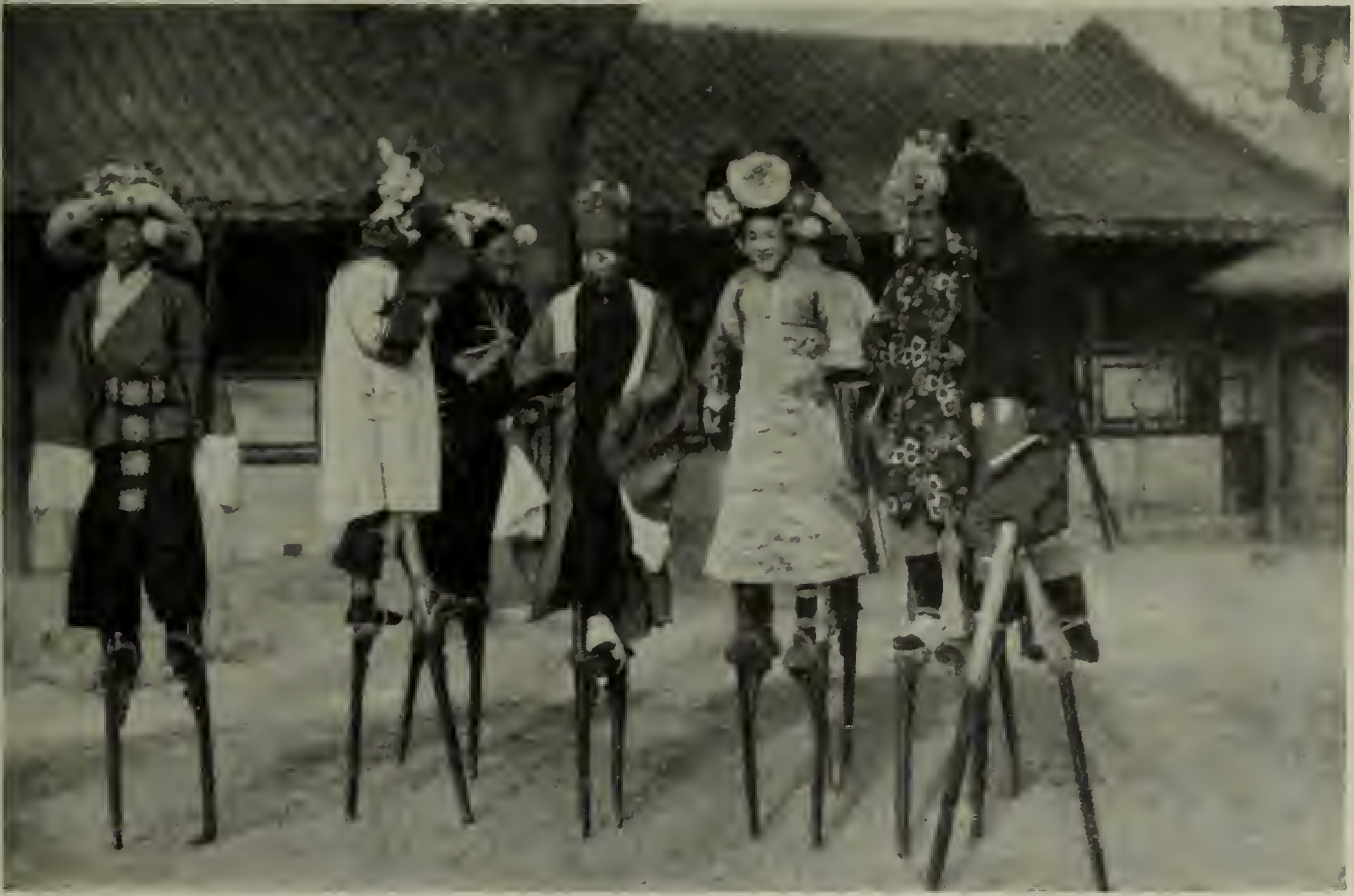
Unlike the Moslem faith, where even in symbolism the representation of saints is not permitted, the Hindus of India have more than one dance wherein both the minor and major saints are presented by dancers. The dramatic performances of Ramayan and Mahabharata are a case in point. The exploits of Rama, the great hero of the epic, whose wife Sita was kidnapped by the king of Ceylon, and who was rescued ultimately by Rama with the help of

Hanuman, the monkey-general, are celebrated at Ram Lila throughout India. Young boys dress as Rama and Sita at the play, and at the procession hundreds of other boys dance in as a token of rejoicing at the rescue of Princess Sita from the evil-minded Ravana, the king of Lunka or Ceylon.

To those who are not quite clear about the historic background of this great Hindu epic poem, it is often baffling to know whether the dancing boys in the procession are enacting the part of the warriors of Rama or merely of civilians making merry at their hero's conquest, because the dance consists in gracefully jumping upon one foot first, when garlands are exchanged between the rows of other boys, and the next step is that they strike their gaily-coloured bantoms upon each other. The latter procedure seems to recall the practice of Moslem dancers at the Moharram in India and those of the Arabs in Syria, where such practices are definitely meant to represent the soldiers of a conquering army.

This, however, is soon explained, for when the procession escorting Rama and his spouse through a town reaches the field where the effigy of Ravana, the king of Ceylon, is erected to be burnt, the Chata-Batta boys, as dancers are called, form in a ring and strike upon each other's bantoms more frequently, keeping time with no musical instrument, thus





Sport and General Press

DANCERS WHO ACT THE CHINESE CLASSICS PERCHED ON STILTS

The plays acted by the stilt dancers of China were taken from the ancient classic drama. The costumes, as well as the songs, mostly dated back to the Ming dynasty, but many of the jokes introduced were of a topical or political character. In spite of the extreme difficulty of movement the actors contrived to give an extraordinarily natural presentation of the plays. The lower photograph shows a private performance of a stilt dance in progress. Above is seen a dancer representing a court official sitting down to adjust his stilts.

Photopress

SUMMER FOLK-DANCE IN FULL SWING BY THE RIVERSIDE IN TOKYO

The preservation of their folk-dances and folk-songs is a task to which the Japanese give much attention. Societies have been formed with this express object in many parts of Japan, and from time to time these organizations hold festivals at which exhibition performances are given. The folk-dance and song society of the famous religious centre, Nikko, for instance, produces some very interesting examples, among which may be mentioned the Nikko-no-Kasdodori, or parasol dance. Tokyo, too, does much to foster these traditional dances and songs.

proving conclusively that they represent the ancient army of the Hindu King.

At the other two Hindu festivals of Divvali and Hooli professional singers are employed to entertain the people. Women dancers, generally called Nautch girls, here come upon the scene ; but, although as a class they are more or less of outcast in Indian society, yet the dances which they perform have very definite artistic meaning. When a woman dances striking her feet on the floor, and makes the little bells on her feet jingle and keep time with the music, keeping her body erect and her arms thrown back, she presents a very delicate picture of " youth in blossom ' as it is termed in Hindi. The symbolism of the growing corn and the breeze rustling in a wheat field is depicted with equally delicate grace by the dancer rising slowly upon her feet in keeping with the music, and gradually gaining her full height with arms stretched so as to depict the growing of corn. When she has attained her full height, she moves her hands with palms up and then down with extraordinary rapidity, to give an effect of the wind passing through the crop.

It is on the fringe of the Far East that quite a different element is introduced into Eastern dancing. In Siam, for instance, during the Kathi Kashem festival, which takes place for about ten days at the end of January each year, rituals by dancers are performed in honour of the dead. The deceased is represented by one of his relations at the ceremonies, and there is much feasting and wine bibbing. On arrival of such ' dead ' person in front of his house, he performs a dance, consisting chiefly of high jumping in the air and waving a bundle of twigs to capture the hovering spirit.

In Burma, where nat worship, or the worship of representatives of the true animistic spirit of the heathen deity is still carried on, the cult is peculiar in that it is a pure and simple ghost worship (see also page 58). These nats are represented by their devotees year by year ; on a festival day a large field of worship is cleared in the jungle. The spirit-nats, merely men dressed up, enter the field, wearing highly ornamented loin cloths, short coats with very broad sleeves, with white shawls upon their shoulders ; and holding shells in their right hands and branches of a holy tree in their left ; and thus nat-inspired they dance for hours together. Similar though more refined spirit dances are to be seen both in China and Japan, where almost always some local celebrity is installed as a saint and dances are more in the nature of ancestor worship.

SCHOOLS AND SCHOOLMASTERS OF MANY COUNTRIES

Many of the most interesting of the traditional customs and rules of etiquette that exist in the great public schools are dealt with in a separate chapter under the heading Customs of Famous Schools. Here we are concerned with the educational systems obtaining in various parts of the world. There are separate chapters on The Care of the Young, and Childhood Games of Savages

ALTHOUGH W. E. Forster's first Education Act became the law of the land so long ago as 1870, the question whether book learning is really beneficial to the human race is still debated with acrimony. One of the favourite arguments against it was submitted on a certain occasion by Boswell to Dr. Johnson. 'Wouldn't it,' the famous Scotch biographer inquired—and it is reasonable to suspect that he was merely trying to lure the doctor into a general discussion which would fill some more pages of his note-book—'tend to make people less industrious?'

'No, sir,' replied Johnson; 'while learning to read and write is a distinction the few who have that distinction may be the less inclined to work; but when everybody learns to read and write it is no longer a distinction. A man who has a laced waistcoat is too fine a man to work; but if everybody had laced waistcoats we should have people working in laced waistcoats. . . . Sir, you must not neglect doing a thing immediately good from fear of remote evil; from fear of its being abused. A man who has candles may sit up too late, which he would not do if he had not candles; but nobody will deny that the art of making candles, by which light is continued to us beyond the time that the sun gives us light, is a valuable art and ought to be preserved.'

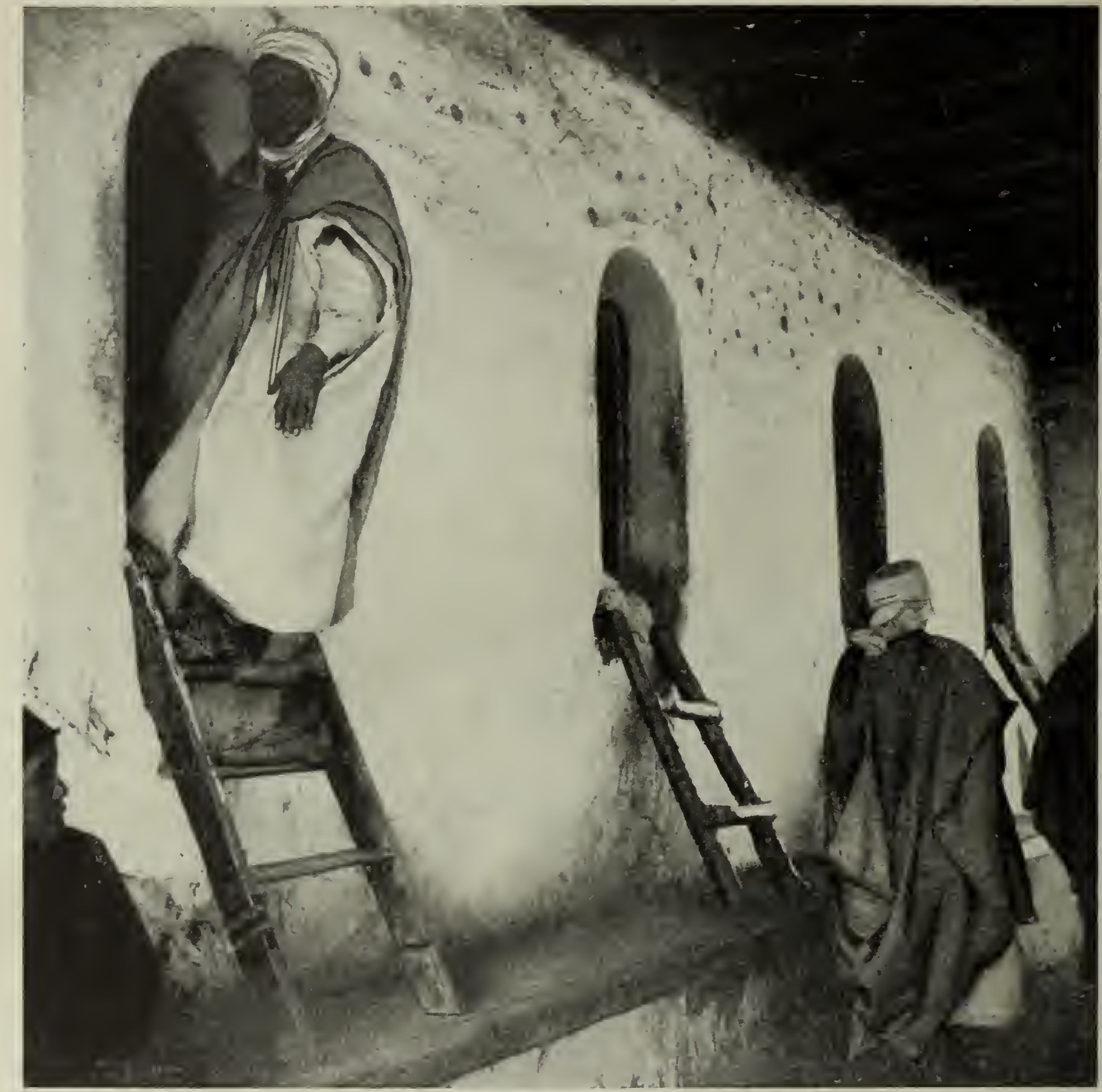
But to debate the value of education is now a waste of time. The schoolmaster is abroad in the land, and not only in this land but in nearly every land. The business of 'opening the windows of the soul,' as somebody has aptly described education, goes on in nearly every place under the sun; even in the Tonga Islands the native boys study geography, and in Siam the girls now go to school.

The competition of religions is largely responsible for what may be called the universality of education. When the Jesuits first coupled education with their admirable missionary activities—when, too, they set about getting possession of the child's mind—they taught a valuable lesson which the other organized religious bodies were quick to learn. When the states commenced competing with the Churches, controversies which still exist inevitably arose, but over a great part of the world religion and education go hand in hand. And this is as true of the non-Christian religions as it is of the Christian.

One of the most astonishing schools in the world

STUDYING THE KORAN ON THE ROOF OF A MOSQUE

At Sidi Okba, in Algeria, not far from Biskra, is one of the best known Mahomedan schools in north-west Africa. It is housed in the mosque which contains the tomb of the Alexander of the Arabs, Sidi Okba, who conquered Africa for Islam in the first century of the Hegira. Most of the lectures are given on the roof.



HOW THE STUDENTS GO TO ROOST AT THE MOSLEM SCHOOL OF SIDI OKBA

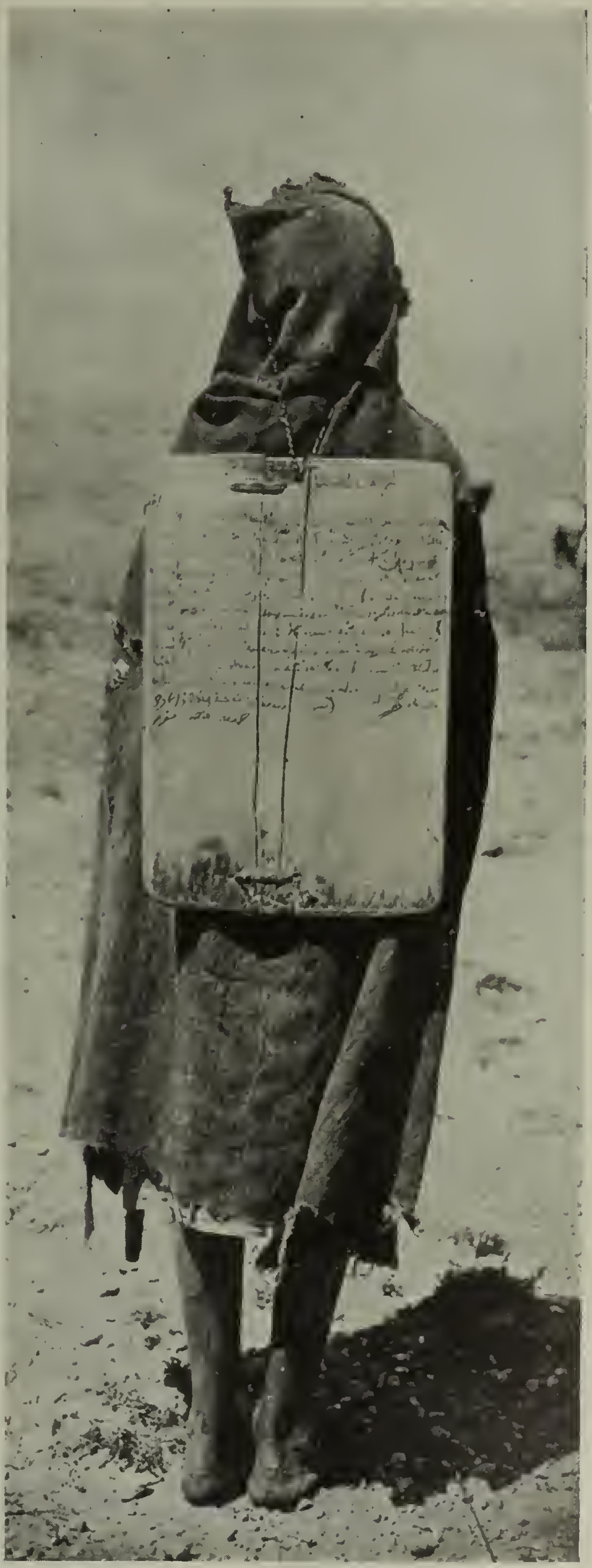
The sleeping arrangements at the Mahomedan school of Sidi Okba are peculiar. The bedrooms have no windows and are destitute of furniture, the students sleeping on the floor. In front of each little cell is a short ladder, at the top of which is a low doorway, through which the student enters his dark chamber. The school and the students' quarters, including the kitchen, are all under one roof. The subjects of the lectures at the school consist for the most part of interpretations of the Mahomedan scriptures and ancient history.

is Sidi Okba, called after the famous Mahomedan conqueror of northern Africa. It is situated about twelve miles south-west of Biskra in Algeria, and forms part of the mosque in which the Arabian hero lies buried. Here from all parts of the Mahomedan world come students to learn the sacred texts and ancient history and to pass examinations. During their course they are not only boarded but lodged. Their sleeping apartments are cells, which somebody has aptly described as being exactly like a hen-roost. To reach these cells the student has to climb up a ladder very similar to that placed at the door of a chicken-house. When inside, he lies down to rest on the bare floor—not that this is regarded as a hardship, for the true son of the desert, if he should by chance be compelled to stay in an hotel, usually lies down by the side of the bed instead of in it. The lecture room is the roof of the mosque, but if the heat of the sun should be unbearable, or the classes be interrupted by the arrival of sightseers, the study of the sacred writings is continued in the shaded courtyard. These Mahomedan students excel in hardiness even those famous Scotch undergraduates who while they were working for their degrees used to live on a sack of oatmeal brought from home, for they bring with them to Sidi Okba literally nothing more than what they stand up in. The rector of this desert high school is reputed to be a man of great learning and a skilful teacher.

In these sun-scorched areas the desire to learn is not limited to the students who enter the high school at Sidi Okba. Quite recently there was published an autobiography of an American cowboy in which the author related how an old French-Canadian trapper who had adopted him taught him his letters from the labels on meat tins and preserved fruits. The shepherds of South Tunisia on the very edge of the Sahara employ an even more primitive device during their long watches with the flocks. So that they may gratify their hunger for knowledge, some of their number secure boards on which there are inscribed extracts from the Koran or passages from the traditional history of the race. These boards, which are lent them by the marabouts, serve as books and lectures, and some of them, with their cracks roughly mended, are very reminiscent of the dog-eared volumes that may be found in any elementary school.

In another part of the world peopled by the Mahomedan race there has been of late years a great educational ‘ push,’ synchronising with an attempt to modernise national life. This is in Turkey, which after the disasters of the Great War has not only miraculously survived, but has taken a big step along the road of progress. Besides effecting the emancipation of women, the government of the country has taken education largely out of the hands of the Mahomedan priesthood, and in order to emphasise its passion for modernity and to bring the country into line with the rest of Europe has adopted the Roman alphabet. This revolution of a basic method of learning presented immense difficulties, but the government faced it with courage and ingenuity. In order to familiarise the public with the new ‘ Alafabe ’ they have fixed letter placards to the walls of houses and other public places. This alphabet differs in some respects from the one we use, following as it does very closely the classical Roman alphabet revived at the beginning of the sixteenth century. The letters C, G, I, O, S, U are duplicated and the letters Q, W, X are omitted altogether. One of the common sights of Turkey in late years has been the picture of ordinary men in the street pausing with their donkeys or mules or in the midst of their labours to memorise the alphabet from one of the posters.

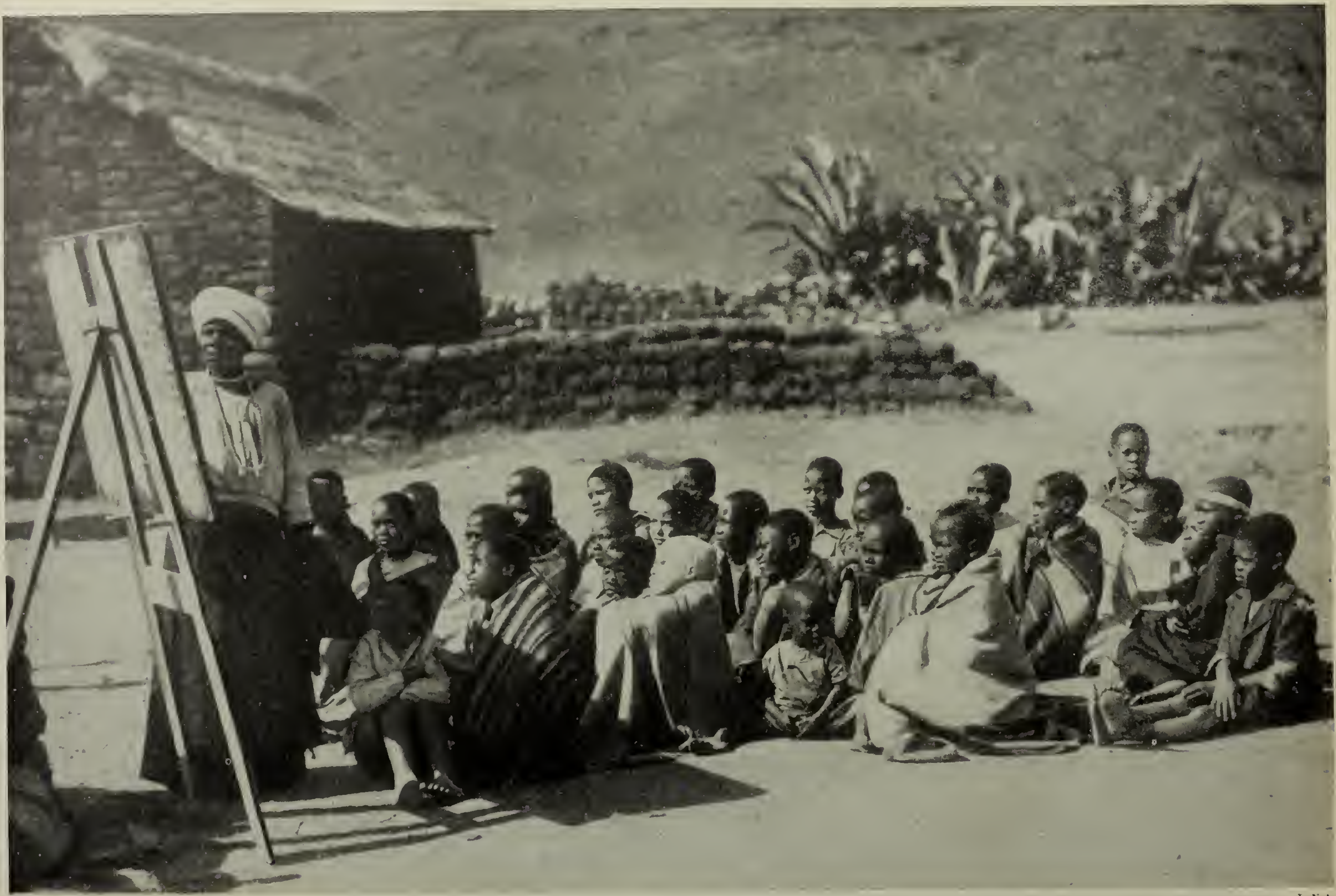
In medieval times the link between religion and education—the Church and learning—was so strong that a clerk might claim exemption from the civil laws of the state. In our own ‘rough island story ’ many chapters are devoted to the inevitable struggle between the Church and state which arose in consequence. Perhaps the shadow of that link is retained



Ufa

LOWLY WORKER'S THIRST FOR KNOWLEDGE

Boards inscribed with passages from the Koran and from ancient history are supplied by the marabouts to the shepherds of south Tunisia. These primitive ‘ books ’ the shepherds hang round their necks, and study whenever opportunity offers.



L.N.A.

ALFRESCO EDUCATION IN BASUTOLAND: STUDIES IN BLACK AND WHITE

The Basutos of South Africa are a tribe possessing very marked intelligence; indeed, they are among the ablest of the Bantus. They take a keen interest in education. Not only do a large proportion of them send their children to the mission schools, but many Basutos have themselves qualified as teachers. At the various open-air classes taught by the native teachers the equipment used is characterised by extreme simplicity; it consists of a blackboard, chalk, the alphabet, and the multiplication tables, and the pupils squat on the ground. Note the albino boy in the foreground. The birth of a white baby in Basutoland creates a great stir. The witch doctors are sent for, and they decide whether the prodigy is for good or for evil.

Reginald Silk

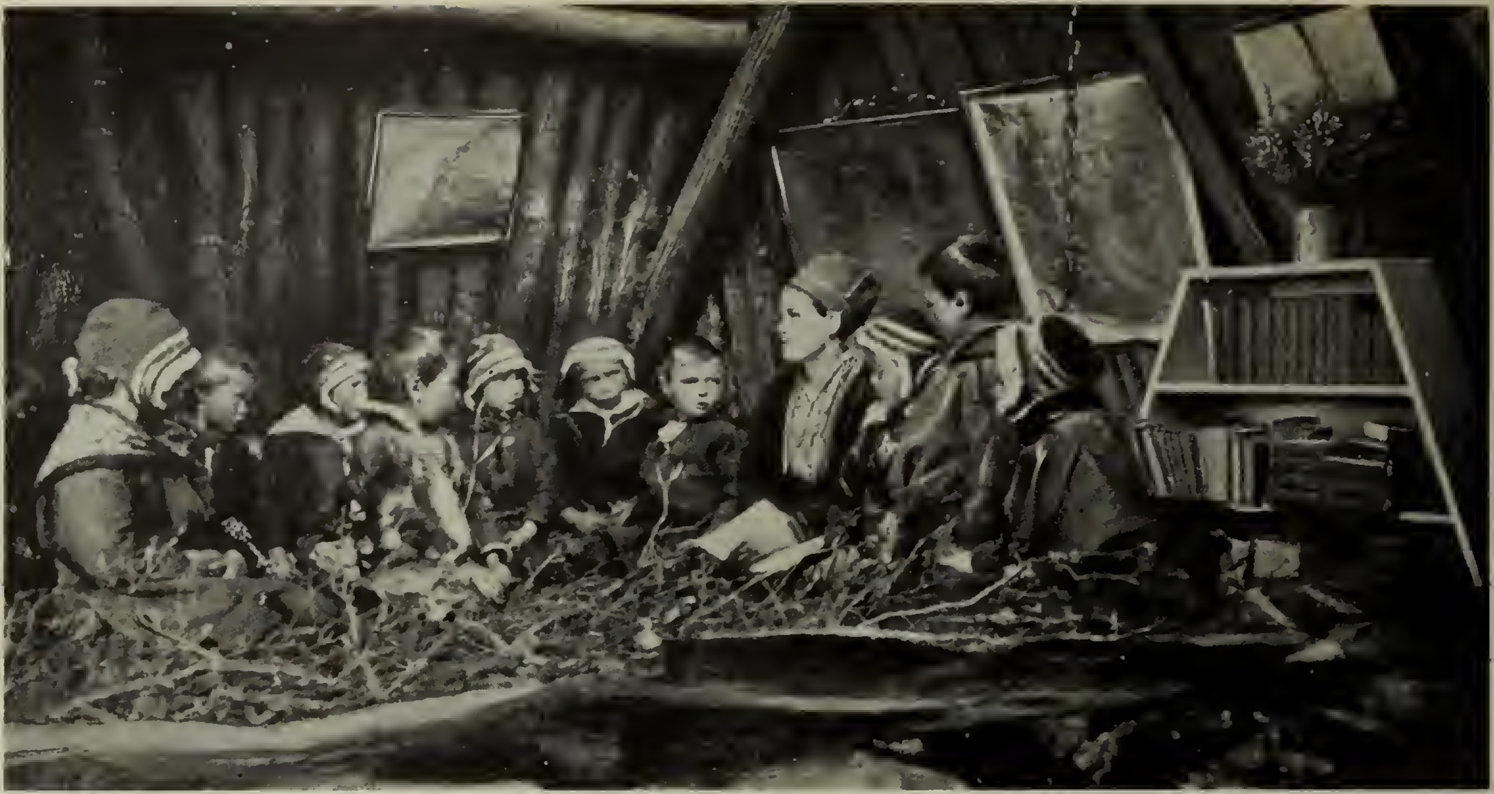
NIGHT SCHOOL BY THE LIGHT OF A FIRE IN THE HEART OF WEST AFRICA

Of the various religions whose missionaries are working for the spread of education in Africa, Islam is very much to the fore, and there is hardly a locality which Mahomedan teaching has not reached. Even in the very heart of the West African jungle Moslem schools are found. The photograph shows such a bush school at Mada, in the Bauchi province of Nigeria. Here the teaching is carried on at night, as most of the children are out in the bush during the day gathering wood or tilling the land.

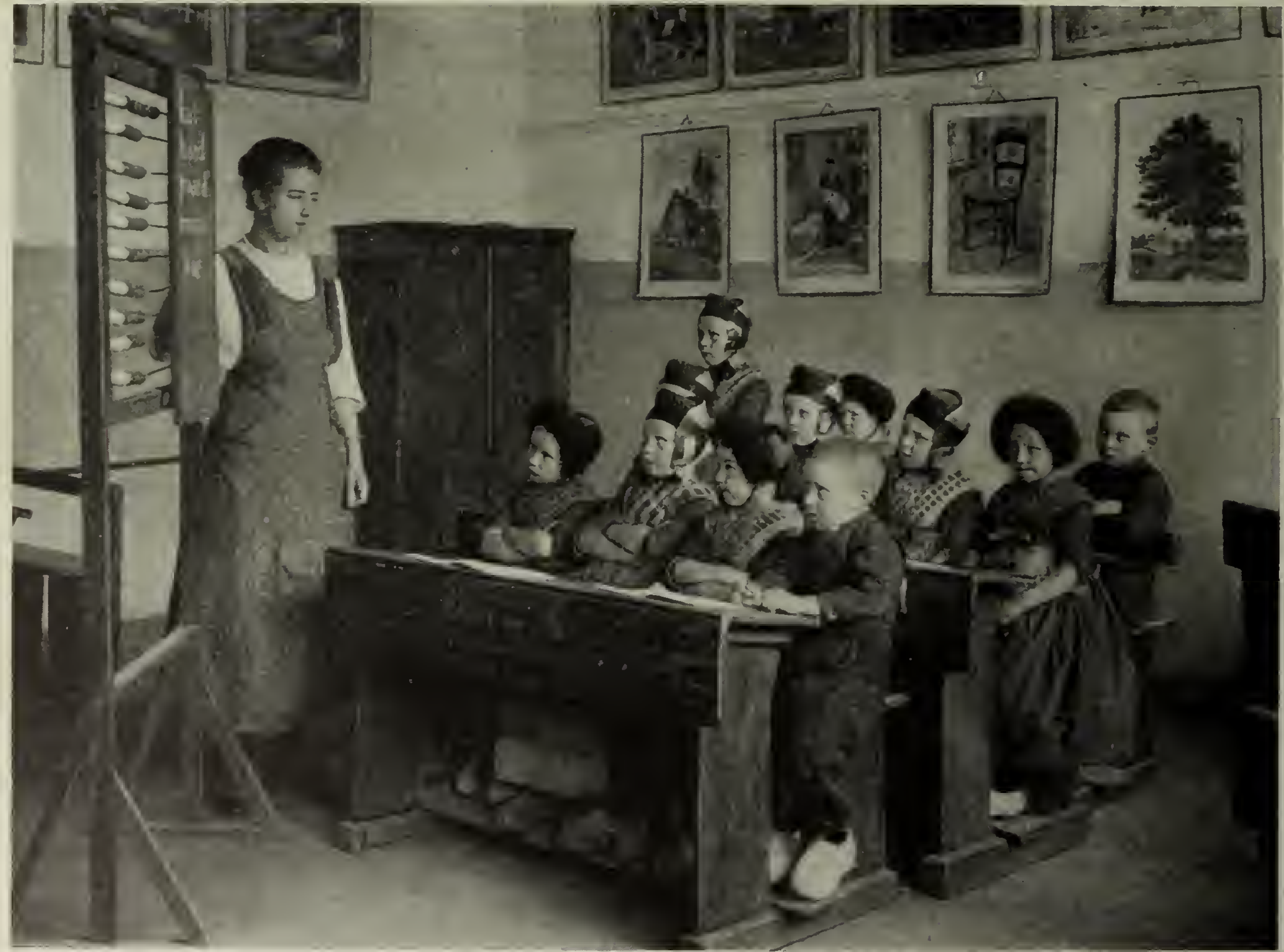
today at Oxford and Cambridge, where the ceremony of conferring a degree includes an invocation of the Trinity, though the recipient may have no intention of taking Holy Orders. In Tibet this old medieval practice still survives and, though there are many schools, the pupils are regarded as candidates for the priesthood, and the lamas do not demean their high sacerdotal office by instructing the mere laity.

In India, with its three hundred and fifteen million population, split up by religions, castes and racial differences, the devising of any general system of education has always presented immense difficulties—how difficult is demonstrated by the fact that out of every thousand persons only 139 males and 21 females can be classified as literate, in the sense of being able to write a letter and read the reply. The Imperial government, aided by the missionaries, has generally adopted a system of elementary education based, so far as possible, on an adaptation of indigenous institutions and traditions. Many of these elementary classes are held in the open air, and are attended not only by children but by adults seized with ambition to learn. In the state schools education is secular, and costs something like twenty millions a year. Of the 254,700 institutions which supply education for some nine million males and two million females, half are maintained by the state or aided by grants, the rest being private and unaided. The custom of child marriage presents obvious difficulties to the educationist, and this has been partly met by providing schools for those children who have been so unfortunate—or so fortunate—as to become widows.

While there has always been some system of elementary education in India, higher education, which has become very popular, is purely an imported product. By some people the present state of unrest in India has been ascribed to the influence of this higher education, which appeals particularly to a people naturally intellectual. There are at present fifteeen universities in India, that at Benares being devoted to Hindus and that at Aligarh to Mahomedans. Ambitious students from these universities proceed



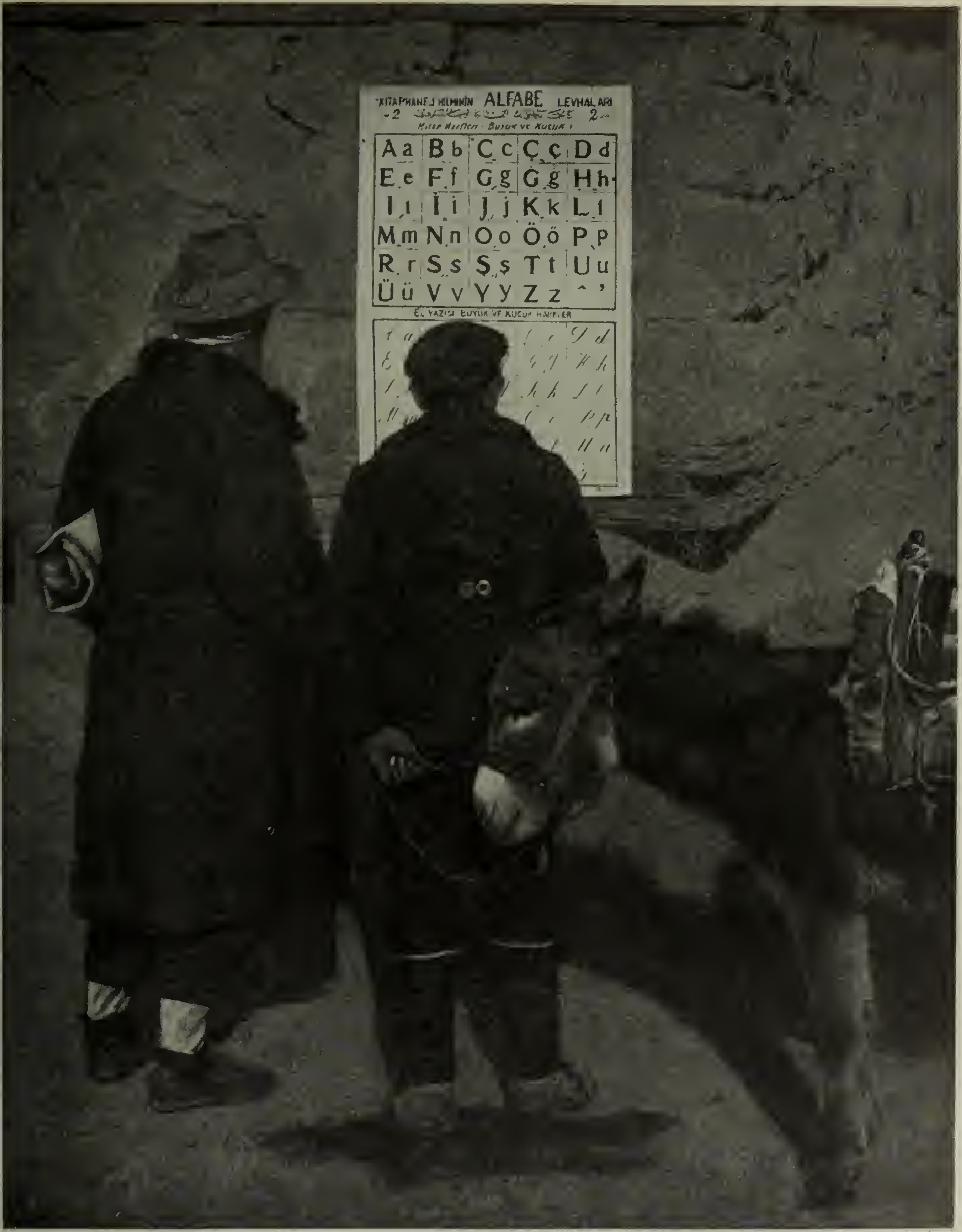
Nils Thomasson



Donald McLeish

CRUDENESS AND POLISH IN SCHOOLS OF TWO COUNTRIES OF EUROPE

In Lapland the problem of how to keep warm in school has been ingeniously solved. The teaching takes place in a low shed (top), and both teacher and pupils sit on the litter with which the floor is liberally strewn. The lower photograph shows the village school of Staphorst, in Holland. The girls wear a cap of astrakhan up to the age of six, after which they adopt the local head-dress of the women of the village—a close-fitting black cap ornamented with a carved band of silver or plated metal.


KITAPHANEİ HİLMİNİN ALFABE LEVHALARI
Aa Bb Cc Çç Dd
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Martin Munkacsy

EDUCATIONAL REFORM IN TURKEY: A STREET SCHOOL FOR THE NEW ABC

The reforming zeal of Turkey knows no bounds, and this is particularly true of education. From being the province of the Moslem priests, teaching has now passed largely into the hands of the government. Among the many revolutionary changes that have been made one of the most drastic is the adoption of the Roman alphabet. To help on the difficult task of teaching a whole people a new alphabet, posters of the letters have been put up in prominent positions, so that the unfamiliar signs may be studied and memorised at odd times by passers-by.

Sport & General Press

to Oxford or Cambridge, where they usually gain distinction in their examinations.

In China, which centuries ago set the example of advancing its servants in the service of the state by a system of examinations, there are some 134,000 schools absorbing four and a half million pupils—something like a hundredth part of the population. Among the upper classes education is a tradition and every child passes as long a time at school as his European counterpart. There is, however, only one university in the whole of China—that of Peking. The fact, however, that there are twelve hundred and fifty Chinese newspapers suggests that there is a greater number of literates among the population than the number of pupils at the schools might lead one to suppose.

JAPAN, in her extraordinary efforts to modernise herself, pays great attention to education. The system in vogue, indeed, is very similar to that practised in most European countries, elementary education being provided by the state and being compulsory. High schools are also state-aided and prepare for a three years' course at the university, of which there are six, excluding five specially devoted to medicine. There are also high schools for girls and technical and special schools, all of which are well attended. The use made of the 'abacus' is one of the features of elementary school life in Japan. The pictures of Japanese children trying to learn the Japanese script suggest that the path to knowledge

SCHOOLS FOR CHILDREN AND ADULTS IN THE UNION OF SOVIET REPUBLICS

There is no central educational authority in the Soviet Union. Each republic has a separate autonomous commissariat for education. The first standard comprises children from the age of eight to twelve, and the second children from the age of twelve to seventeen. Above that come the higher educational institutions. There are several kinds of schools for the adult population. The upper photograph shows students of the newly organized cooperative courses in Turkmenistan, and the lower a united labour school in Tiflis for the Kurds.

W. F. Taylor

TIBETAN SCHOOLBOYS AT THEIR MONKISH STUDIES

The link between education and religion is specially marked in Tibet. In that land of monks such teaching as the children receive is entirely in the hands of the lamas, who fill the minds of their young charges with a fog of demonology and superstition. The children are not taught in the monasteries, but in schools which are staffed by monks.

is beset with many more difficulties than it is in the western world. Examinations are held at various institutions in the complicated caligraphy of the country, and the candidates, instead of using pen or pencil, come armed with paint brushes.

How the old and the new blend together in Japan is admirably illustrated by the fact that at the women's university classes are held in court traditions and social life. For employment in the state Civil Service educational qualifications are now considered necessary, and all aspirants have to satisfy an examination test. How strenuous is the competition is shown by the fact that to fill thirty-three positions at banks no fewer than 500 girls recently presented themselves for examination.

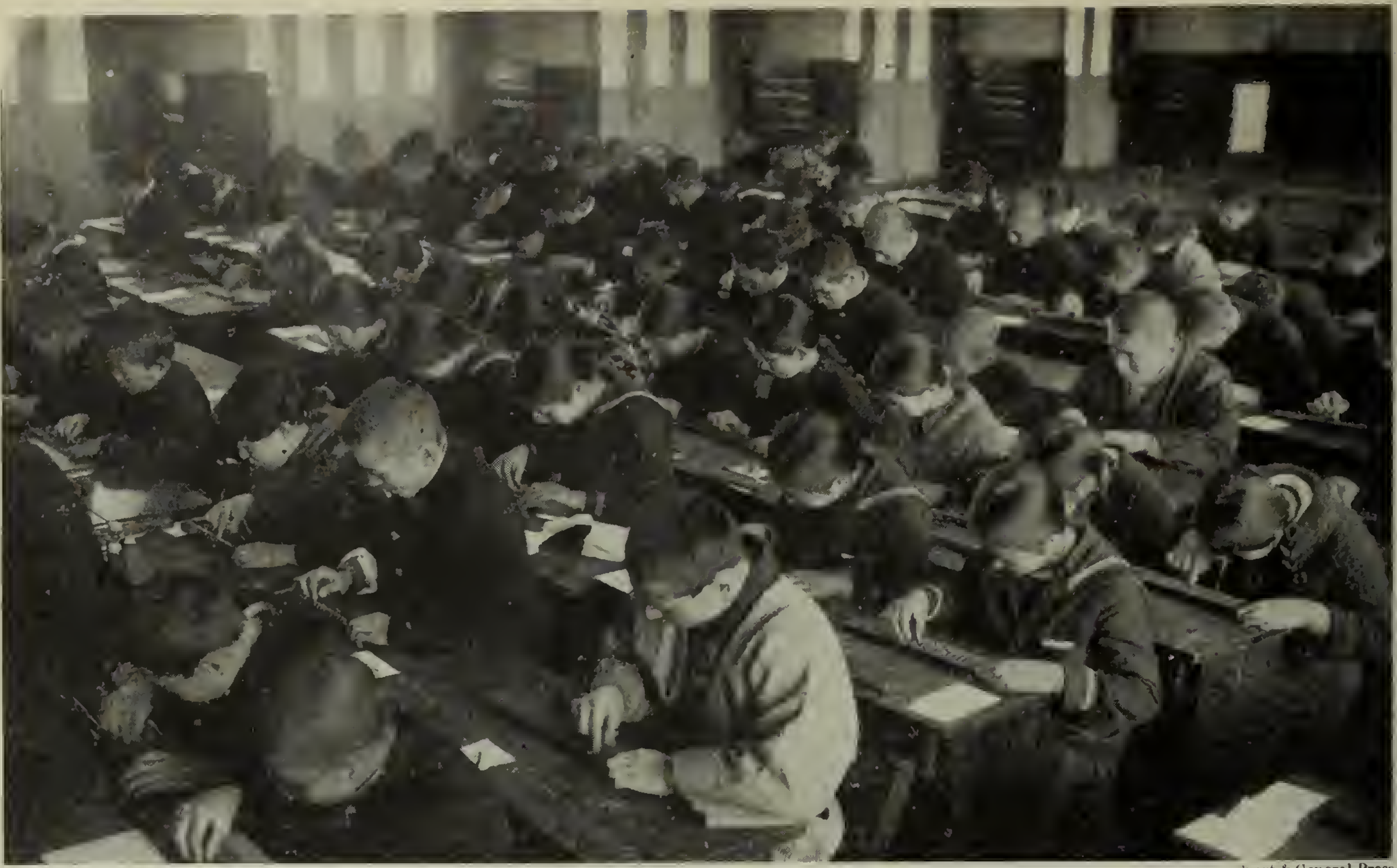
Among the teeming population of Africa the problem of education is as difficult as it is in India. Out of an estimated total of 143 millions calculated on a religious census—the figure, of course, is inaccurate—there are claimed to be some eight million Christians, some forty-four million Mahomedans, half a million Jews, and some ninety and a half millions who are classified as Animists. The education of the Christians, Mahomedans and Jews is more or less provided for on a religious basis. It is the animists who remain the problem for the schoolmaster, even in areas brought definitely under white rule. In the Union of South Africa, for example, the native population is to the European population as five is to one, and yet the number of non-European scholars is returned as being almost the same as that of the European. There are many native teachers who have qualified, but among the animists the great work of education is carried on under formidable difficulties almost entirely by missionaries.

The missionary zeal of the Mahomedans especially is spreading the light of learning in dark places, and there are some 'Africans' who profess to detect in this propagation of the Moslem faith, which during the last fifty years has penetrated to nearly all parts of the continent, a serious threat to European rule. Even in the dense bush of central West Africa their teachers have their schools—some of them night schools, held around a camp fire. The children use flat wooden boards cut from trees, and write with short pieces of cane or elephant grass shaped like a quill pen. For ink they use a mixture made from the bark of a native tree. In the Province of Oyo the chiefs and their families are given a special education

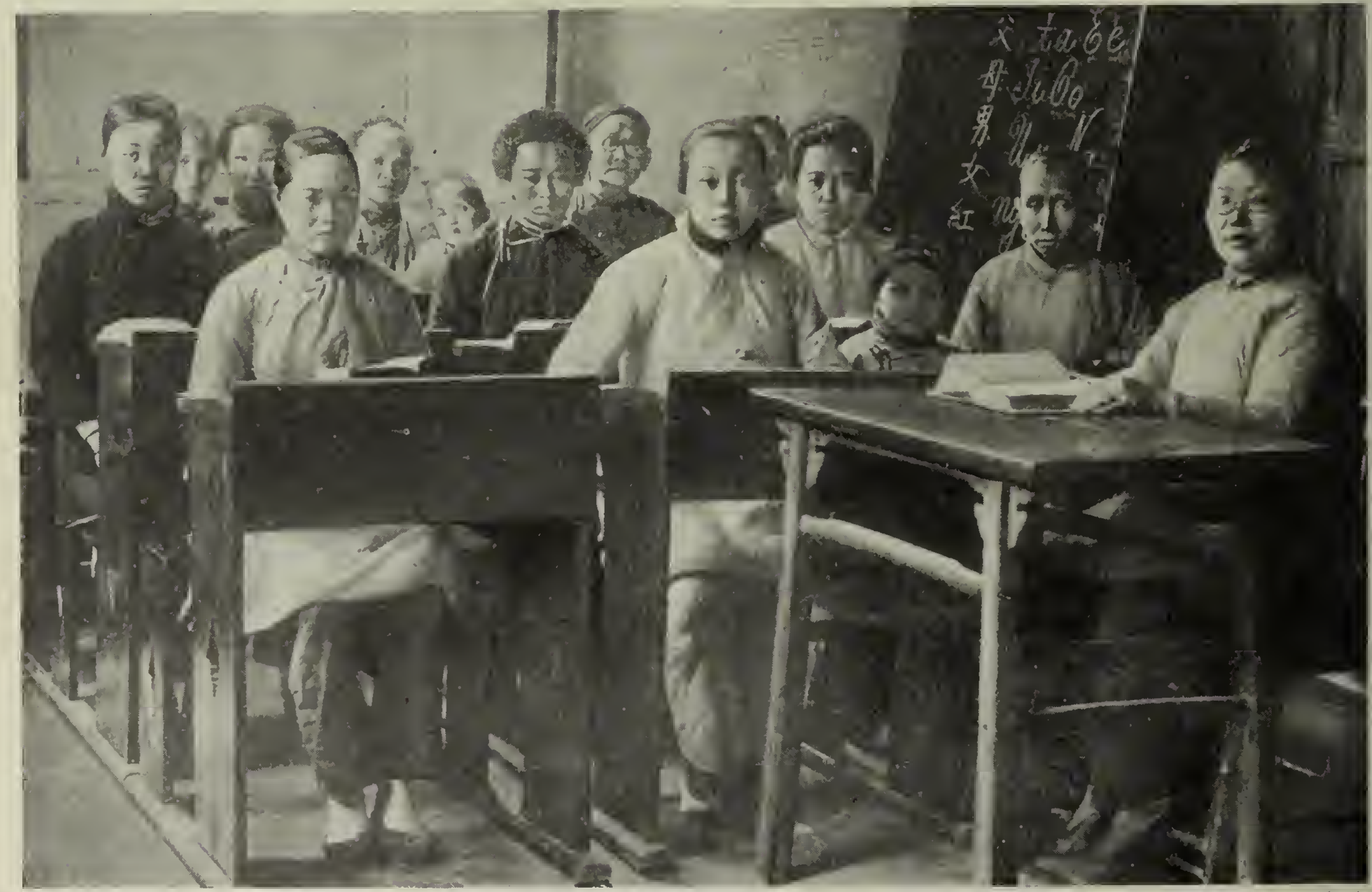
C. Carthrew

HOW SCHOOLBOYS IN KASHMIR DRILL

In so vast and heterogeneous a country as India the problem of evolving a workable educational system has been a very difficult one. Although there is still a great deal of illiteracy, the provision of state scholarships enables a boy, however poor, to pass from the village school to a university. Proper attention is paid in the schools to physical development.



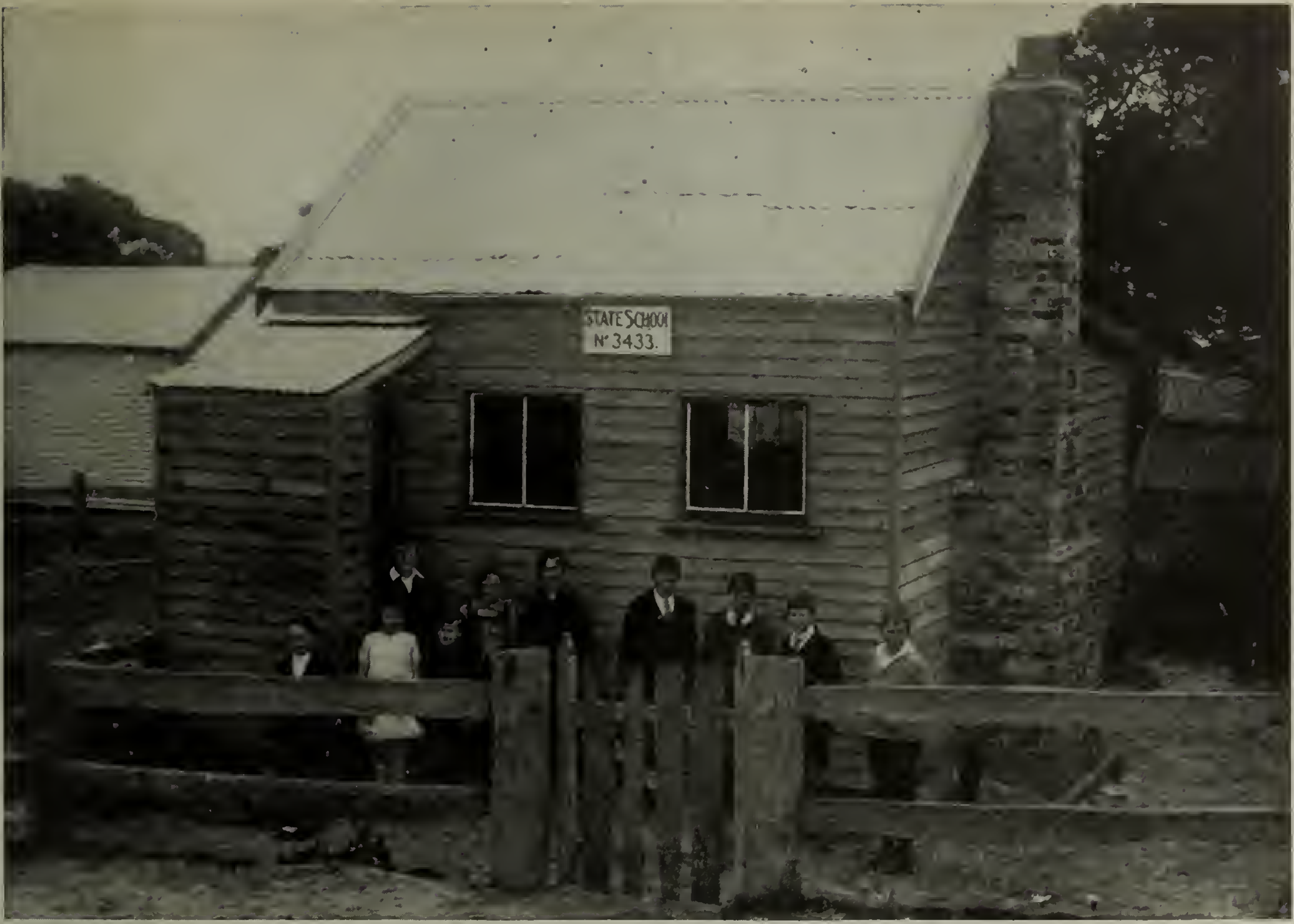
Sport & General Press



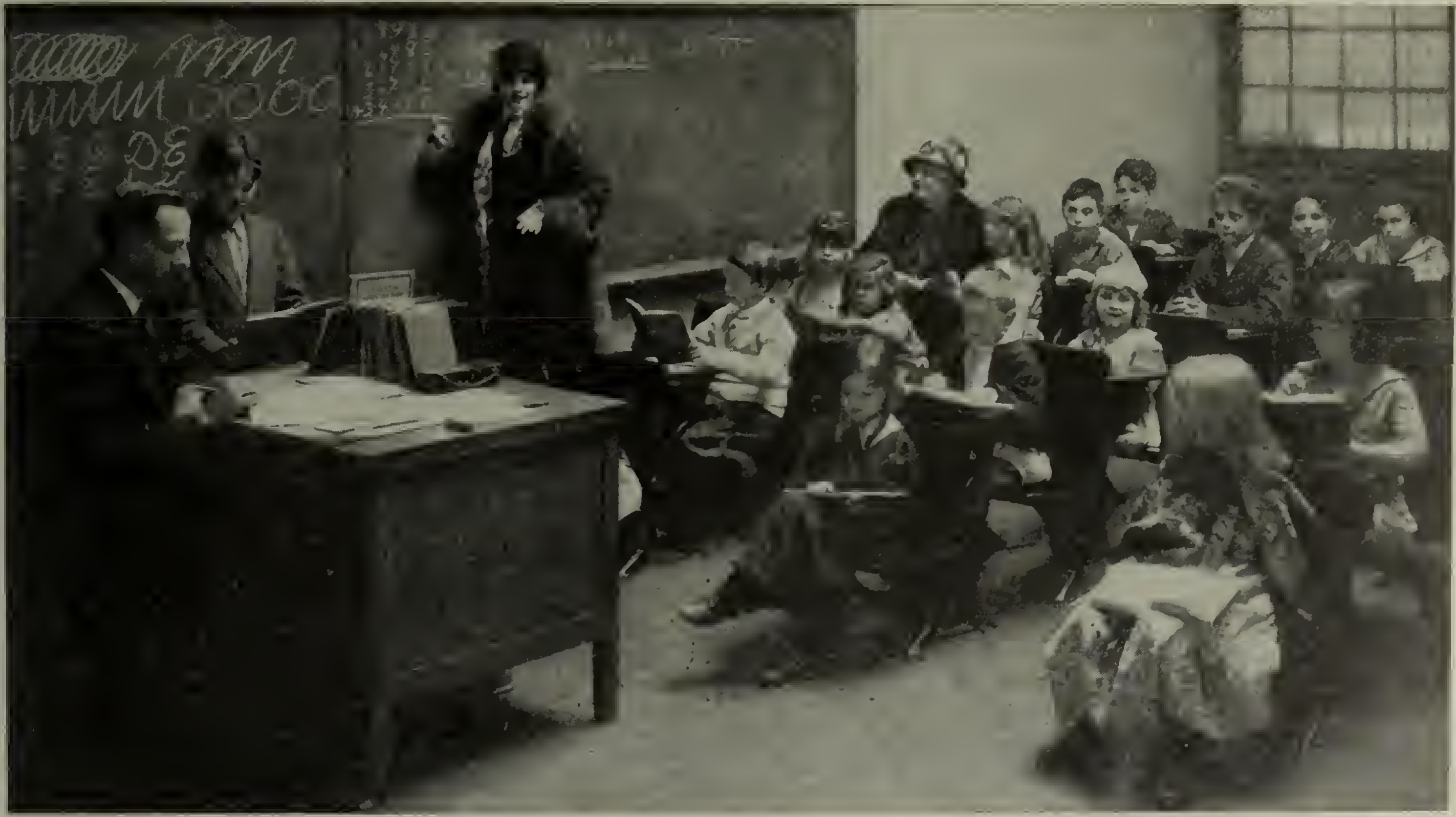
G.P.A.

METHODS OLD AND NEW IN THE SCHOOLS OF THE FAR EAST

In the past only the children of the well-to-do in Japan and China were educated at all. The Japanese were the first among the nations of the East to adopt up-to-date teaching methods, and under the Chinese republic the modern idea of education is gradually spreading. The Japanese still retain the abacus in their schools, an abacus counting contest at a primary school in Tokyo being shown in the upper photograph. Below is seen a class at a very exclusive Chinese school near Canton.



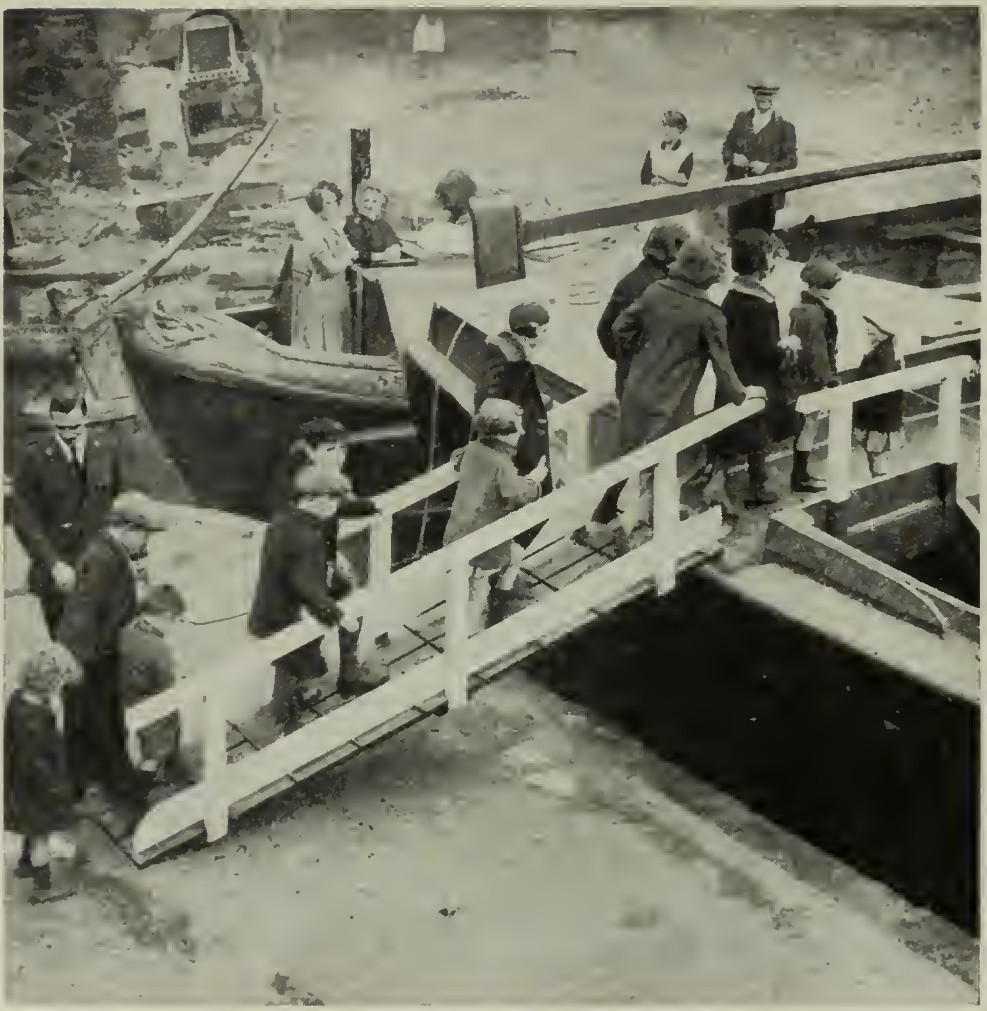
Wide World Photos



Fox Films

SCHOOLS IN SOPHISTICATED SURROUNDINGS AND AT THE BACK OF BEYOND

The children who astonish us by their cleverness on the films do not suffer educationally by starting their stage career so early, for there are excellent schools provided for them. The lower photograph shows a class at one of the film studio schools at Hollywood. In the remote parts of Australia education is a far from easy problem, for often very long distances have to be travelled by the children and the teachers. In the upper photograph pupils are seen outside a tiny outback school in Victoria, Australia.



Central Press

THE FIRST CLASS AT THE CANAL BARGE SCHOOL

The education of the children of canal folk has presented great difficulties. That they should attend the school nearest the mooring spot proved impracticable, but a solution may have been found in the proposal for floating schools. Such a barge school has been endowed by the Union Canal Company for the children of its employees who live afloat.

to enable them to administer their districts more or less in accordance with modern views. Already the system has shown promising results.

AMONG the Indian population of South America again the schoolmaster is also faced with very great difficulties. In the backwoods of Brazil, about the upper reaches of the Amazon, some of the native races are as wild as any of the Indians of the old story books. To bring them to school is a problem which has been partly solved by the erection of educational posts, but to get them to come other than in a state of nature would tax the resources of a quartermaster's store. Some of the schools are very primitive buildings. In Venezuela they are often built of red mud, and thatched so roughly that they look for all the world like a broken-down stable. This reminds one that some of the most curious school buildings in the world are to be found in Lapland, where in low-ceilinged wooden huts the children sit cosily on litter-covered floors to learn their lessons.

Wherever the confines of ordinary civilization are passed, the business of teaching and of learning alike is fraught with obstacles—most of which, however, are got over. On the prairies in Canada and in the remotest districts of Australia the long distances the children have to come are obviated by their travelling to the schools on horseback instead of on foot. Some of these frontier schools are very small, but the pupils get there, and the work of learning goes on.

But not only the backwoods produce hard nuts for the schoolmaster to crack. There are some at home in the very centres of civilization. For years our own authorities were at their wits' end how to deal with the children of the canal folk. Theoretically these were supposed to attend the school nearest to the point where the barge was tied up on any given day. This meant in practice that they never went to school at all. Attendance officers could do nothing with them. A special effort was made to establish an educational centre at Brentford, but this was never wholly successful. Lately the Grand Union Canal Company launched a special barge, designed and fitted to act as a floating school, and all canal workers are now urged to co-operate with the authorities in an effort to give their children a regular education.

In America, where children are employed in the big film studios schools are established, and classes are held in which some of the foremost figures in the Hollywood hierarchy take a part. Another aspect of education which faces America is that of the immigrants who come over from Europe with standards of education and hygiene quite foreign to the community in which they are to be absorbed. In the great industrial centres such as Pittsburgh these new arrivals are given lessons in English and inculcated with the doctrines of cleanliness.

The schoolmaster has already performed miracles, but his most remarkable achievement is the educational system applied to the Royal Air Force. Recruits for the Air Force are drawn from the public and secondary schools. Having qualified by a somewhat stiff entrance examination, they are enlisted at the Halton School of Technical Training, where for three years they are given a comprehensive education more than equal to that obtainable at any public school. Their passing-out examination—if they pass high enough they may qualify for a commission—is of a highly advanced type. This state experiment in specialised education is one of the most extraordinary in the world.

MODERN SURVIVALS OF WITCHCRAFT

THE openly and regularly practised witchcraft that plays so large a part in the life of savage peoples, and contains more than a tinge of genuine religion, is dealt with in the chapters on Medicine Men and Their Magic, Magic in Love and War, Magic and the Means of Life, and elsewhere. Here we are chiefly concerned with certain forms of witchcraft that still hold their ground in civilized countries.

NOTWITHSTANDING the great advances made in science and in education generally, superstition exists among all classes of society in all parts of the world and belief in witchcraft still has remarkable vitality. The root conception of the belief is that certain individuals have the power of casting spells or curses and producing some malignant effect on any object, animate or inanimate, upon which their eye may rest, when exercised upon the victims of their displeasure. The iniquity of witchcraft lies in the supposition that possession of the necessary supernatural powers is acquired as a result of express compact made with the devil and sealed with the witch's own blood. From the fact that the chief agents and possessors of these powers were mostly women we have the prevalence of the female name of witch and its synonym in other languages.

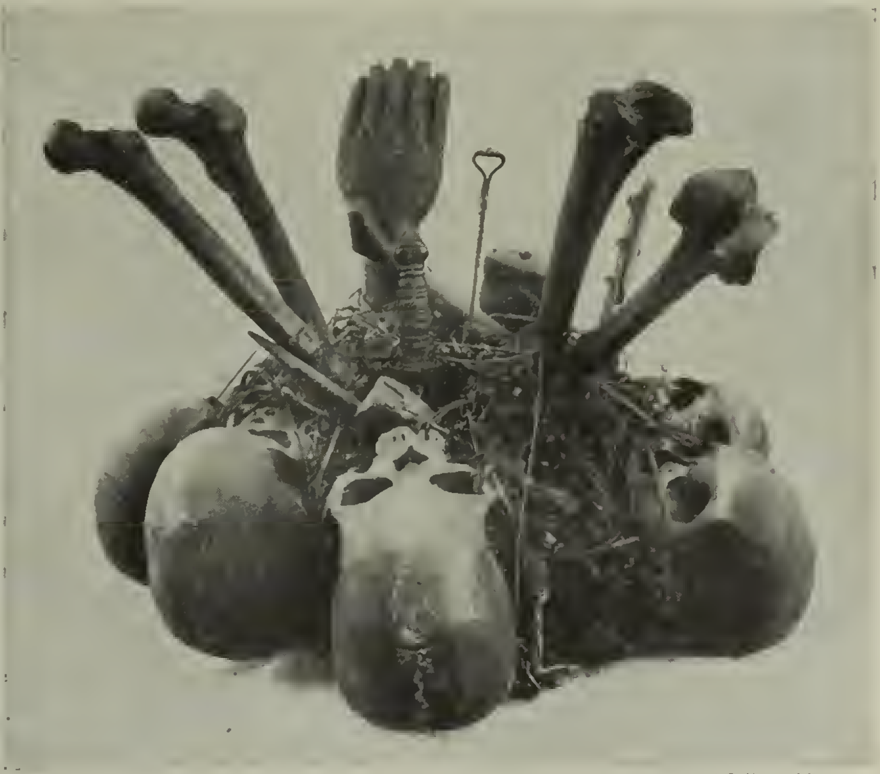
In the sixteenth century superstition permeated human life, concentrating around birth, marriage and death, and belief in planetary influence, omens and the power of the witch became general. It was to the village wise woman, usually some old withered dame with hairy chin and palsied fingers, that the power of evil was attributed when a child fell sick with a mysterious ailment or the cattle did not thrive. With this reputation she was soon dubbed a witch and credited with casting the 'evil eye,' or 'wishing ill' by fashioning figures in wax and pricking them with needles or thorns, in order that those on whom she wished to wreak her vengeance should become afflicted.

Her 'familiar,' which was constantly with her, was supposed to take the shape of a black cat, dog or great toad, and in this way the first-named animal became associated with witchcraft. Of this type were the witches who were tortured, burnt or otherwise executed in thousands down to the end of the seventeenth century.

One of the chief survivals of witchcraft at the present day is the widespread belief in the 'evil eye,' which in many countries is still as common as it was in early times. Evidence of the belief is to be found upon the most ancient monuments of Babylonia, the cradle of civilization, as well as in Egypt. Among the Jews, Moslems, Hindus and Oriental races the supposed terrible effects of the evil eye are still dreaded by all classes, and 'Eat thou not the bread of him that hath an evil eye' is an old Eastern maxim that holds good today. In Palestine the belief still persists that the evil eye can 'throw down a horse, break a plough, cause sickness, and even destroy a person, animal or plant.'

DOMESTIC animals have always been believed to be specially susceptible to the dreaded fascination, and, as a protection, both the Turks and Arabs festoon their horses and camels with amulets in the form of crescent-shaped brasses or blue glass beads, some of which are fashioned to represent an eye. The eye as a defence against the effects of the 'evil eye' is a survival of sympathetic magic, and protective charms of this kind, made of metal or faïence, are used all over the world. Even in England the brass horse-charms still frequently seen decorating the martingale and other parts of the harness of our cart horses are but the unconscious survival of the same idea.

Examples of the persistence in England of belief in witchcraft, spells and the evil eye are numerous. Only a few months ago a County Council health



Courtesy of Royal College of Surgeons

SKULL JU-JU OF A NIGERIAN WITCH DOCTOR

The objects stuck in the central part of the fetish include four human thigh bones, a hand carved in wood, a knife, a dagger and an iron skewer. Under one of the eight human skulls were found pieces of paper, some apparently torn from government documents, intended to work an evil magic against a European official.

visitor in Herefordshire, calling at a house on a mountain side, found a woman who had been held a prisoner in one room for twenty years because 'she had been looked upon with the evil eye.' On her second visit to the homestead one of the brothers who had kept the woman a prisoner actually accused the visitor of having the evil eye, threatened her with a gun and chased her down the mountain side 'uttering terrible cries.'

In Essex and Dorsetshire there is often a wise woman in a village who is believed by some to be capable of casting spells or taking them off, and in a Suffolk village as lately as 1930 the death of a man was attributed to his being overlooked by the evil eye of a woman who was unpopular with her neighbours and had acquired the reputation of being a witch. The prevalence of elder bushes and bay trees in the gardens of many cottages in Gloucestershire is said to be due to the belief that they will keep away witches and evil influences. This tradition is mentioned by Culpeper in the seventeenth century. He declares that 'neither witch nor devil, thunder or lightning will hurt a man where there is a bay tree.'

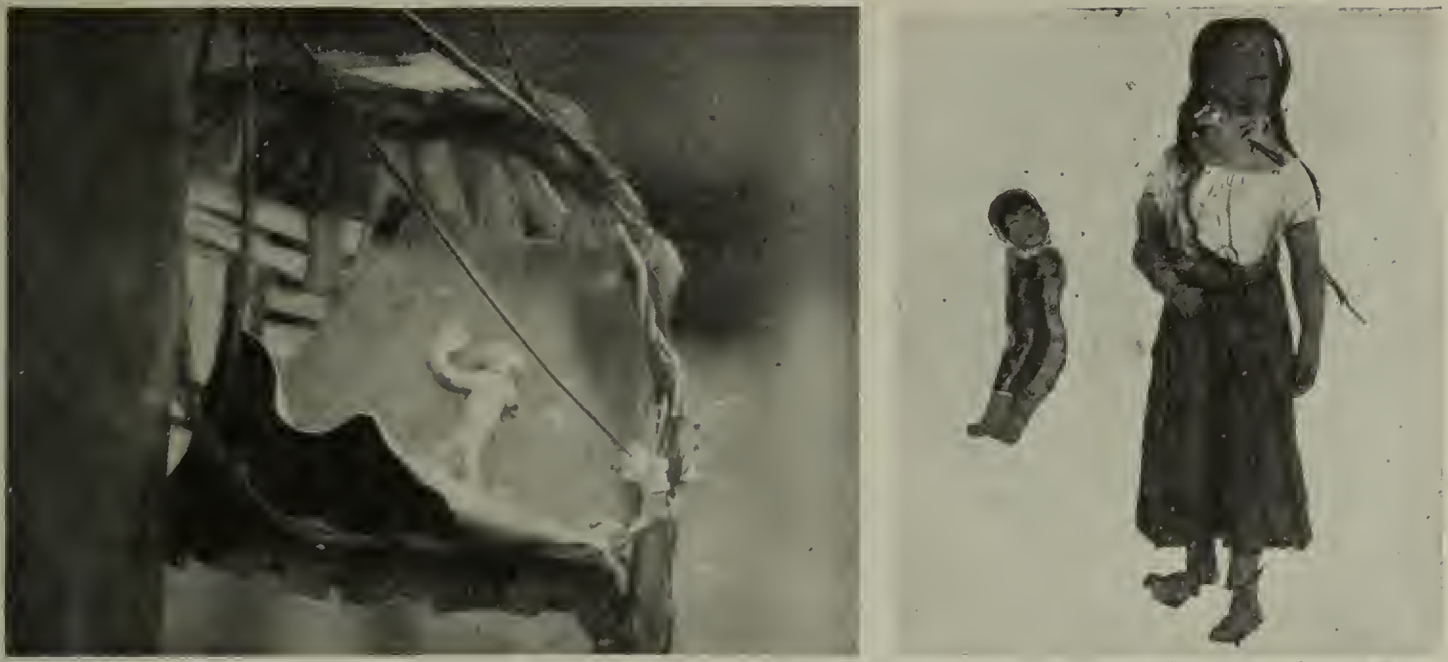
Many of the Norfolk peasantry still have equal belief in the power of the evil eye. The rector of Merton recently stated that some of the country folk in that district had an ingrained faith in good and evil spirits. He also related how he was once called to lift a curse locally known as the 'Curse of Sturston,' which had lain on the district from the time of Queen Elizabeth. According to tradition, the rector of the parish in those days was an accommodating priest who held a Protestant service in the church on Sunday mornings and recited Mass in his parlour for the Popish gentry afterwards. In consequence, an old woman in the village who was a staunch Protestant, as she lay dying, laid a 'curse' on the parson, the church and the great folks' Hall, and the 'curse' seemed to become effective. 'When I came,' continued the rector, who told the story, 'I was asked to lift the curse, for the old Hall had become a farmhouse surrounded by cottages, and the people feared that the curse might still be working. I held a public service, using an old altar tomb in the ruined churchyard as a lectern. People flocked to the service from miles around. Nothing further dreadful happened. I had laid the curse.'

FROM the early part of the Middle Ages the Romany tribes that have wandered over Europe have had a reputation for dealing in magic and witchcraft, and their modern descendants, the gypsies, are still believed by country folk to possess certain occult powers. As recently as 1928 one of these gypsy practitioners, named Mary Hearn, was sent to prison for six months for obtaining money by false pretences from a gardener called Paddy, who lived at St. Mawes, Cornwall. She was charged with exercising 'witchcraft, sorcery or enchantment.' It transpired that the gypsy obtained such an influence over Paddy that he had given her about £500. She convinced him that an illness from which he was suffering was due to him being 'over-looked' by the evil eye, and that as she was a 'white witch' she could cure the 'black

W. F. Taylor

TREES THAT WARD OFF BALEFUL INFLUENCES FROM THE HOME

Of the many beliefs that have gathered round the elder and the bay tree, one was that witches and other evil influences could not come near them. This may account for the elders and bay trees common near cottages in Gloucestershire. The ancients had the greatest reverence for the bay tree. They thought that lightning could not strike it, and during a thunderstorm the Emperor Tiberius always put on a wreath of bay. The photograph shows an elder growing by a cottage at Duntesbourne.



H. Tillema

Wellcome Historical Medical Museum

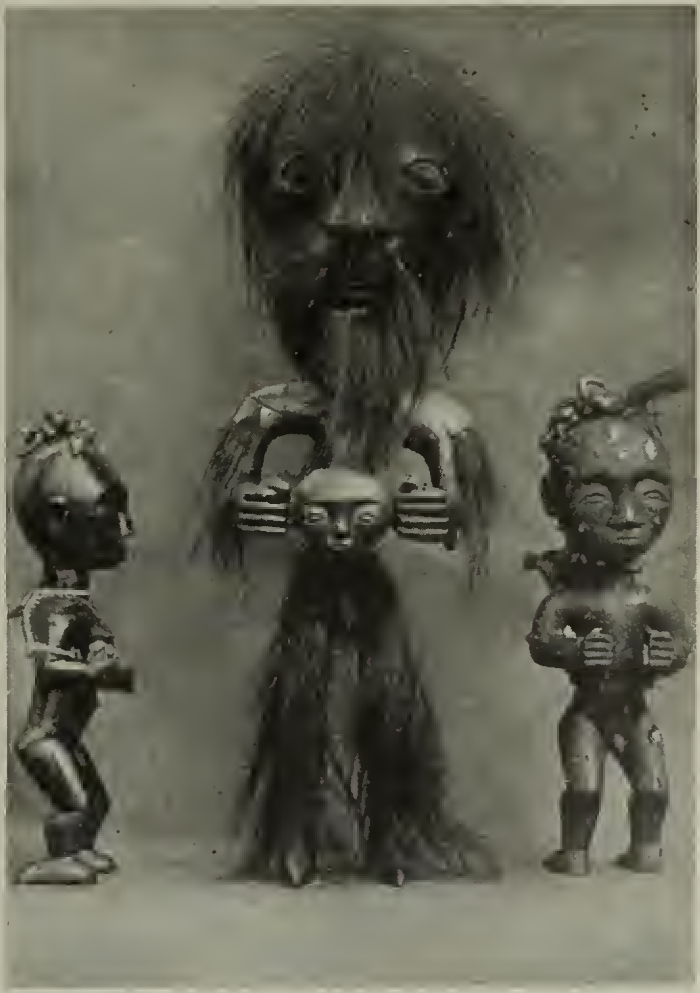
MAGIC DOLLS THAT WITCHES USE TO BRING BACK HEALTH

The employment of dolls in the curing of disease is a form of witchcraft that is found in many parts of the world. Among the Dyaks of Borneo a little puppet fashioned out of boiled rice (left) is often fastened by the magician outside the house of the sufferer. It is believed that the illness dwells within the doll, and that if the doll is taken away the malady also will be removed. The dolls on the right are from Italy, and are used for the same purpose. Similar uses of puppets are found the world over, as in the examples from Ashanti illustrated below.

magic.' She performed various incantations over him, talked about the planets and Venus, and waved a compass over his head, but Paddy got no better. He declared in court that for twenty-five years she had been telling him that he was 'ill-wished' and constantly asked him for money to take the ill-wish off. This so upset the old man that his heart became affected and he began to look wasted and weak, which the gypsy attributed to the evil eye. Paddy's misfortunes were ended by the police, who arrested the gypsy witch and put an end to her activities.

Another instance of the kind came to light at Higham Ferrars, Northamptonshire, in 1926, when a gypsy of the historic name of Smith was charged with obtaining money from a widow and selling her 'charms to burn, to wear and put under her pillow.' She told her victim that if the charms burnt brightly it indicated that £400 was coming to her, but if the fire was dull, some enemy was holding the money back. Smith received a month's hard labour from an unsympathetic bench, and the police superintendent in charge of the case remarked that the widow was only one of many simple folk in the district who were constantly being gulled by gypsy magic.

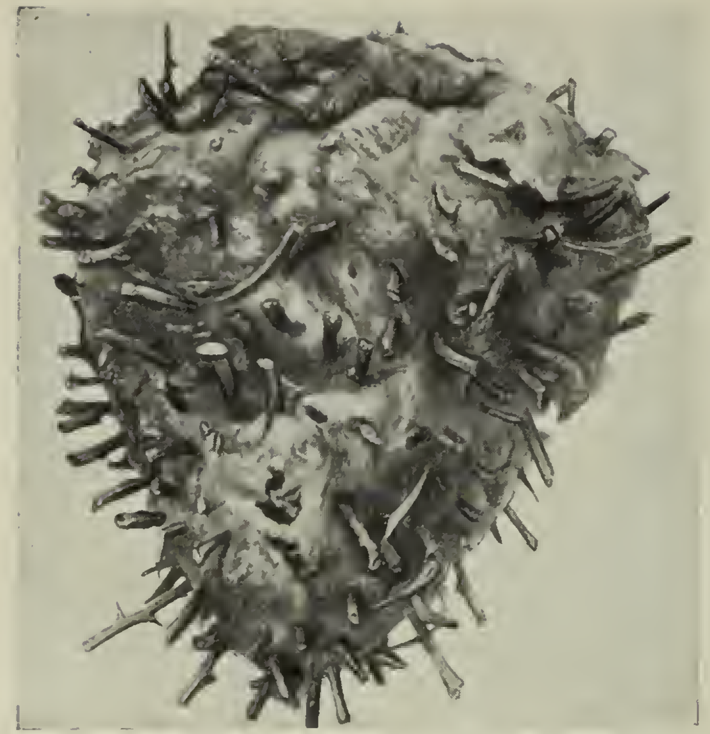
THE use of stones called 'holey stones,' which are usually flints with a natural perforation, as a protection against witchcraft is very widely distributed; they are commonly employed, both in England and in Ireland. In Lancashire and Yorkshire they are sometimes hung up inside the house door as a safeguard against witches, while in Devonshire and Somersetshire they are suspended on the fruit trees in the orchards to protect the fruit from the pixies. In some parts of Ireland such stones are tied to the horns of the cows with the idea of preventing the



Clarendon Press

HELPERS OF THE WITCHES OF ASHANTI

Ashanti witches work in league with the red or mischievous fairies and a demon called Sasabonsam. This latter takes the form of a hairy forest monster with long legs, bloodshot eyes, and feet pointing both ways. The photograph (from Captain R. S. Rattray's 'Religion and Art in Ashanti') shows figures of Sasabonsam and two fairies.



Courtesy of Royal College of Surgeons

TWENTIETH CENTURY DORSETSHIRE WITCHCRAFT

This calf's heart, studded with pins, thorns and twigs of witch-hazel, was found in a cottage chimney near Bridport in 1902. Such piercing of the heart was believed to produce a like effect on the person against whom the operation was directed.

fairies from stealing the milk, and, hung round the neck, they are believed to ward off the murrain.

It is not often that a man is charged with witchcraft, but in 1926 an application was made to the Glastonbury magistrates for a summons on this ground. The applicant stated that his neighbour had ' bewitched his clock, and in consequence ' it would tick three times as loud as usual and then stop every night, although it was wound up ' He further declared that the man he accused ' came to him as a witch at night when he sat by the fire, but only his head and beard appeared He spat at him twice, and he disappeared as a ball of smoke In spite of these allegations the magistrates decided not to grant a summons, and the victim of these witcheries left the court disconsolate.

SUPERSTITION has been general in Ireland from early times Lucretius mentions that the Irish in his time believed ' that their cattle were often injured by a kind of witches whom they called Eye-biters,' and the power of the ' evil eye ' is regarded with dread today. An illustration was brought to light in a case that was tried at the Quarter Sessions at Dungannon, Co Tyrone, in 1927, in which a lady sued two farmers for spreading rumours that she had power to bewitch cattle The plaintiff stated that in this district a large number of people believed that their cattle could be ' blinked (bewitched), and that her reputation had spread for miles around, so that no one in the neighbourhood would speak to her. One of the defendants pleaded that the statements were true, for ' the thatch of his house had cured the cattle.' He added that burning thatch was one of the recognized cures for ' blinked ' cattle, and he had burned it under the cow's nose and the cow had jumped to her feet and got better.

It was stated that after the cows had been cured the farmers protected their animals by tying a red rag on their tails. This custom is another interesting survival, for red everywhere is inimical to witchcraft of all kinds. Red was the witches' colour, symbolic of the blood with which they had sealed their compacts, and is used in connexion with witch charms throughout the world. In Italy and Sicily, charms against the evil eye are often made of red coral and are usually tied with red woollen braid, or they are painted red.

THERE is perhaps no country in Europe where belief in the power of the evil eye is more general than in Italy. South of Rome and in Sicily superstition is as strong as it was a couple of centuries ago, and the peasant will cross his thumb with his forefinger if he meets a hunchback or ' gobbo ' or a person who happens to squint. In Naples, where charms, usually of red coral, are commonly to be seen in the shop windows, even the mention of the word ' fascino ' or ' jettatura ' is sufficient to give rise to suspicion. In certain streets in the old quarter of the city the writer observed that a large red hand was sometimes to be seen hanging from a balcony to protect those who lived in the house from the evil eye. Curiously enough, although the ' gobbo ' is usually credited with having the power of casting the ' evil eye,' when his influence has been counteracted he is considered to be a protection against its effects, and hunchbacks are not infrequently to be found officiating as waiters in Italian restaurants.

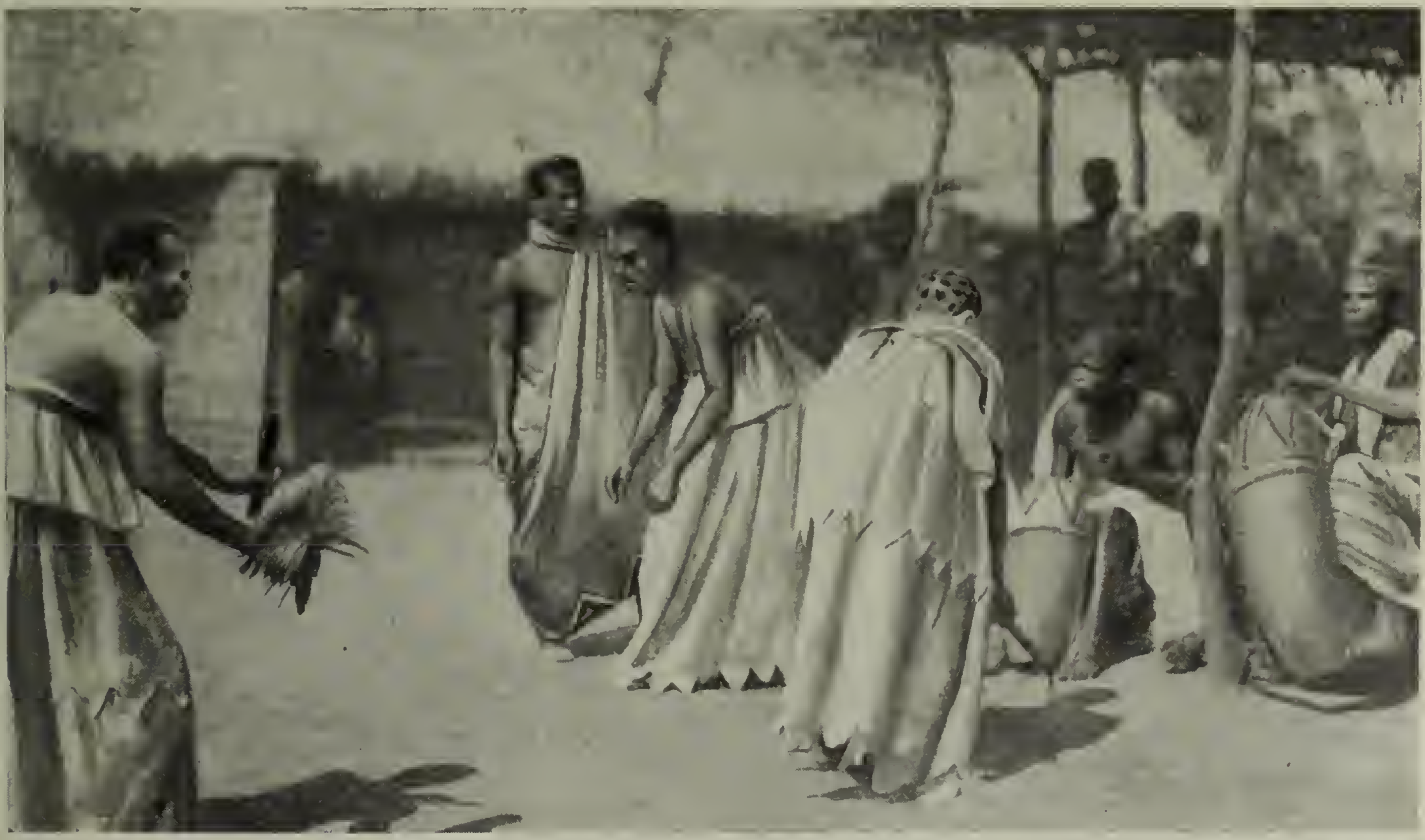
Both witchcraft and black magic are still practised in some parts of France, and according to a leading French barrister, who has made these survivals a special study, scarcely a week passes but such a case comes before the courts in some part of the country. It is a common occurrence for a peasant to accuse some old woman, who is supposed to possess the power of the evil eye, of making his milk turn, his pigs ill, or his children bad-tempered. These beliefs are not confined to the remote mountain and country districts, and as recently as 1930 a pastry-cook at Fontenay-sous-Bois, a suburb of Paris, prosecuted a neighbour for turning his cream sour in mid-winter.

Maître Garcon states that in 1930 he actually witnessed a novice making a pact with the devil in the woods near Fontainebleau. Knowing the exact rendezvous where the rite was going to be performed, he and a friend crawled up under some bushes where they could watch the proceedings. It was a moonless night, and they waited at the crossroads until they saw a man suddenly appear from a path in the wood. He first traced a magic circle on the ground around him, and drew the monogram of Christ behind, so that the devil should be unable to creep up and catch him unawares In front he then lighted two candles and burnt incense in a bowl Opening a book, he began to curse God and invoke blessings on Satan, from whom he asked riches and the fulfilment of his various desires. Finally, standing on tiptoes, the man held up the contract he had written with his own blood and adjured the devil to give him power and fortune, promising to find the Evil One a human soul for every blessing conferred upon him. 'The scene,' says Maître Garcon, 'at first grotesque, became tragic, for he worked himself up to a paroxysm approaching dementia and began to call on Satan to appear. But nothing happened, and eventually the would-be wizard slunk off into the woods.'

Belief in witchcraft still persists in many parts of Germany, and a recent case reported from Berlin shows that even in the capital the superstition yet survives. The complainant, a shopkeeper, suspected his wife of practising witchcraft, and told the court that his suspicions were aroused one night when he heard her apparently talking to herself in her bedroom. Listening at the door, he heard her repeating the words, 'He will be true, he will be true,' several times. On entering the room, to his astonishment he found his wife feeding the flames of the stove with one of his waistcoats. Upon expostulating with her, she confessed she was carrying out the instructions of a witch whom she had consulted, who had assured her that she could secure her husband's fidelity if she burnt one of his garments while repeating an incantation. The husband, after remonstrating with her, let the matter pass until, a few weeks later, he caught her burning his trousers, when he decided it was time he put a stop to the proceedings by haling the witch before the magistrates.

ANOTHER form of witchcraft which has continued throughout the world for thousands of years, among both civilized and barbaric races, consists in the use of a figure in human shape, modelled in wax, in order to injure or destroy an enemy. Such manikins were used in ancient Egypt and employed in the liturgy of the god Amen Ra, whose great temple was at Thebes. From Egypt the practice passed to Greece, and thence to Rome, and so in early times was introduced into western Europe. The same idea can be traced in the Far East, and in Vedic magic the wax or clay figure is used in various operations. Thus, to destroy an enemy, a figure of clay is modelled and the spot over the heart is pierced with an arrow, or death may be compassed by the Hindu wizard by causing an image of wax to be made and melting it slowly before a fire.

In England, after the figure had been moulded in human form it was customary to pierce it with pins on all sides. The Lord's Prayer was then repeated backwards, and supplications made to the devil that he would inflict the person whom the figure was supposed to represent in like manner as it had been pierced with the pins. Another method of using the wax figure in order to injure an enemy was to place it near a fire and as it slowly melted so it was



Clarendon Press

STOOPING POSTURES AND SHUFFLING GAIT IN THE DANCE OF THE WITCH-FINDERS

Fetishes are frequently used for the purpose of discovering witches. In the dance here seen (from Captain R. S. Rattray's 'Religion and Art in Ashanti') the attendants of a very famous Ashanti fetish named Fwemso are taking part. The women, who for the occasion were thickly smeared with white powdered clay and dressed in voluminous white skirts scalloped round the edges, shuffled about inside a space marked off by a white line and an egg, while the onlookers swayed backwards and forwards and sang. The line was regarded as forming a symbolical fence to ward off evil from the dancers.

INDIAN WOMEN SPINNING MAGIC YARN TO BRING GOOD LUCK IN MARRIAGE

Faith in magic and witchcraft has survived, below the surface of Christianity, among the ignorant people of Europe, and much the same is true of the East. From early times the religion of the common folk in India seems to have been little more than belief in many spirits ready to work mischief. In some Indian villages women soak cotton in goat's milk under a certain kind of tree for a whole moonless night and then spin it into yarn. This, they believe, will ward off demons and ensure successful marriage.

believed the person whom it was supposed to represent would waste away by some lingering disease.

The use of a heart, or something in the shape of a heart, is of wide distribution, and exists in many forms. The heart was regarded as the source of life, and anything affecting it was vital ; therefore it came to be believed by practitioners of witchcraft that if a heart was stuck with sharp thorns or pins, with suitable incantations, the person whom it was desired to injure would suffer in a like manner. The heart of a cow or sheep was generally used for this purpose. Only a few years ago an old woman living in a village in Dorsetshire was seen sticking nails and pins into a sheep's heart, which procedure she accompanied by muttered imprecations. This object was afterwards found secreted in the chimney of her cottage, and when asked why she did it, she admitted that she wished to work ill on a neighbour against whom she had some grievance.

The heart was also used in a similar way to put a spell on cattle, and when a real heart could not be obtained a piece of leather cut into the shape of one was sometimes employed. In certain seaport towns it is still customary to give a sailor when starting on a voyage a heart-shaped pincushion, stuck full of beaded pins in fancy designs, to keep as a charm against storms and tempests, which in early times were supposed to be caused by demons.

Certain forms of witchcraft still persist in London, and in the East End, shortly before All Hallow E'en, there is usually a brisk demand in the chemists' shops for the gum-resin called dragon's blood (Pterocarpus indicus), which has from time immemorial been used by women as a charm on Walpurgis night. To attract a lover or to cause a fickle husband to return it is necessary to mix the dragon's blood with quicksilver, sulphur and saltpetre and throw the mixture on a clear fire at midnight, repeating at the same time a certain incantation. The root of the herb tormentilla is sometimes used for the same purpose, but it must be burnt on a Friday, when, it is believed, it will so terribly torment the recalcitrant lover that he will quickly return to the disconsolate damsel.

WITHIN the writer's knowledge, in recent years, tiny glass tubes filled with quicksilver were sold in a chemist's shop in the City, chiefly to business men, who firmly believed that carrying one in the pocket would prevent rheumatism. Belief in a knotted cord of red silk as a preventive of headache and nose-bleeding still survives, while in some districts in London glass necklaces composed of amber-coloured beads are placed round the necks of babies to ward off croup and bronchitis. Many of these superstitious practices can be traced to a very early origin, and the use of the knotted cord goes back to a period of at least two thousand years.

It is apparent that the tenacity of some of these survivals is due to mental influences and psychology, while in others the superstitious mind, which is quite independent of education and training, aids in their perpetuation. Mainly through these causes and the power of contagious fears of the unknown, superstition still survives throughout the world.

WAYSIDE ENTERTAINERS OF THE EAST

Whereas Europeans incline to find their amusement in games and sports in which they themselves participate the adult Asiatic prefers to be a spectator, and a host of professional itinerant entertainers have come into existence for his delectation. Other aspects of this subject of popular amusement are dealt with in chapters on Childhood Games of Savages and, for civilized peoples, in that on Circus Folk.

The people of Asia are inclined to hold feasts or gala fairs at the slightest excuse, and call off work in consequence for not only one but for several days.

On the frequency of such occasions the wayside entertainers thrive, for when going to the great gala fair at Idd, or any of the Hindu celebrations here and there, you will see groups of men watching a man performing baffling feats of juggling, others showing the so-called rope trick or sword-swallowing, or, farther on, snake-charmers gathering enormous crowds.

Whatever view a Western observer may take of such performances, to the oriental mind practically all these stand as more magical in atmosphere than mere manifestations of no importance calculated to while away an idle hour. The Asiatic considers these entertainments as inseparable from his daily life. He regards them as supernatural, and yet paradoxically as quite normal, because he has come to think of them as something within the sphere of human operation within the world in which he has his being.

Take, for example, the rope trick. That hundreds of Anglo-Indians have recorded having heard of it, and yet no one has actually seen a boy climb a rope suspended in mid-air, or the severed parts of his body fall from the sky, goes to prove that the trick has never been performed that way. But the facts must be stated. A large crowd gathers to see the various tricks, the fame of the master magician has already spread in the neighbourhood, the mental attitude of the spectators is not sceptic, they have not come to examine the truth, they have come to see the trick and hope that it will not fail. Amongst much drum beating an atmosphere is created, a rope is thrown up in mid air; that it does not keep suspended there is beside the question, for no one is paying attention to it. There is a smoky fire in the centre to which the magician fixes your attention; he announces that his son is now climbing the rope to fight the demons in the air. A boy does undress and approach the smoke, drums are beaten, women wail, the master magician tears his hair, bemoaning his fate for having allowed his son to fight the evil spirits, for the dismembered parts of his body are shown in the distance; then the boy emerges from behind the smoke. The trick is complete.

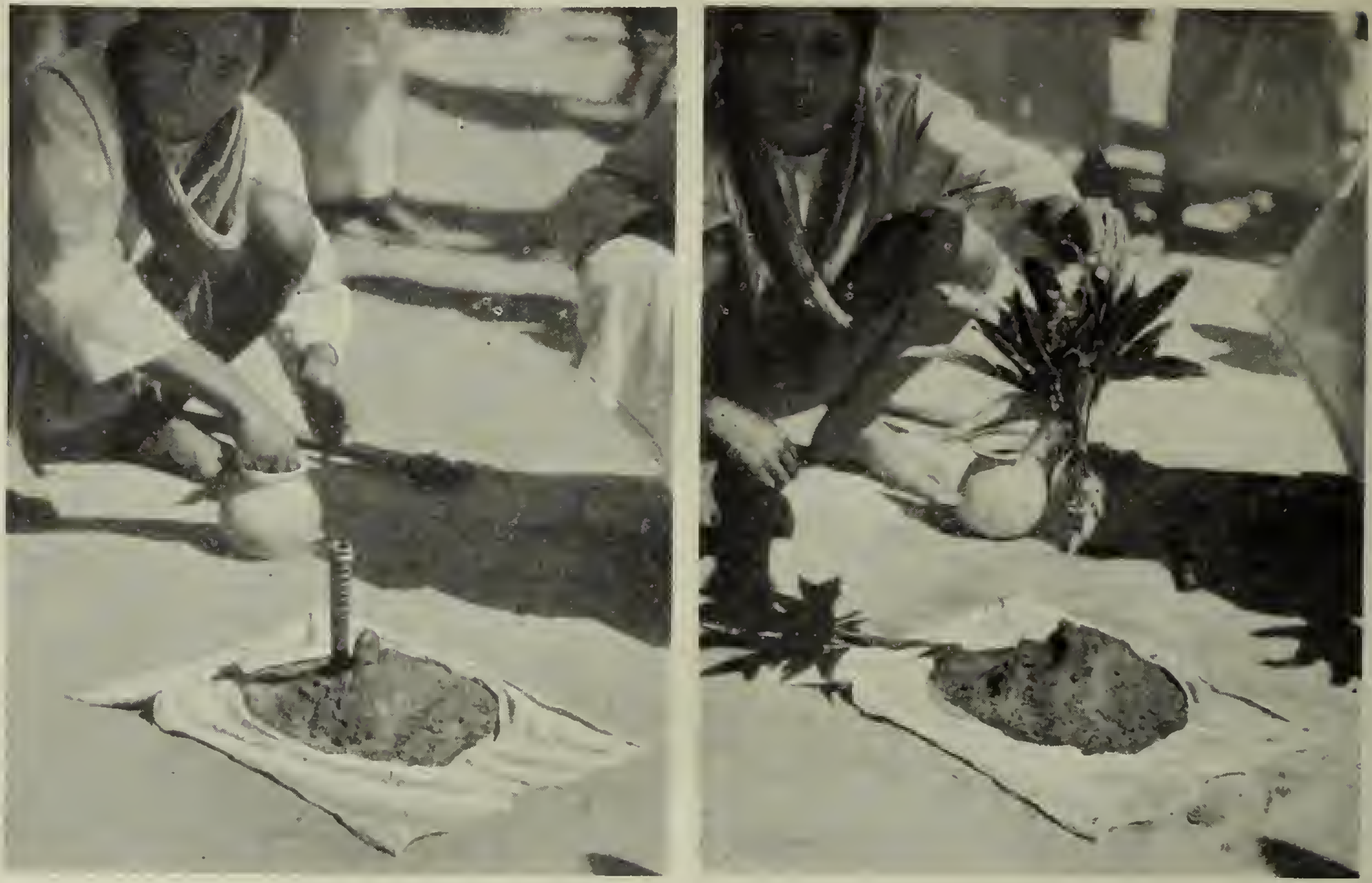
Now this has actually happened, but how to explain it? The truth lies in the fact that it is a case of the ability of the performer to induce collective hallucination in his audience; that is, he has probably the power of hypnotising the onlookers and making them believe that they see such and such a thing. There is no doubt, of course, that the acquiring of such a strong influence is a rarity, and so is the chance of witnessing a rope trick. That there are still such men in the East is undeniable, and the history of the Near East is replete with instances to show that again and again men have acquired such powers of producing mass hallucination.

Of the lesser craft are the sword-swallowing, which is only a trick, and also the great bamboo trick, by which a bamboo tree is made to grow before the eyes of astonished beholders. A pot full of earth is placed on the ground and the performer waves a thin carpet over it. In this carpet are concealed portions of bamboo rod articulated like the parts of a fishing-rod, which fit into each other. These are withdrawn one by one and attached to each other by skilful sleight of hand, so that the tree actually seems to grow and eventually is crowned by a tuft of leaves.

A. R. Slater

MASTERY OF UNSTABLE EQUILIBRIUM

Peripatetic acrobats make a good living in any part of India, carrying their scanty apparatus with them and setting it up wherever the prospects seem hopeful. In the balancing feat shown here the acrobat swings round at the top of a swaying pole



E. O. Hoppé

WHERE THE QUICKNESS OF THE HAND DECEIVES THE EYE

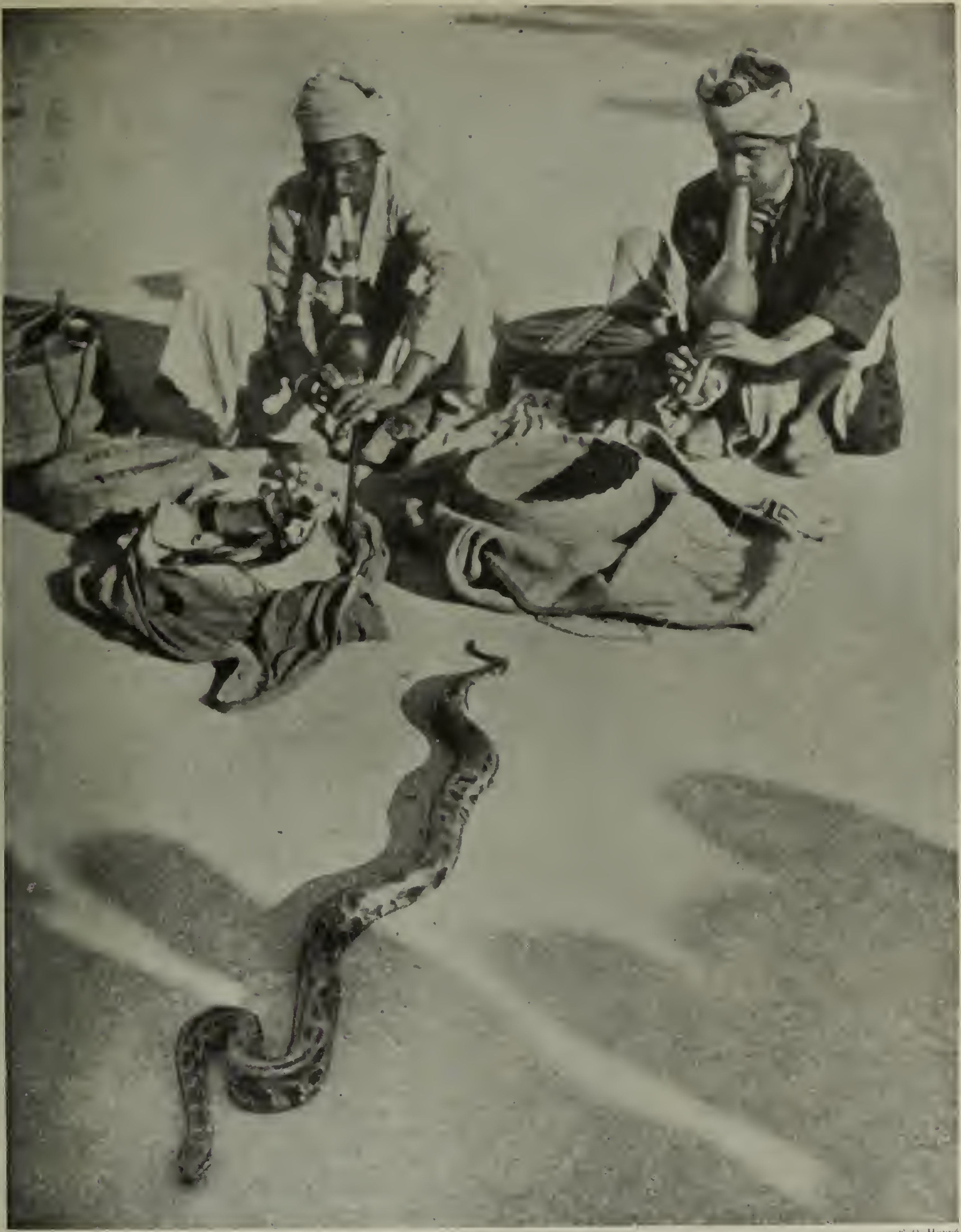
Indian jugglers excel particularly in legerdemain—tricks of deception performed, in the narrower sense of the term, by sleight of hand only. The mango trick, in which the juggler places a mango seed in a pot of earth, and covering it with a cloth thereafter discloses it in various stages of its growth to maturity, comes into this category of jugglery, in which success depends more upon the juggler's power of diverting the onlookers' attention at crucial moments than upon his own celerity of movement.

Then there are men who perform feats of which catalepsy is the essence: such are well founded. They are carried out by real students of the cult, and often with the aid of drugs. Some cases were authenticated in which several performers were buried in earth at one festival and were dug up alive at another after several weeks. The drugs that chiefly enter into these cases are fairly well known. The chewing of opium can keep away the sense of hunger for days, and anyone who has been in Africa knows that the mixture which the Berber tribesmen prepare from honey and roasted and bruised corn is so nourishing that a handful of it eaten in the morning suffices a man for the whole day. Again charus, the resin which is exuded by the hemp plant in Nepal, is being extensively used to produce a delirium in which the performer's disciple is supposed to prophesy.

But perhaps the greatest of all the side-shows at a wayside is the play of the cobra snake. Thousands will gather round the Saparah, as the serpent charmers are called, to see enormous snakes taken out of big baskets and played about by these performers. The cult is associated with serpent worship, but before describing it, a few details about the training in the art are pertinent here.

The people who charm the snakes initiate their sons from the age of ten into the craft. The boy is not allowed to cut his hair ; he is required to recite certain Muntara, or formulae in the nature of incantation, for forty days, usually standing waist-deep in running water at night. Year by year his course of instruction increases from mystery to mystery, from the first stages of merely physical exercises of how to swing from the bough of a sacred pepal tree—the longer and higher the approach of the swing of his rope the better ; for thus, it is contended, the Monkey-General of Rama deposited his troops in Ceylon from the Indian mainland—to catching the snake by its tail with sufficient smartness before the reptile can turn upon itself, and finally to extracting the fangs, if need be. Besides being mere performers, these men are often employed by Mahomedans to charm a snake away from their homes, which is done by their playing upon their special flute before the hole of the snake, and to lead him out of the house.

But essentially their skill is due to their allegiance to the cult of serpent worship, which alone is said to give them the power over the deadliest cobra as it plays and sways when the charmer puffs and blows before it, and Hindu worshippers of the snake-god stand aghast and bewitched, watching the performance. As often as not the king cobra must be



E. O. Hoppé

MUSIC THAT CHARMS MAN'S REPTILE ENEMY

Snake charmers rank among the most popular wayside entertainers in India. The snake used is the king cobra, to be struck by which means death, and the performance consists in the Saparah, or charmers, playing upon their special wind instruments fashioned from a gourd until the formidable reptile raises its head from the basket in which it is carried about, spreads its hood, and sways in obedience to the piping. The Saparah undergo years of training in their art and are faithful adherents to the cult of serpent worship.

'JUST AN ORDINARY BASKET, GENTLEMEN'

Best known of the 'vanishing lady' forms of mystery is the Indian basket trick. The basket is rectangular, larger at the base than at the top, and the conjurer begins by showing that it is a perfectly simple construction, without any trick device

played to for at least an hour, or he will strike, from which all the remedies and incantations of the charmer cannot save him.

Amongst the roadside entertainments nothing surpasses the ram fights staged in the open air at Bokharan markets where the peasants come to perform their Friday prayer and to do the weekly shopping to boot. Young and old are shaking the dust off their slippers as they enter the mosque, the high mullah is already leading the prayer, the babble of tongues in the public square dies down to a mere hush, for they are now bending low in response to their mullah's sermon. Presently a thousand palms are lifted skyward, the faithful are seeking Allah's blessings at the close of the prayer.

Then the village youths mix with the Begs in watching the ram fight For many months the ram keeper performer has tended his animal in far-off mulberry avenues of golden Samarkand, and his rival announces with greater force the skill and pedigree of his ram, which he has bought, so he avers, from the Amir's own grandson. 'It is a fine animal, aye, praise be to Him!' say the spectators as they are being pushed aside by the combatants' owners to form a ring in the centre of Ragistan Square, overlooked as it is by the Turret of Mercy from where the ruler himself is expected to watch the contest.

THE rams have twisted horns, their tails hang heavily with pounds of fat. Their skins shorn almost to a shave, they are being borne by two men towards the arena. 'Make way, make way for the lion of the desert!' calls the trainer. 'Make way and see how my warrior will devour the miserable goat of my adversary!' The other jeers and shouts back praises of his ram—a ram which, he says, could fight an elephant if there were any in barren Turkistan.

The people press forward to have a closer look at the first round. The rams, with fire in their eyes, are butting at each other. One runs round the circle and charges at the enemy. Again and again they rise on their hind legs, thudding once, twice, thrice, and then their horns get entangled. Separated by their respective trainers, they run backward and then hurl themselves against each other with renewed force. Drums are being beaten, spectators have formed themselves into rival camps, the trainers are shouting themselves hoarse. The little drums are keeping different time.

For the third time the smaller of the two rams is seen beating his larger adversary towards the edge of

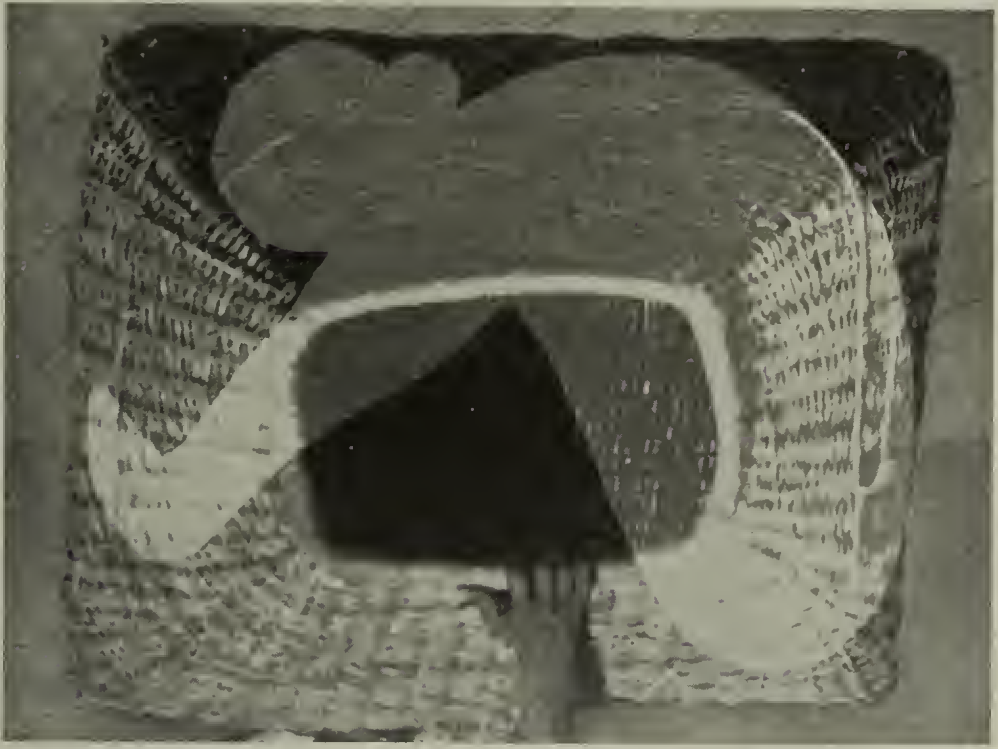
Helmers-Arfo

WEAVING MAGIC TO MAKE A MORTAL VANISH

The conjurer proceeds to press his female assistant down into the basket, which is seemingly too small to hold a human being, first binding her hands; then, covering the basket with a cloth, he proceeds to 'magic' her invisibly into thin air, rapidly muttering his patter until she has had time to disappear, when he himself jumps into the basket to show that it is empty.

the circle. Its trainer has wagered a hundred gold Tillah coins with the governor's son ; till, panting and foaming, the larger animal, maddened with the pain of his broken horn, charges like a wounded demon at the little ram from Samarkand. The latter, avoiding the thud, gives him a broadside and brings him to his knees ; he rises, and receives another thud ; another, and the last one sends him pelting and defeated, not only to the edge of the circle, but past the spectators to the near-by stall where the water-melon sellers ply their humble trade.

The gathering is now in an uproar. The rival bands of village youths are vociferously discussing the fight. Some have thrown wet melon seeds at the party of the defeated ram ; who, taking up the challenge, plunge into the ranks of the victor's supporters. Words are forgotten ; the ram contest is forgotten ; blows are now being freely exchanged, the arms of trailing coats are rising in the air and descending on dismantled turbans, headgears are being trampled upon, horse-whips are cracking, till the grey-beards of the town come upon the scene, nodding their heads in disapproval. They disperse the crowd, and thus ends one of the most eventful wayside entertainments in the most ancient part of the East.



Helmers-Arfo

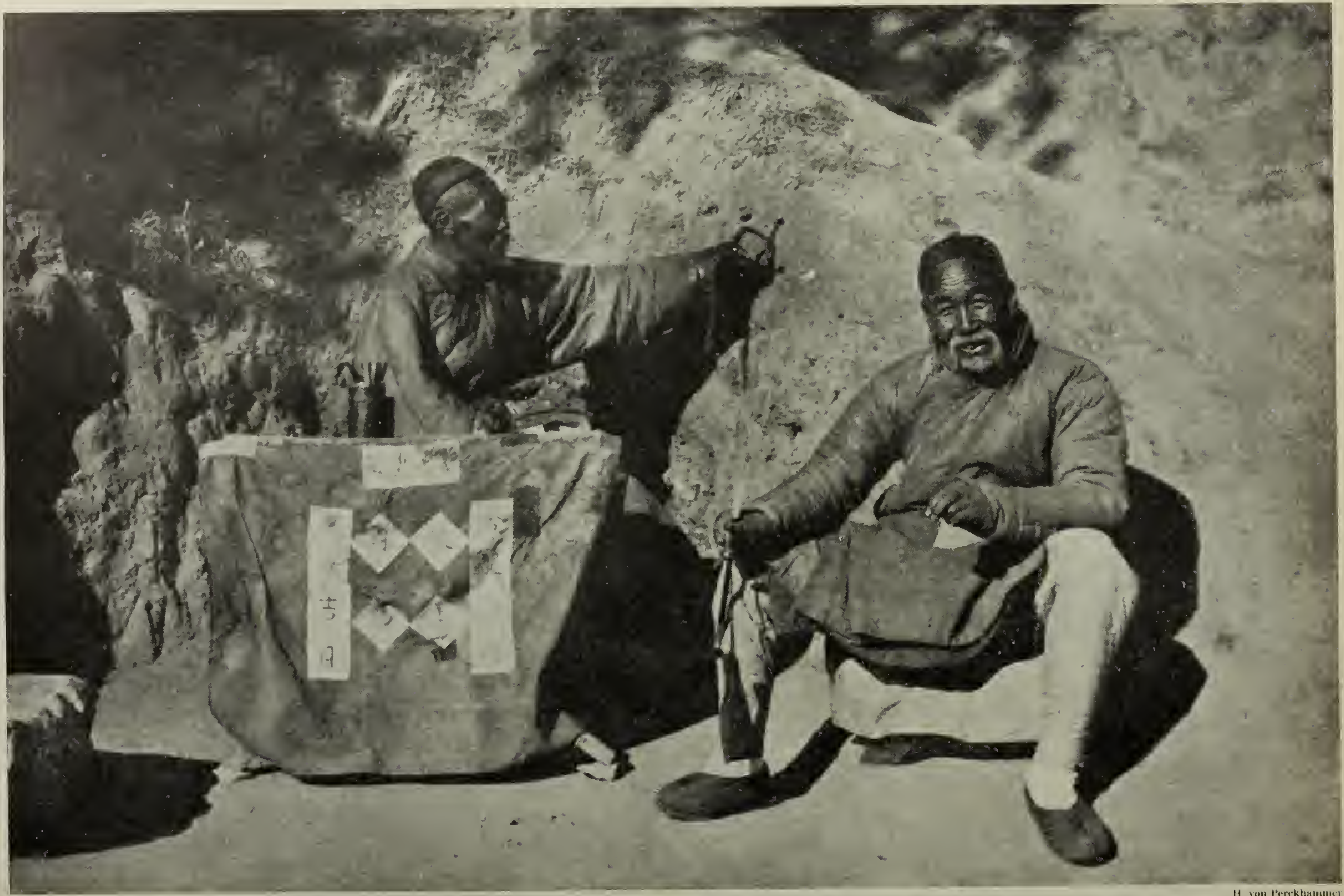
THE CAMERA REVEALS WHAT THE EYE CANNOT SEE

Photography has revealed the secret of the basket trick, and anyone can now perform it who can find a sufficiently supple assistant. All that happens is that she curves her body and presses it against the walls of the basket, as shown in this photographic diagram, leaving a space in the centre into which the conjurer jumps, and through which he can thrust his sword.

In comparison with these somewhat warlike games of entertainment, where the meeting generally ends with a free fight, and the real reason of the show is to attract prospective ram owners to have their pets trained by the man who had reared the winner of the day, the wayside entertainers of the Middle East variety styled as Jadugar, or makers of magic, are known to perform very marvellous tricks. There are, for instance, those who gather a crowd in the Asiatic bazaars, where such remarkable performances as the ' transporting of matter ' are shown.

Undeniable proof is at hand to show that this transportation is possible and is beyond the reach of ordinary magic-men, as they are called. At such entertainments, for example, it has time and again been shown that the performer borrows a ring or even a watch from one of the spectators. This he places inside a melon, and then has the melon thrown in a well. Shortly afterwards, another man is asked to salvage the sunken melon from the well, which, when brought before the audience, shows no cut whatever, and, on being cut, the ring or the watch is found inside it. In like manner the producing of such fruit as are quite out of season has been reported on quite unimpeachable authority.

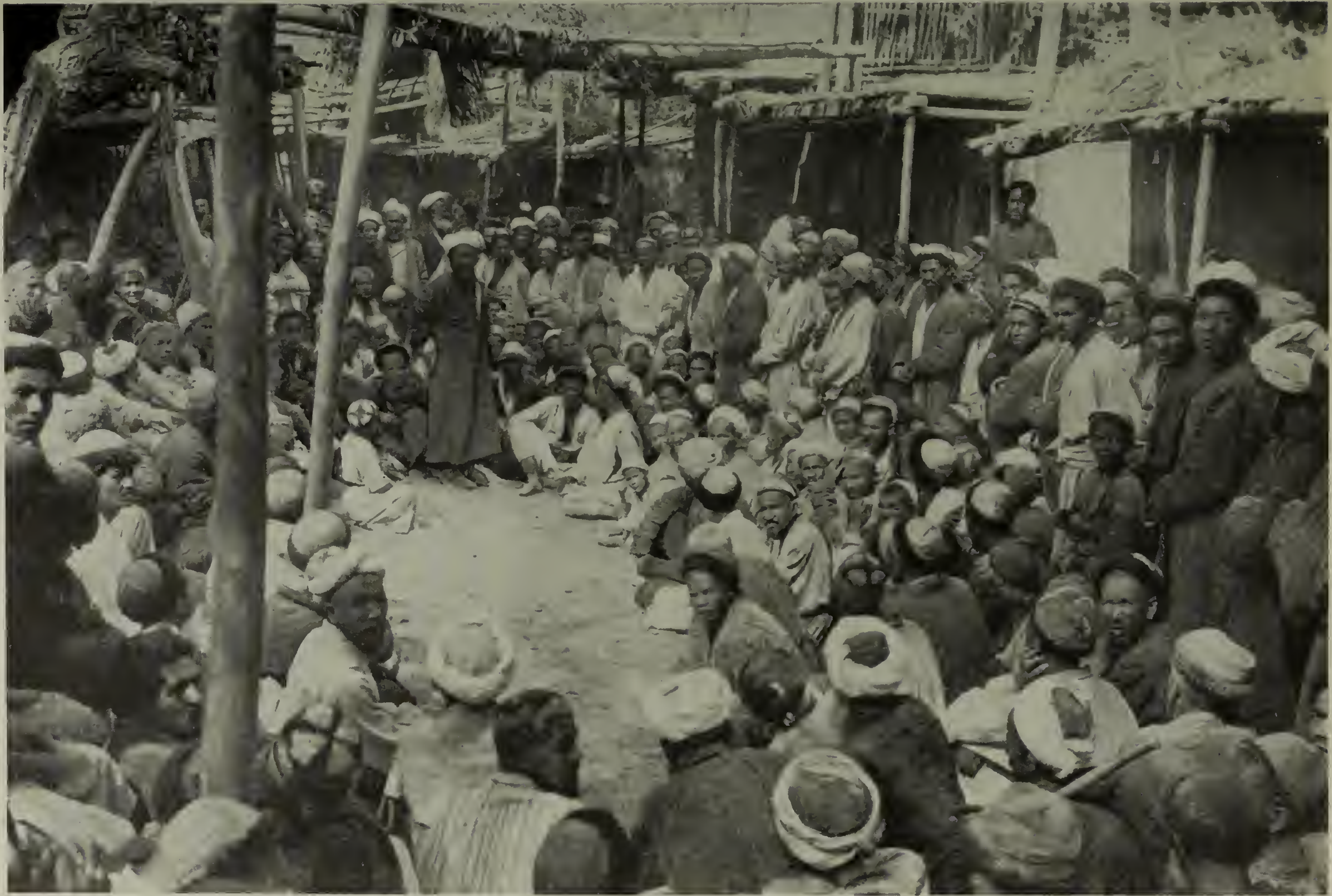
It is, however, not without interest to note that some of these wayside entertainments have actually



H. von Perckhammer

CHEERFUL CHARLATANS WHO WAX FAT ON THE CREDULITY OF THE IGNORANT

Superstition and credulity are dominant characteristics of the Chinese, with the result that astrologers and fortune-tellers abound and prosper among them. The people will hardly take any step in daily life without first applying to an astrologer to determine a happy day for it, and calendars are published indicating the red-letter happy days for such more important events as weddings, funerals, and so forth. Itinerant fortune-tellers of rather lower status than the consultant astrologers do a thriving business in the public thoroughfares, setting up the exiguous properties required for their hocus-pocus in any convenient corner and encouraging possible patrons by reminding them that Confucius ordained consultation of the gods on every occasion.



C. P. Skrine

‘COME, MY SWEET ONES, TO THE OUTER COURTYARD; COME TO THE STORY RECITATION’

From time immemorial the professional story-teller has flourished all over the East, and nowhere does he enjoy greater popularity than in the bazaars of Chinese Turkistan. This photograph, taken in Khotan, shows a scene which could be matched in many an Asiatic market town—a crowd of townsmen and villagers from the neighbourhood who, their day's business finished, have hurried to listen to a story recitation. Fluent of speech, dramatic in action, the story-teller holds the audience pressing round him spellbound, playing upon their emotions with consummate skill and working them up to a pitch of breathless excitement, when he stops abruptly, leaving them all agog to hear the next instalment of the story the next day.

W. Bosshard

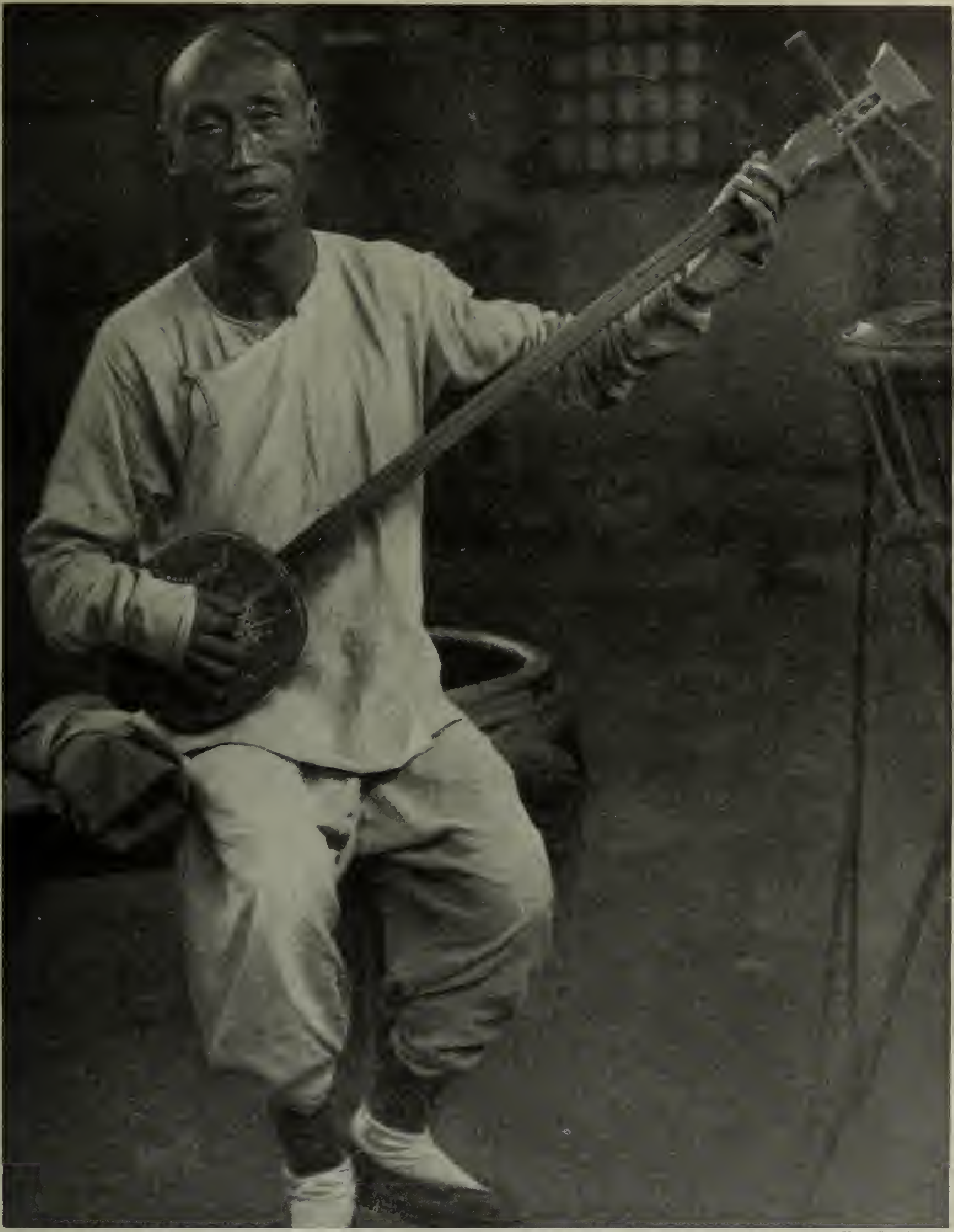
MAKING MUSIC IN THE PLEASANT OASIS OF YARKAND

There are only five notes in the Chinese musical scale, and one consequence of this is that to a Western ear even the simplest melody soon becomes monotonous, while the further fact that Chinese music is utterly devoid of harmony as Europeans understand that term speedily reduces it to the level of intolerable noise in their opinion. Yet to the Chinese it gives great pleasure, and itinerant musicians wander from oasis to oasis of Chinese Turkistan, giving pleasant open-air concerts with their zithers, lutes and tambourines.

been exalted to almost religious devotions amongst the Hindus. One such is the walking upon sharp swords, and another walking through a flame of fire. Both of these are performed at the religious feasts on the banks of the holy Ganges at Benares. The priest mutters certain formulae, his disciples throw oil upon the faggots, and after a few moments the old sadha walks through the flames and emerges on the other side apparently unharmed. One by one his disciples do the same. Then the old man walks barefooted upon the naked blades of swords, and the disciples do likewise.

This has been seen scores of times by those who can have an entrée into that area where only the Hindus can enter during the festival; and for its religious significance as well as its origin one is referred to the test of fire and sword to which Princess Sita was subjected upon her rescue from the hands of the 'Bad King' of Ceylon, who, finding Rama and his brother in exile, accosted Rama's wife and kidnapped her. The story is contained in the Ramayana, the most popular Oriental epic and, as related and depicted in the chapter on Animal Dances of the East, the favourite drama of the Javanese Wajang Wong. The Hindu princess, so the ancient Brahminic tradition has it, walked through the flame and then on the edge of the sword to prove that her chastity had not been violated, and proved it by being unhurt. This performance, although centuries old, has not been allowed to dwindle down in significance, for none but the high-caste Brahmins are allowed to perform it; and, what is more, those who are privileged to witness it are believed to reap much spiritual reward by being present at the performance. It is, therefore, not uncommon to see a gathering of thousands when a sadha is preparing to walk through the flames.

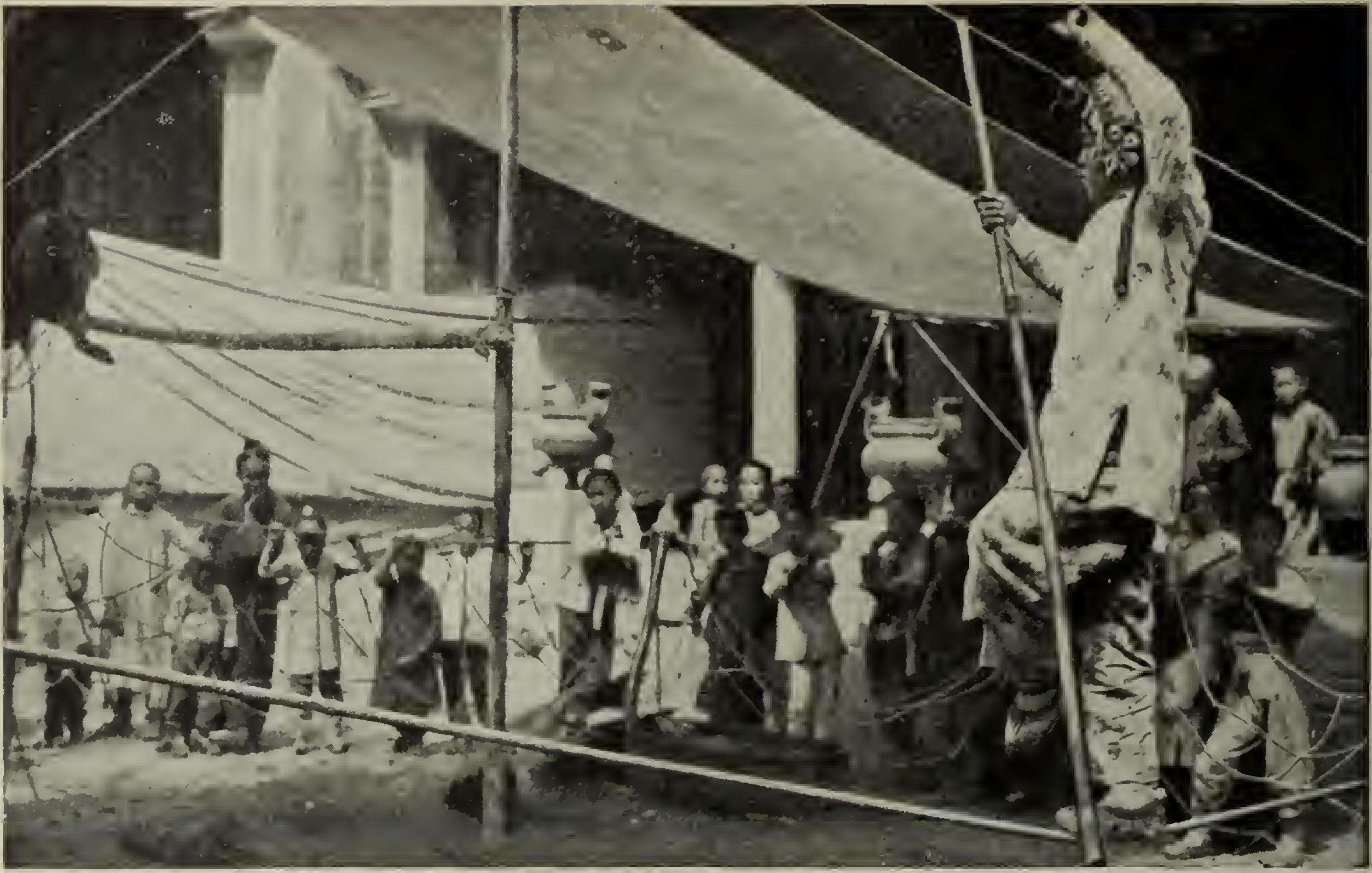
DESCENDING from these 'higher' entertainers of more or less occult appeal, one comes across a host of lesser performers, such as the one who sets his monkey to do his bidding, and others who make bears dance or wrestle with them; or, again, the man who does tricks showing no more skill than the ordinary sleight of hand. As often as not an acrobat performs with them whose chief trick, at least amongst the usual sort, is walking on a tight rope. And, curious to relate, portable peep shows are getting quite a rage in the East. In the streets of Damascus in Syria any day one can see a man carrying his show on his shoulder from one bazaar corner to another.



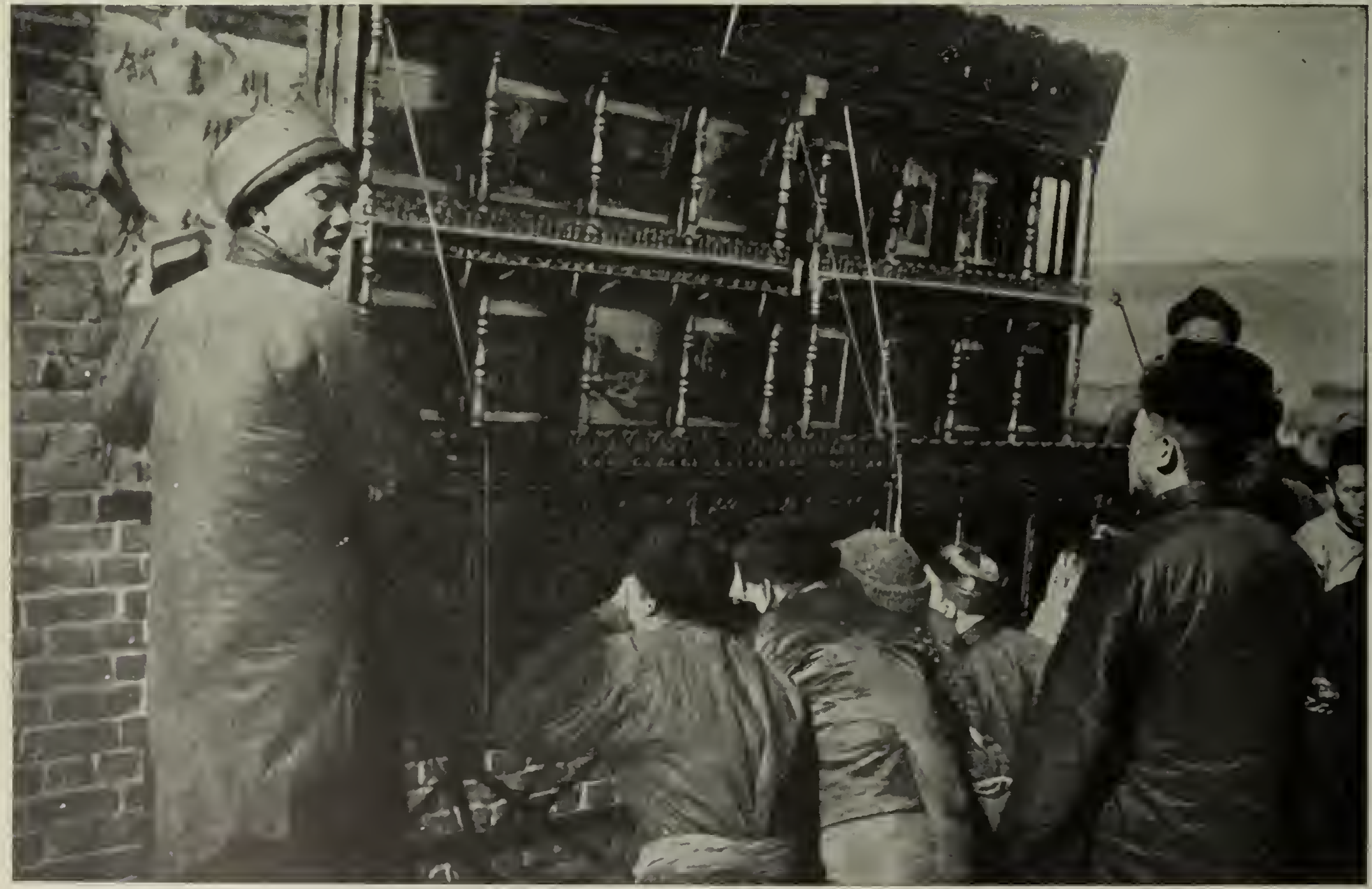
H. von Perckhammer

INVOCATION TO CHARITY BY A CHINESE LUTANIST

Music has a definite place among the arts in China and is used on all such occasions as birthdays, weddings and funerals, but its performance is almost exclusively by professional musicians; amateur performers are seldom met with. The instruments in most common use are guitars or lutes, of four and of three strings, violins of two and of four strings, clarinets and flutes, and drums, gongs and castanets. Street musicians—many of whom are blind—for the most part use the three-stringed lute, sometimes singing nasally while they play.



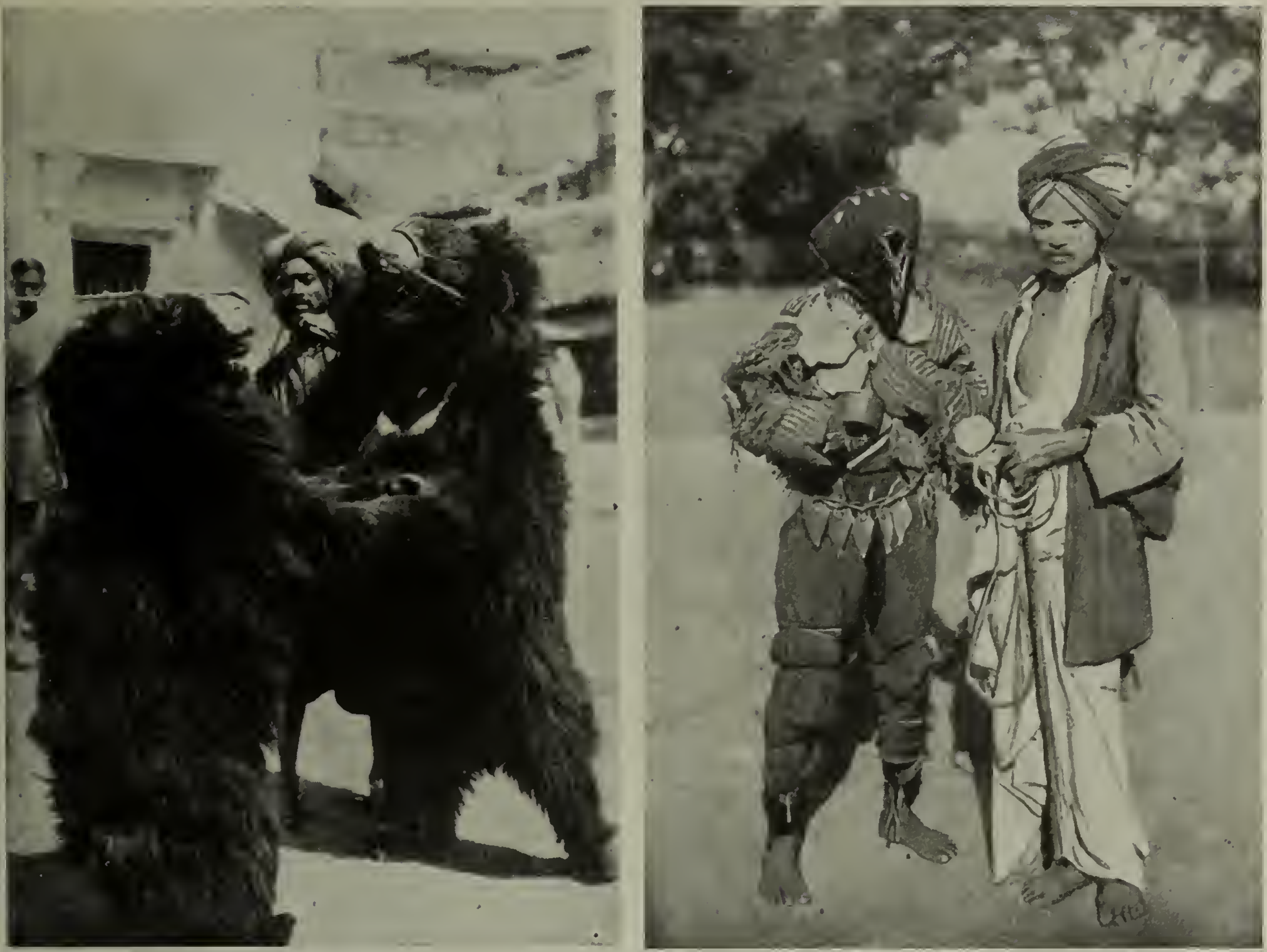
H. von Perckhammer



Keystone

ALL THE FUN OF THE FAIR IN CHINESE THOROUGHFARES

In almost every Chinese street an alfresco entertainment of some kind may be seen in progress. Jugglers and acrobats always draw a large audience, for the Chinese have a natural aptitude for acrobatics, and make expert performers and keen critics. A common sight is an acrobat doing a tight-rope turn, perhaps with a trained monkey for partner (top). Portable peep-shows are now becoming common in the East, and the lower photograph, taken at Dairen in China, shows a row of Chinese with their eyes glued to the little peep-holes of one of these magic machines.



Dorien Leigh

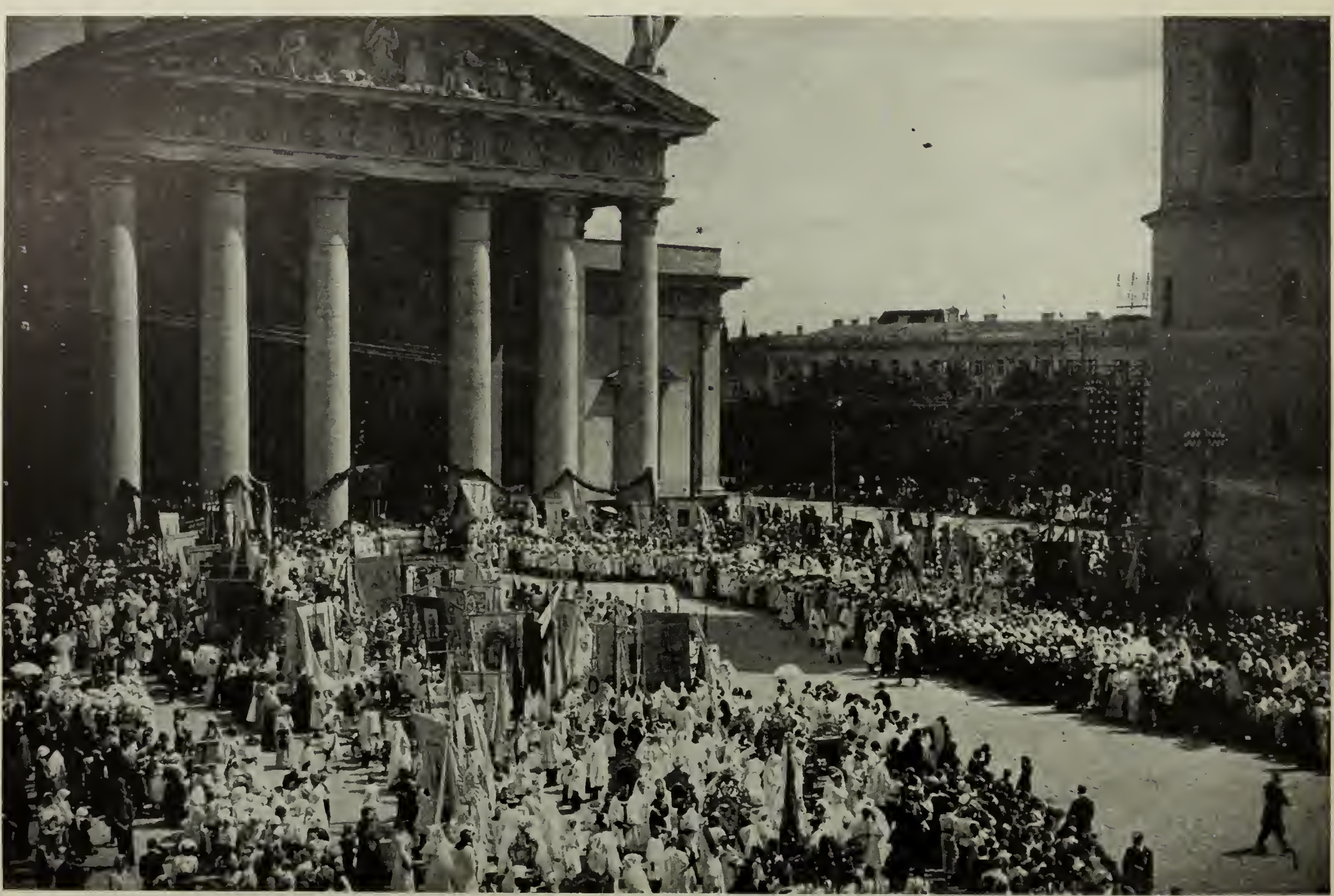
A. R. Slater

STEP-DANCES AND SHAM FIGHTS BY BEARS SHAM AND REAL

Among the lesser wayside entertainments met with in the East, performing bears are to be included. Plenty of these animals are captured in the Himalayas, big shaggy brutes, and these are trained to dance, to wrestle with their master, and to have sham fights with one another. When a real plantigrade is not available an itinerant showman will present as an amusing turn a dancing bear represented by a human actor good at pantomime and made up crudely to look as much like a bear as the property wardrobe will permit.

The most distinguished amongst this class of entertainment is the recitation of the wayside story-tellers. Nowhere can it be seen to better advantage than in the bazaars of Chinese Turkistan. When the village men have feasted after bartering their sheeps' wool for salt or other provisions the town crier goes round the Sara : ' To the outer courtyard, to the wide corner of the bazaar ! ' he shouts to the men as he places his right hand over his right ear. ' To the story recitation. Come, my sweet ones ! ' he calls on in his sonorous chant.

HUDDLED they sit, in silence, when the story-teller stands at one side of the shed. He has a story to relate, he says, ' that will freeze your blood at one part, and at another your eyes will be like lotus flowers filled with dew.' A long preface has his story. It is a tale of long ago, when the Amir's sons came to that land to hunt. Then he builds up his suspense. One could hear his listeners breathe heavily, the hero of his story is being chased by the guards of the princess. He is heaping anti-crisis after anti-crisis of the story. Now he sways his hands, depicting the wrath of the father of the beautiful princess ; now he crouches to show how the youthful prince hid under the heap of freshly plucked apricots. He holds his audience spellbound. His language is rapid, or slow, now rising into a high-pitched tone, now hushed to a whisper in the garden of the princess. Sentence by sentence he is weaving pathos, romance and adventure into his story. ' Does the princess love him ? ' he asks his audience. A peasant boy wakes from his reverie to answer ' Surely, yes ! by the grace of the Holy Priest ' ; others look at the boy, and look away. The story-teller scans the silent throng. ' Well, it is like this,' he begins, then takes another pinch of the snuff, coughs, sneezes, and tells them no more. The next instalment of the story will be related the next day, provided they leave sufficient silver coins for him for this entertainment — which they generally do, in anticipation of pleasure to come, for if the Eastern people are born story-tellers, they are also very keen story-hearers, so keen indeed that they will walk miles to hear a story ; and that form of entertainment will live in the East for ever.



E.N.A.

CELEBRATING THE FESTIVAL OF CORPUS CHRISTI: PROCESSION OUTSIDE THE CATHEDRAL AT VILNA

The festival of the Roman Catholic Church known as Corpus Christi was instituted in 1264 in honour of the Holy Eucharist, but was not generally observed throughout the west of Europe until the fourteenth century. It was struck out of the English calendar by Henry VIII. The festival is celebrated on the Thursday after Trinity Sunday. A notable feature is the outdoor procession of the Blessed Sacrament, which usually takes place on the following Sunday. On this occasion the Host is carried under a canopy inside the church and also through the streets. Banners and images of saints frequently figure in the procession, and sometimes the streets through which it passes are decorated with boughs and flowers.

FEAST DAYS AND FAST DAYS OF THE CHRISTIAN CHURCH

THE more important general Christian festivals, such as Corpus Christi and Candlemas, the interest of which is mainly religious, are dealt with here. Christmas, Easter, All Souls', All Saints', and other festivals, which have gathered additional interest from the seasonal secular customs associated with them, are treated in separate chapters which discuss both religious and lay aspects.

WHEN the Reformation split the already divided Christian Church, many traditional customs were retained in their existing form, or survived because the habits and aspirations of man cannot be successfully put aside by a mere fiat of king or parliament. Still in the Book of Common Prayer there is a table of all the Feasts—they can be more easily remembered by the fact that there is for each a special collect, epistle and gospel—and also a table of vigils, fasts and days of abstinence—all of which are common alike to the Roman and Greek Churches. For every saint's day there is an 'Even,' including Sundays, but only some have vigils, eight of these being dedicated to Apostles, and one to that day which commemorates S. John the Baptist. The festivals that fall during the seasons of Christmas, Easter and Whitsuntide have no vigils, and S. Luke's Day is also excluded from the table, either because he died in peace without martyrdom or because October 17 celebrates the minor festival of S. Etheldreda. The other days of fasting, according to the Anglican Code, are the forty days of Lent, the Ember days at the four seasons—these are the Wednesday, Friday and Saturday after respectively the first Sunday in Lent, the Feast of Pentecost, September 14 and December 3—the three Rogation Days, which are the Monday, Tuesday and Wednesday before Ascension Day, and all the Fridays in the year except Christmas Day.

An exponent of the theology of the Church of England once declared rather despondently that 'the proportion of professing members of the Church of England who carry out these rules is probably small, but the obligation remains none the less.' In the days of the Reformation the strict observance of the vigil—a night spent in watching and prayer—had already fallen into desuetude. Cranmer himself remarked in his answer to the Devonshire rebels 'now these many years those vigils remained in vain in the books, for no man did watch.' There were scandals, too, connected with the vigils, and eventually fast days were substituted 'to chastise the flesh that it be not too wanton, but tamed and brought in subjection to the spirit,' that 'the spirit may be more fervent and earnest in prayer,' and that 'our fast be a testimony and witness with us before God of our humble submission to His high Majesty.' There are, of course, many devout churchmen and churchwomen who carry out to this day these practices of self-discipline, but throughout the great body of the Anglican Church the rules are honoured more in the breach than in the observance. Whether the Holy Communion should be received fasting, as S. Augustine lays it down, or not is still a matter of controversy among members of the Church.

Bitten deep into the habits of our people are many pre-Reformation customs connected with the feasts and fasts of the old order. The most famous is Corpus Christi Day, which, probably

Planet News

ORANGES AND LEMONS AT S. CLEMENTS

Every year at the church of S. Clement Danes, London, oranges and lemons are presented to London school children. The custom is derived from the old nursery rhyme about the London belfries. There was once a Danish colony in the parish, and Danish children are here seen taking part in the distribution.

Mondiale

HIGH FESTIVAL IN A CATHOLIC STRONGHOLD

Of all the states of Germany Bavaria regards itself as the special champion of Roman Catholicism, and in Bavaria the great Roman Catholic Festival of Corpus Christi is observed with much ceremony. The photograph shows a Corpus Christi procession passing through the streets of Eichstätt, a picturesque old Bavarian town, whose bishops were princes of the Empire.

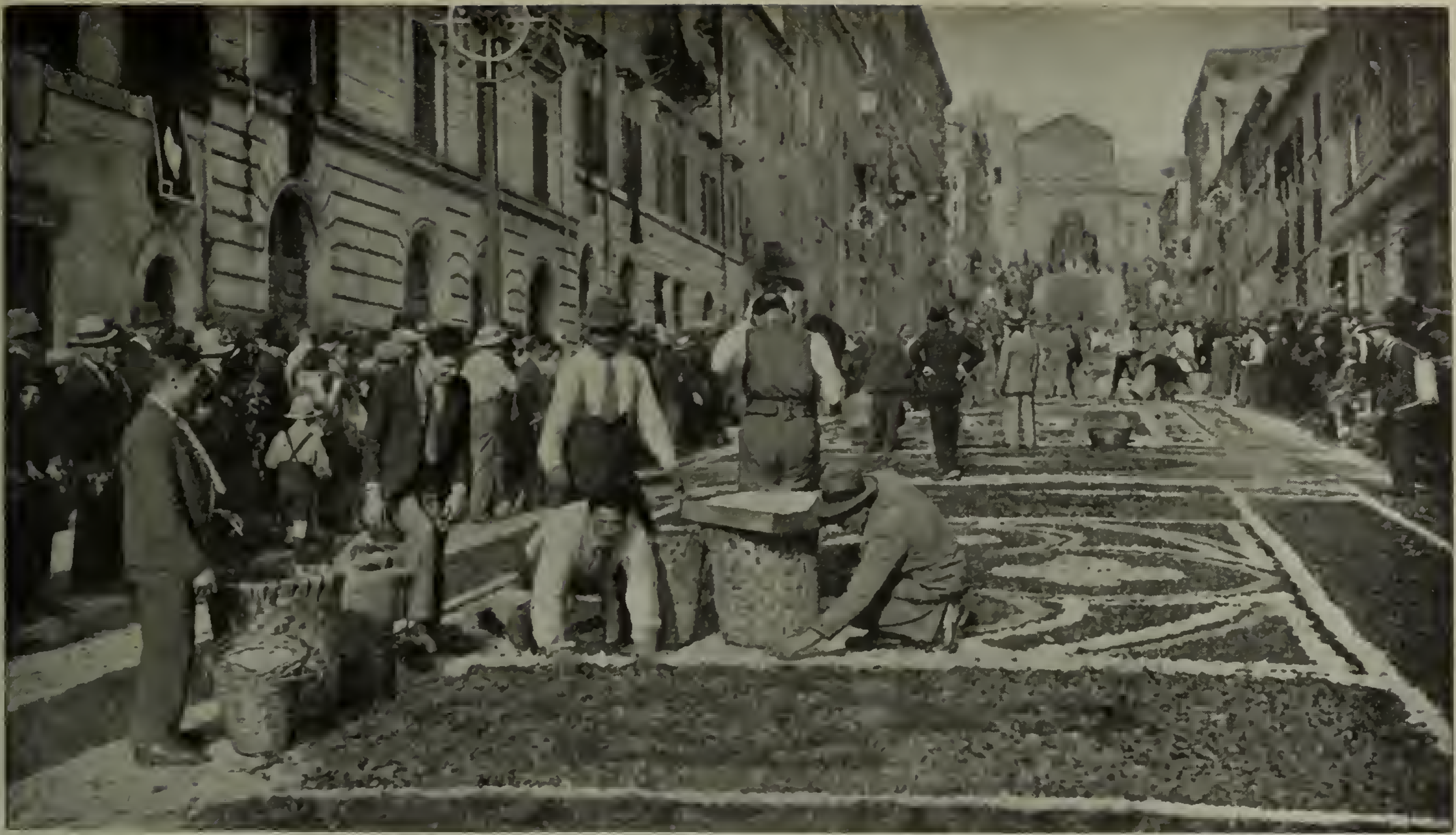
because it was instituted by Pope Urban IV in 1264, has no place in the Anglican Calendar. Still in London on this Thursday after Trinity Sunday the Worshipful Company of Skinners—they used to be attended by boys from Christ's Hospital School strewing herbs before them—walk in procession to church, and throughout the country we still meet here and there with relics of the celebrations in honour of that doctrine of transubstantiation which colleges at both Oxford and Cambridge perpetuate in defiance of strict Protestant doctrine. Oddly enough, we probably owe the great dramatic literature of this country to the Roman Catholic celebrations of Corpus Christi Day, for part of the proceedings were Mystery or Miracle plays, to which the evolution of our drama owes so much. Long after the Reformation these annual performances were continued, 'the Protestant clergy,' as somebody remarked, 'vainly endeavouring to extinguish what was not merely religion but amusement.'

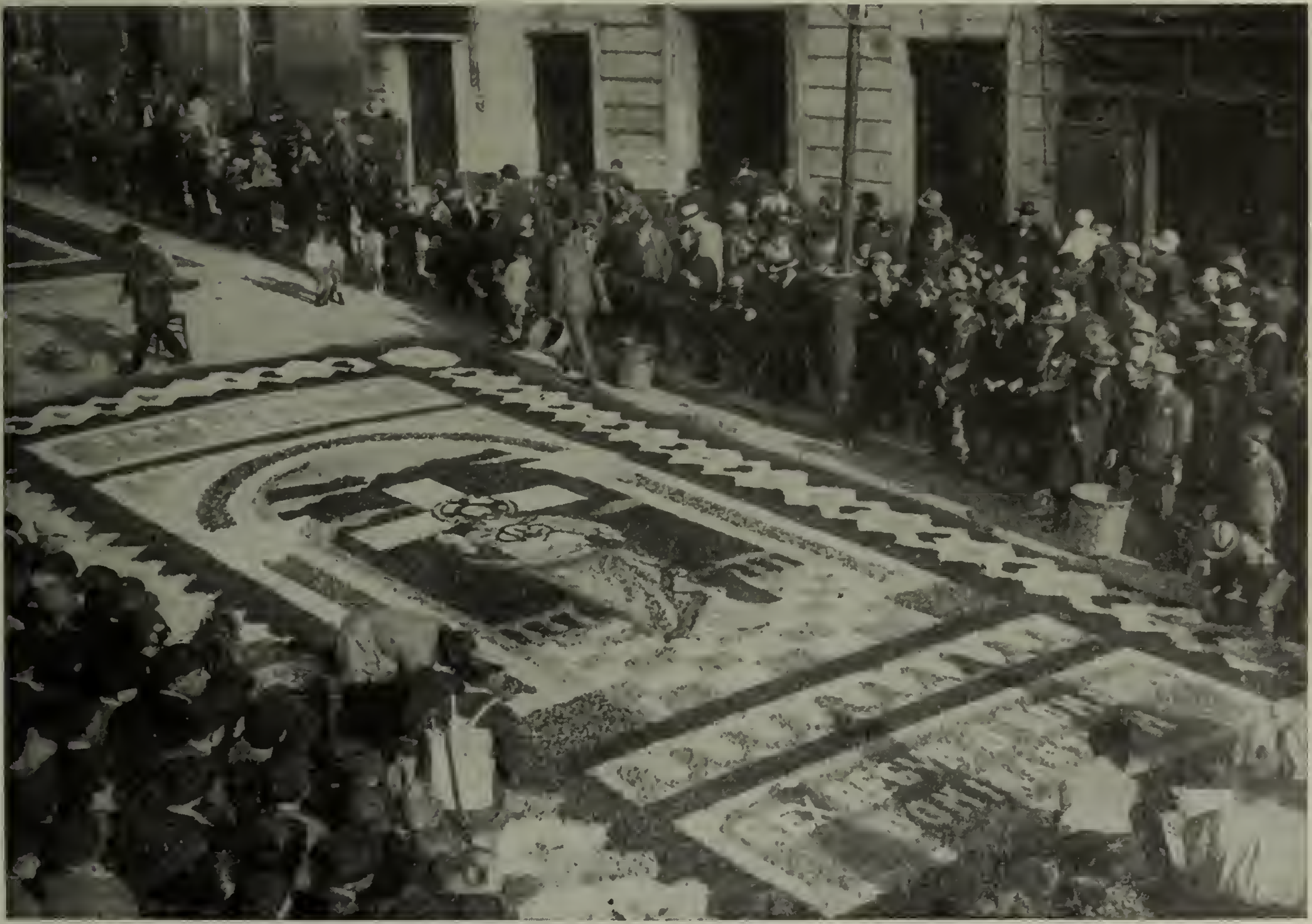
To this day abroad, in all countries professing the Roman Catholic faith, Corpus Christi Day is celebrated with great pomp and rejoicing. The main feature of the festival is the procession in which the Pyx containing the consecrated bread is carried, both within the church and throughout the adjacent streets, by one who has a canopy held over him. There are many variations of the order, but, generally speaking, the following details are observed:

> Sundry figures follow the canopied Pyx, representing favourite saints in a characteristic manner — Ursula, with her maidens, S. George killing the dragon, Christopher wading the river with the infant Saviour upon his shoulders, Sebastian stuck full of arrows, Catherine with her wheel; these, again, succeeded by priests bearing each a piece of the sacred plate of the church. The streets are decorated with boughs, the pavements strewn with flowers and a venerative multitude accompany the procession. As the Pyx approaches everyone falls prostrate before it.

In Germany in particular this feast is celebrated with many elaborate rites. Sometimes the day is ushered in with the discharge of artillery, and a feature of the proceedings in such a town as Rottenburg on the Neckar, for example, is the altars at the street corners, where the procession pauses to receive the Benediction of the waiting priest.

February 2 is a festival common both to the Anglican Church and to the Roman Catholic Church. It celebrates the Purification of the Virgin Mary, or alternatively the Presentation of Christ in the Temple. From the coincidence of the time with that of the Februation or 'Purification of the People' in Pagan Rome it has been held that this is a Christian festival engrafted upon a heathen one in order to take advantage of the established habits of the people.

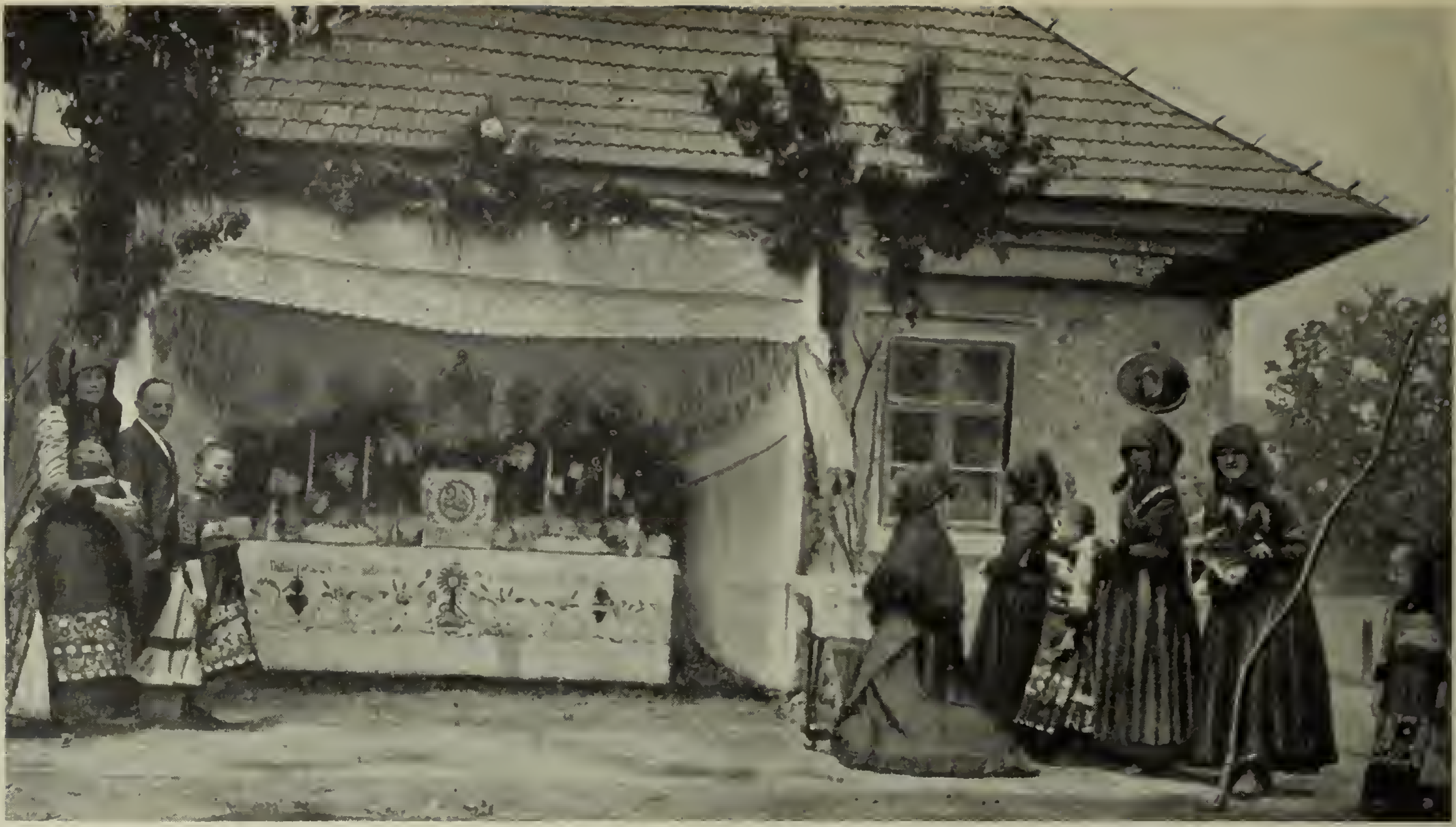


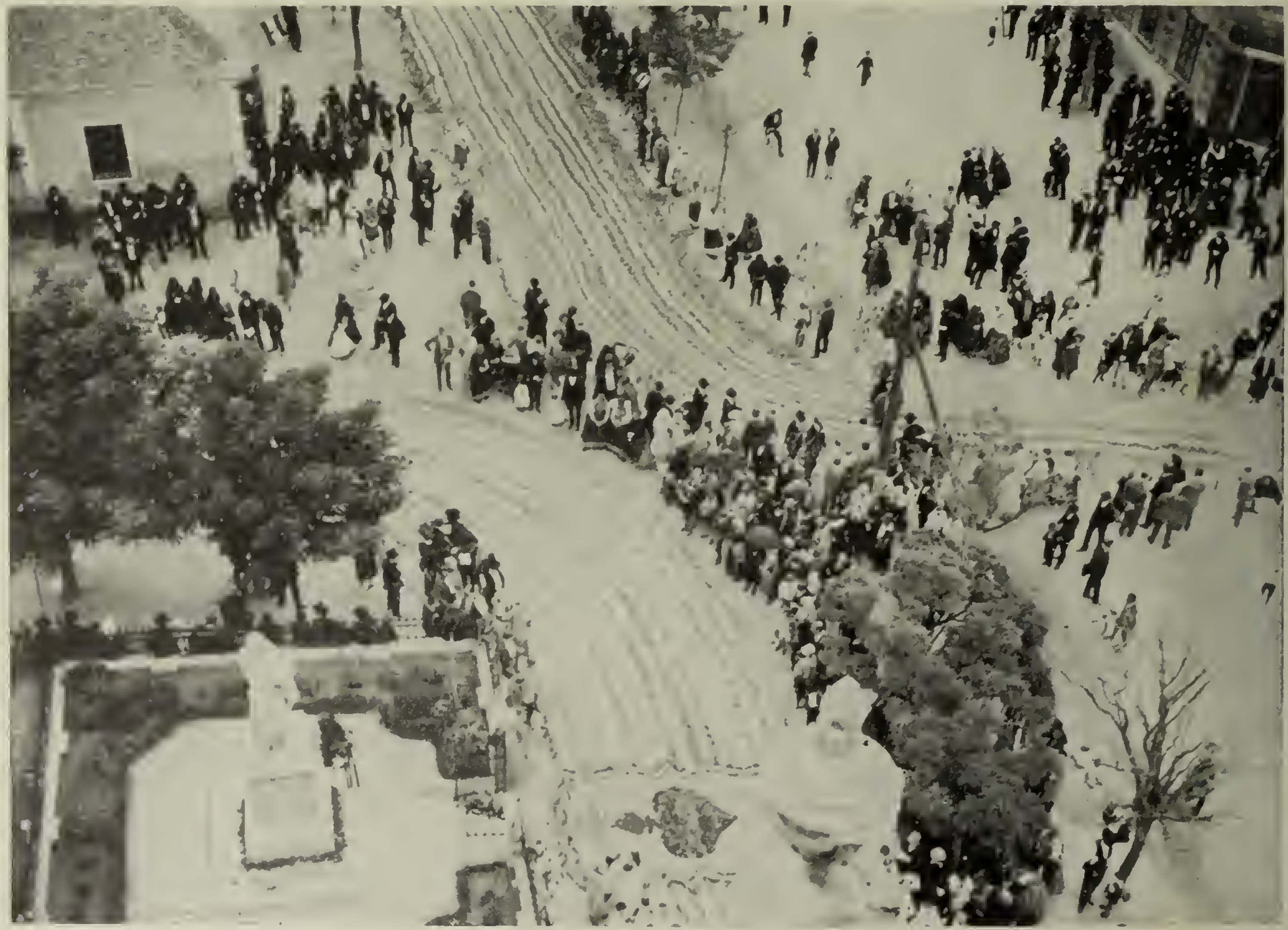


E.N.A.

SYMBOLS OF FAITH FASHIONED IN FLOWERS ON THE VERY STREETS

In Roman Catholic countries the decorations on the streets along which the Corpus Christi procession passes are often very elaborate. At Genzano, some fifteen miles south-east of Rome, it has long been the custom to embellish the roadways of the route with marvellous designs made with fresh flowers, baskets of which are brought from miles around. The upper photograph shows citizens of Genzano preparing some the decorations, and below is seen one of the finished designs, representing the Sacred Heart.

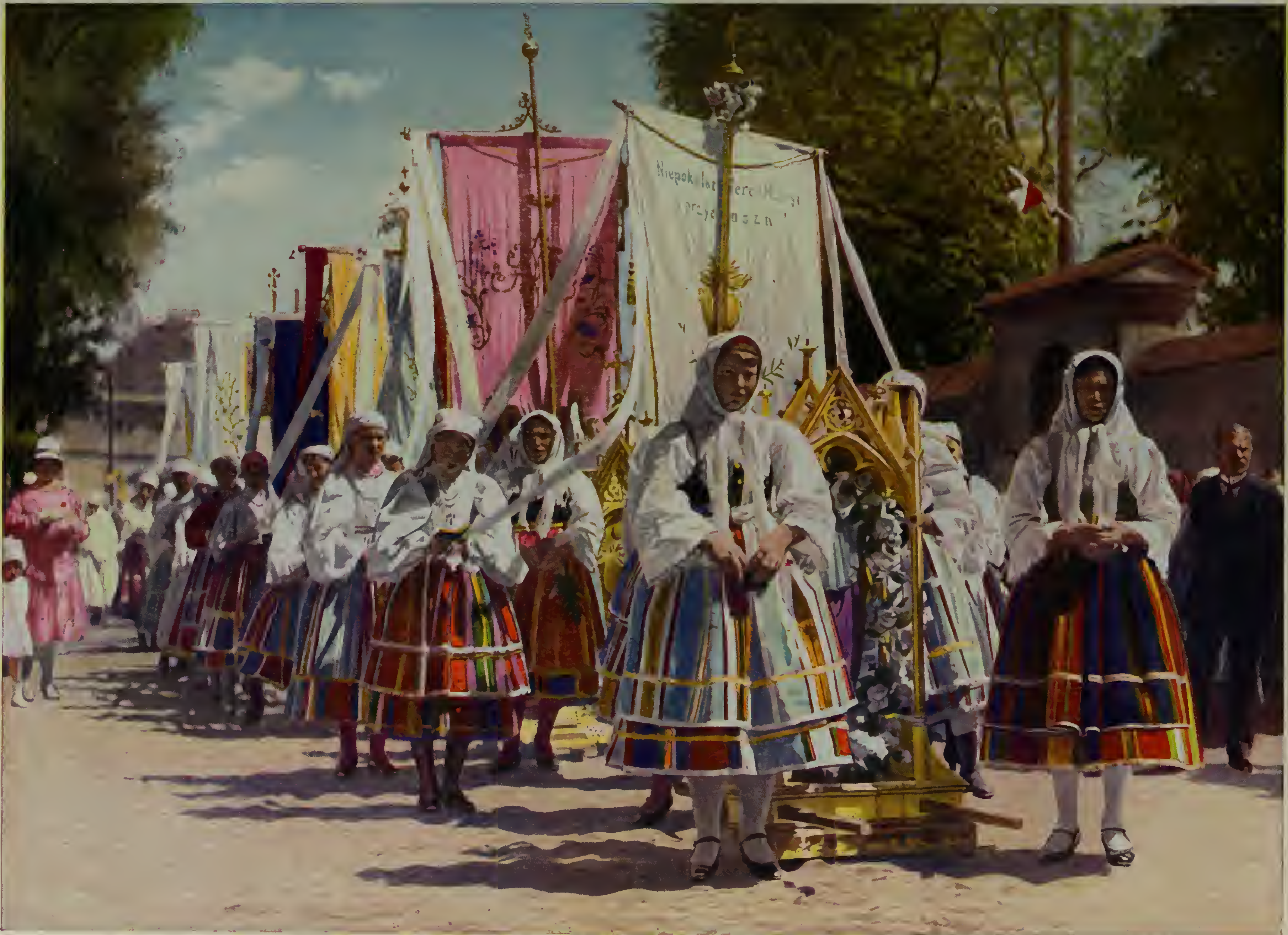




E.N.A.

FAMILY ALTARS AND CARPETS OF FLOWER PETALS AT A FESTIVAL IN HUNGARY

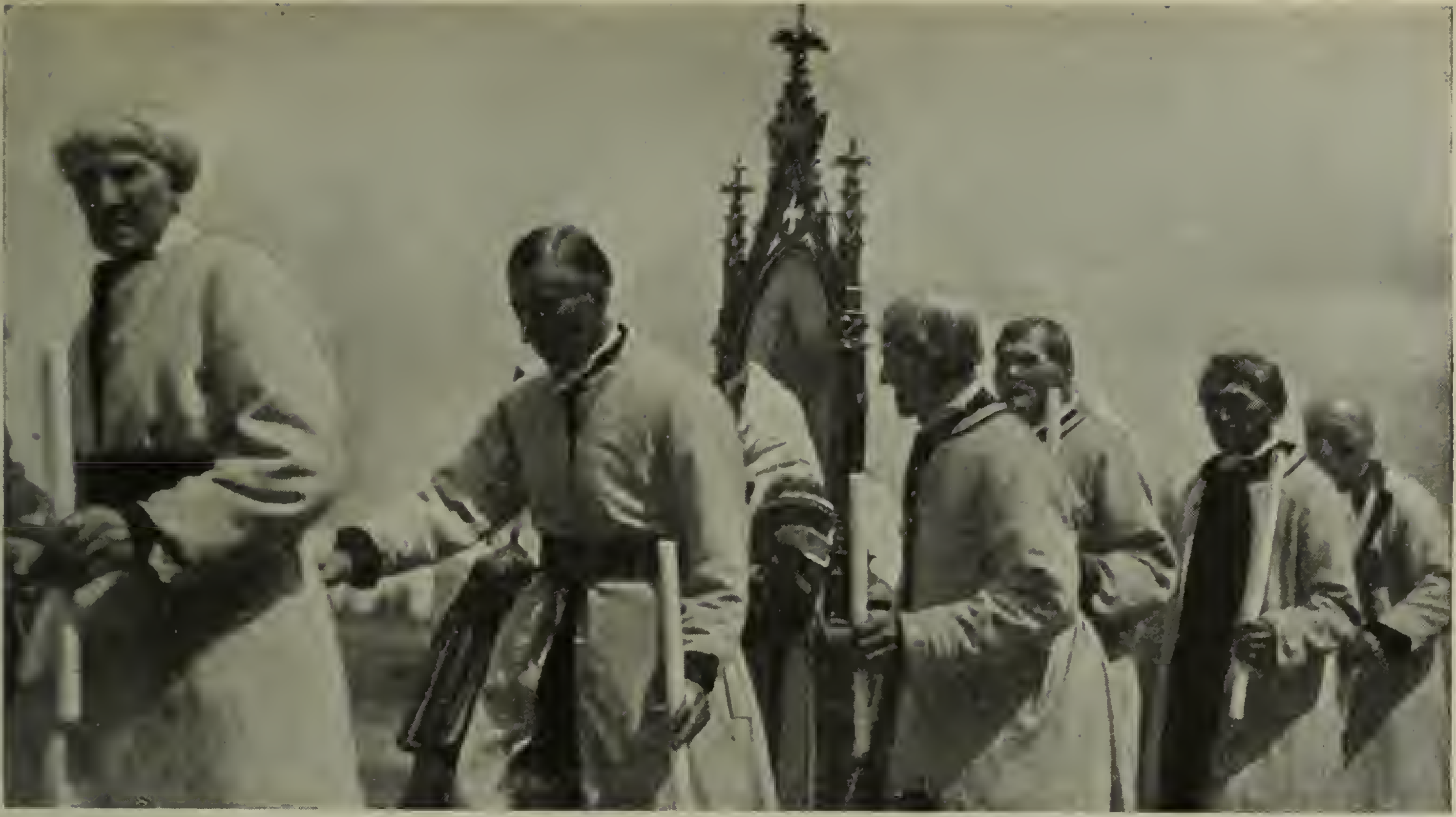
Although there is a fairly large Protestant minority in Hungary, the bulk of the population is Roman Catholic, and great attention is paid to the festivals of the Church, and especially to the celebration of Corpus Christi. At the market town of Mezökövesd the people set up private altars (top) in the houses, and at these the procession pauses in its passage. At Budaors, near Budapest, myriads of flower petals are laid upon the road (bottom) in lines of different colours, producing the effect of long strips of carpet.

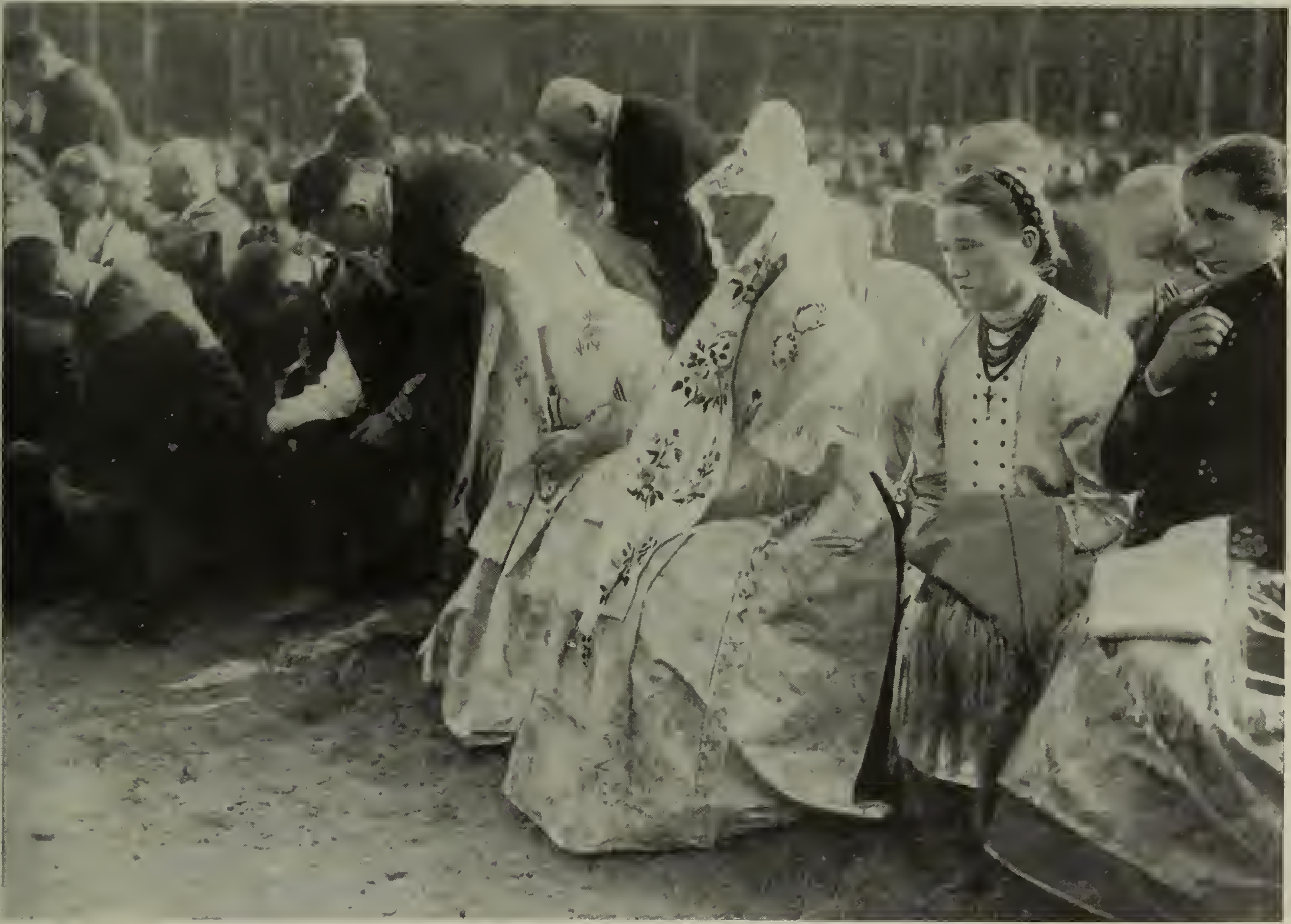


E.N.A.

RAINBOW HUES OF THE MAIDENS' ATTIRE IN A FEAST DAY PROCESSION IN POLAND

Every year at Corpus Christi the maidens of the Polish town of Lowicz, dressed in their bright-hued native costumes, walk in solemn procession through the streets, carrying banners and images. The scene is a riot of colour, for Lowicz is famed for its coloured wools, and the girls of Lowicz for their striking dress made from these, of which the striped crinoline skirt is a conspicuous feature. These Polish peasant maidens are not afraid of colour. Rose and orange, chocolate and purple blend in the stripes of the rounded skirts and neat bodices. Some of the bodices worn in the procession are white, like the sleeves, while in others the gay stripes of the skirt are continued, though partly hidden by the flowing ends of the head veil.





E.N.A.

PAGEANTRY OF POLISH PEASANTS IN FESTIVAL PROCESSION

Under the Russian régime the Orthodox Church would not tolerate Roman Catholicism in Poland, but now the Polish Catholics are free to practise their religion. Ever Roman Catholic by instinct, Poland since it has attained its independence has become one of the strongholds of that faith. The photographs show (top) Polish peasants in long white coats carrying great candles in a Corpus Christi procession, and (bottom) peasants of Polish Silesia bowing as the Host is carried past. Note the beautiful embroidery on the dresses of the two women in the foreground.

Candlemas Day, which is the popular name of this festival, undoubtedly perpetuates the memory of very ancient custom—the walking in procession with tapers and singing hymns—and even Henry VIII, when engaged in pruning 'dangerous superstitions,' authorised the continuation of the traditional custom.

In Rome, on Candlemas Day, the Pope officiates in the beautiful Chapel of the Quirinal and with his own hands distributes blessed candles amongst those present. The dignitaries of the Church receive theirs first, in order of precedence, from the Cardinal to the sacristan, and then the candles are distributed to the laity. In Ireland, Candlemas Day is employed to provide the churches with the requisite stock of candles for the year. Each member of the congregation sends a packet of the purest wax candles to the church and one odd one. The packet is retained and the odd candle, having been blessed, is returned to the donor to be preserved. The belief that particular virtue attaches to these candles still remains, and they are said to be protection against storms and evil spirits. The light of the candle represents symbolically the words spoken by Simeon in the Temple when he took the infant Jesus in his arms and declared that here was the Light which would lighten the Gentiles.

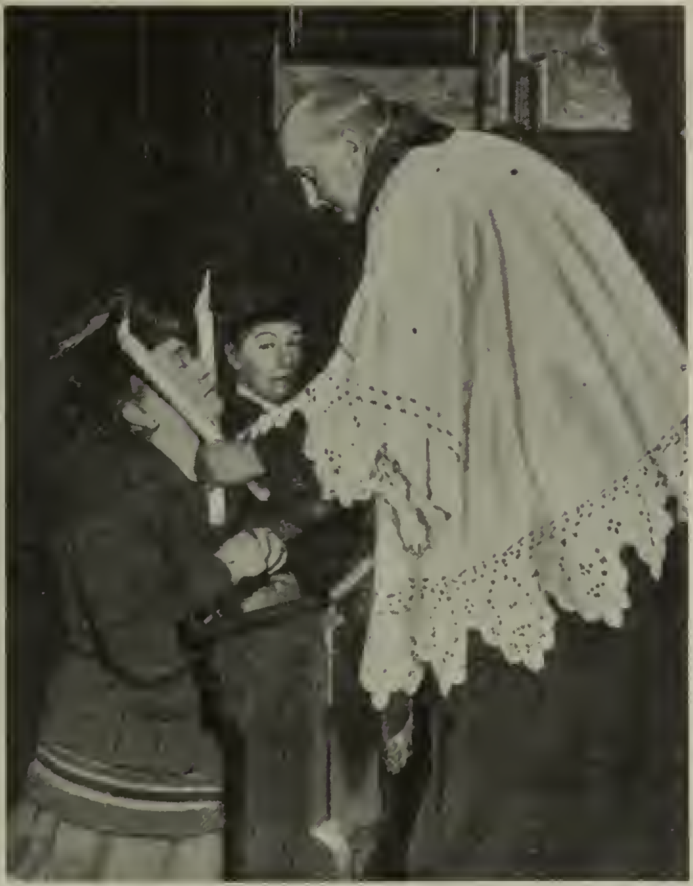
Photopress

WHITE ROBES GLEAM STILL WHITER AT A WEST INDIAN FESTIVAL

There is a large Roman Catholic population in Trinidad, and huge crowds attend all the ceremonies of that Church. The Corpus Christi procession is very picturesque, the dark skins of the processionists giving their snowy white garments an added brilliance in the strong sunlight of this tropical island. A view of part of the procession passing through the streets is shown in the lower photograph, while above is seen a detachment of young native girls walking in the procession in all their bravery of white dresses and veils.

In Scotland, Candlemas Day was associated with the old heathen vernal rites such as Brud's Bed, which has been dealt with in another chapter of this work. It used also to be the custom in Scotland for the children to have a holiday on this day after making a present of money to the master of their school. At Jedburgh this religious festival was celebrated by a football match, with the whole town as the playing field and most of the population as the players.

The day following Candlemas Day, February 3, is another noteworthy feast in Catholic Europe, and, until comparatively recently, used to be associated in this country with some secularised rites. It is known as S. Blaize's Day, and commemorates S. Blasius, who in 316 suffered martyrdom by being torn to pieces with iron combs. He is regarded as the particular patron saint of singers and throats. In Ireland, if anybody gets a bone stuck in his throat, S. Blaize's name is used to charm it away. According to the old formula the worker of the charm addressed the bone in the following words, 'Blaize, the martyr and servant of Jesus Christ, commands thee to pass up or down.' A charming rite is performed in many churches each February 3, when the priest, holding two lighted candles,

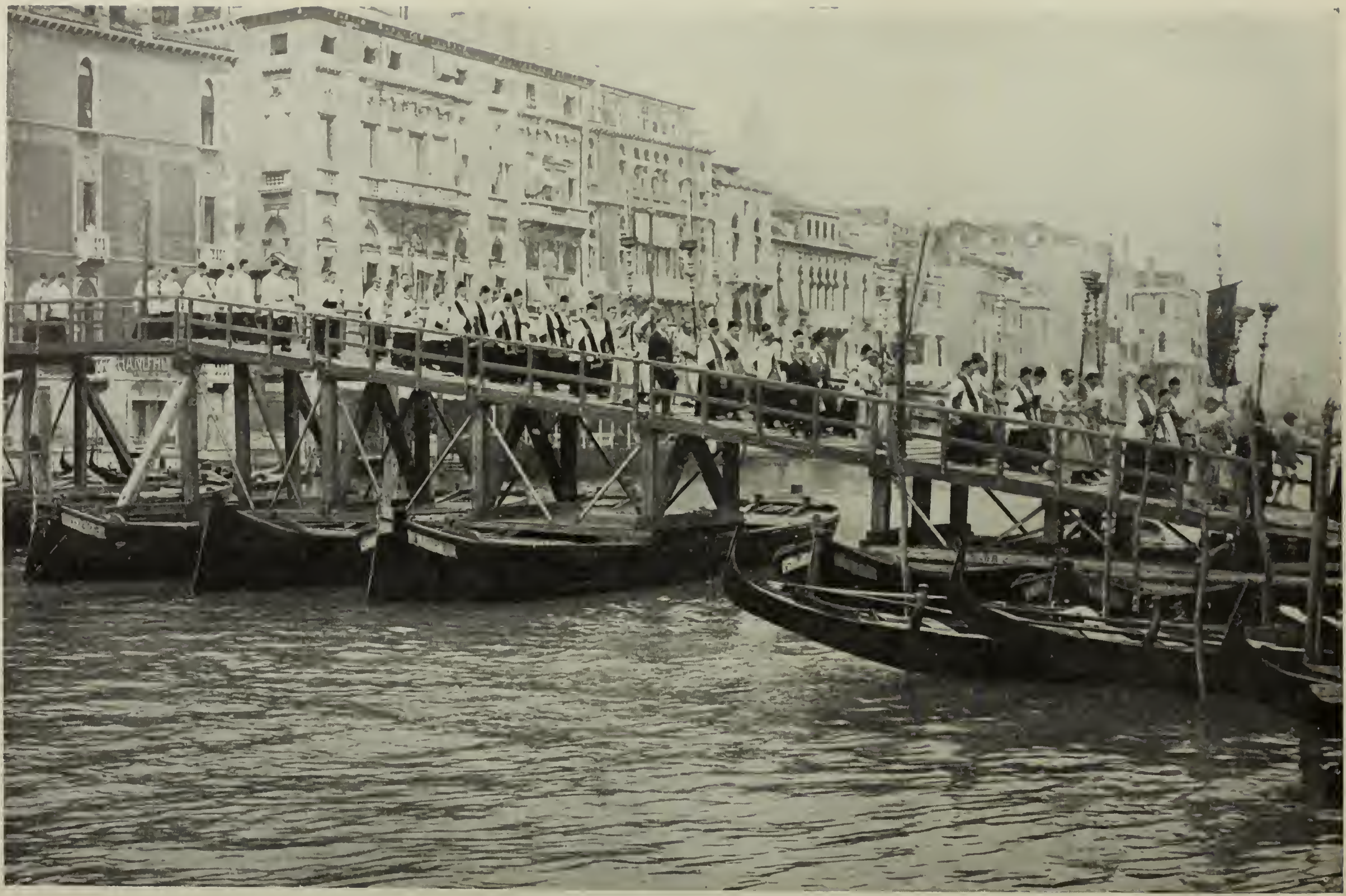


Alfieri

I.B.

KEEPING THE FESTIVALS OF A MARTYR BISHOP AND A MARTYR KING

From a miracle wrought on a child who was suffering from a throat affection S. Blaize is looked upon as the patron saint of the throat. His feast, which is celebrated on February 3, is marked by a pretty ceremony in which, as seen at S. Etheldreda's, Holborn (top), the celebrant places two lighted candles crosswise on the throat of each worshipper and invokes the aid of the saint in healing any ills of the throat. Below is seen a service of remembrance in progress at the statue of Charles I at Charing Cross on the anniversary of his execution.

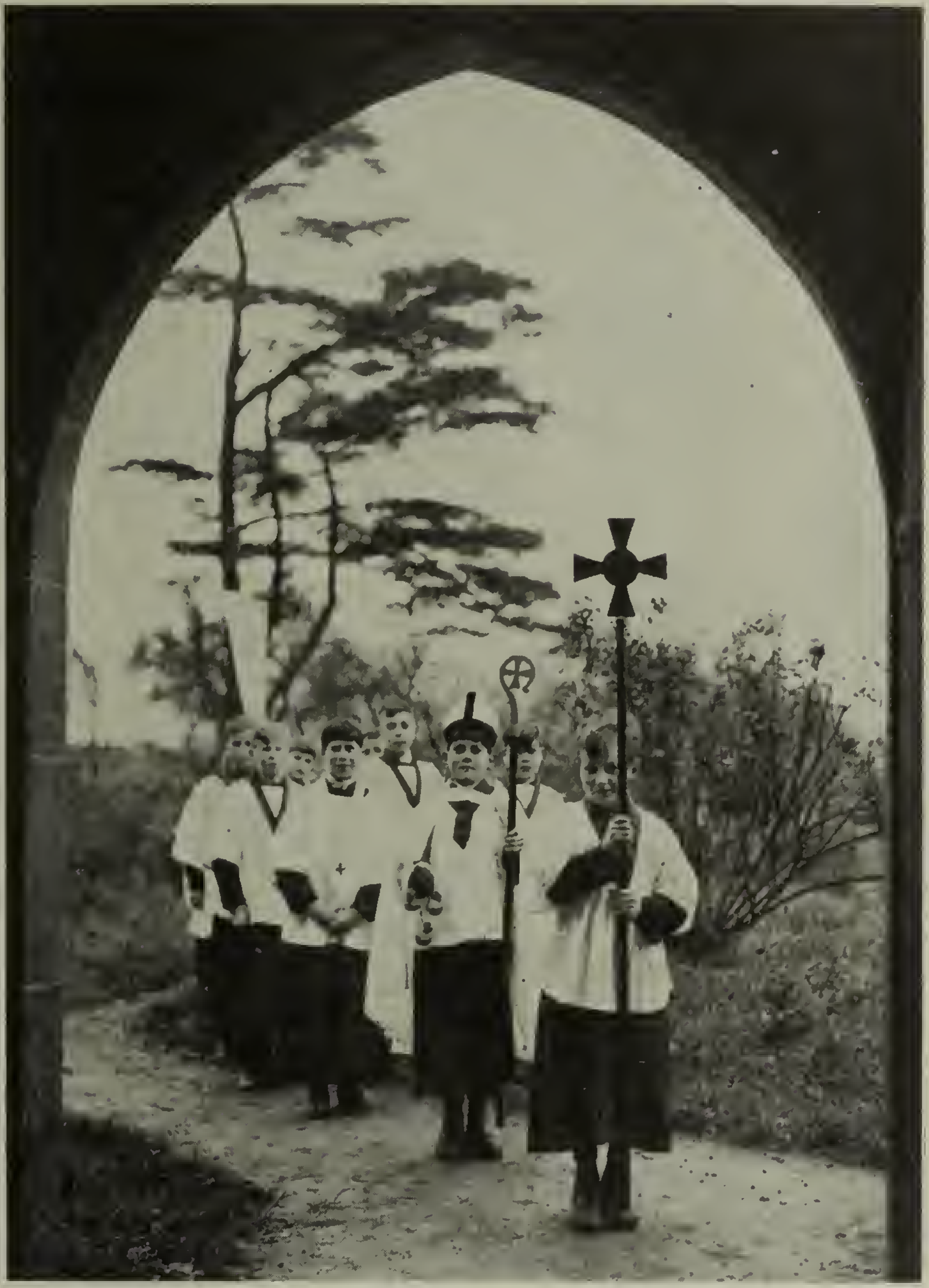


E.N.A

PROCESSION OF THE FEAST OF THE REDEEMER CROSSING THE GRAND CANAL AT VENICE

The Roman Catholic Church has always been noted for the splendour of its ceremonial. It is perhaps in Rome that this pomp and pageantry are to be seen in their utmost magnificence on the occasions when the Church celebrates some important festival, but for sheer picturesqueness the festival processions of Venice are hard to beat, for in them the setting is uniquely beautiful. To see a Catholic procession moving across a bridge in the city of lagoons, its component figures outlined against a background of stately buildings rising sheer out of the water, is a spectacle that can never be forgotten. In front walk the clergy, mostly in white cottas, with crucifixes, banners and candles, while close on their heels the laity devoutly follow.

with his arms crossed, blesses the throat of each worshipper in turn. Because of the manner of his death, S. Blaize was long regarded as the patron saint of districts dependent upon iron ore for their economic welfare; and in Bradford and other towns occupied with the textile industry there used to be processions and much junketing, S. Blaize being oddly linked up with Jason of the Golden Fleece.



Barratt's

CHOIRBOY BISHOP IN AN ENGLISH VILLAGE

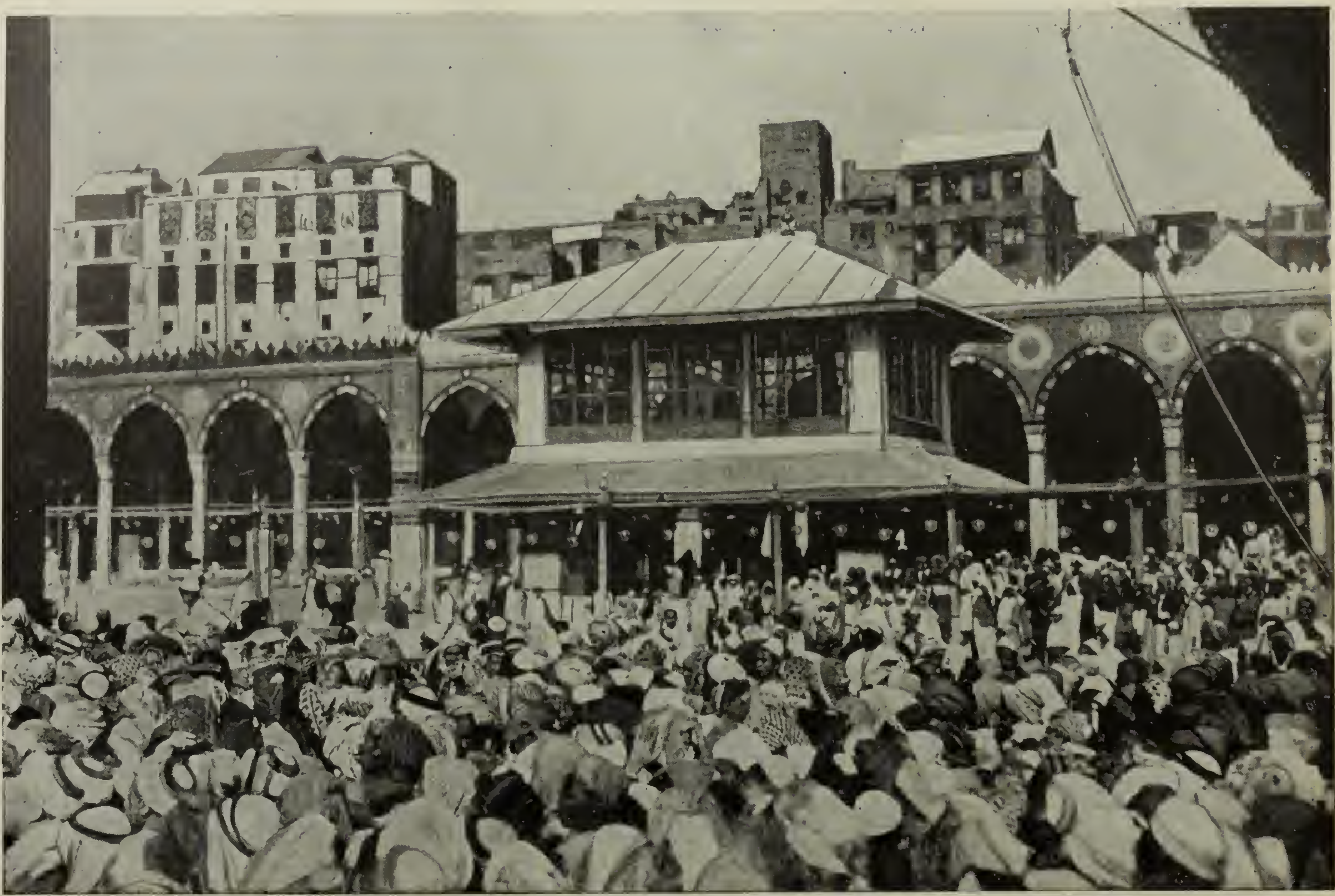
It was long the custom on S. Nicholas's Day (December 6) to elect a bishop from the boys of the church choir or the grammar school, who held office until Holy Innocents' Day (December 28). The practice has been revived in an attenuated form, and the villagers of Berden, in Essex, annually enthrone the boy bishop, who is here seen arriving.

This association of a saint with some particular trade or occupation is carried to extremes in Europe. Even automobilists have been placed under the protection of S. Christopher, whose feast is celebrated on July 25. Hairdressers look to S. Louis (August 25), brewers to S. Arnauld (July 18), pork butchers to S. Antoine (January 17), gardeners to S. Fiacre (August 20), and all 'jeunes filles' to S. Catherine (November 25). In honour of this last saint, to whose miraculous escape from the wheel of torture we owe the well-known firework, the midinettes in Paris still hold elaborate celebrations and processions.

Most countries celebrate in some form or another the day dedicated to their national saint. In Ireland, S. Patrick's Day is still a great festival which cuts across all politics and is celebrated as enthusiastically in Orange Ulster as in the Irish Free State. In England, though S. George has been unkindly identified by some people with a defaulting quartermaster in the Roman Army, the day has now become associated with the heroic British naval feat at Zeebrugge in 1918.

In this connexion mention may be made of our one-time English Blessed Martyr King Charles I, whose name was removed from the Anglican calendar by Royal Proclamation on January 17, 1859, and the special service to commemorate his death deleted from the prayer book. A little band of Legitimists still keep green his memory on January 30, and services are still held in his honour. Two religious festivals particularly associated with children continue to be observed. One is the annual distribution of oranges and lemons at the church of S. Clement in the Strand, and the other is the more elaborate honour paid to S. Nicholas on December 6. At this latter festival in Germany fairs are held and gingerbread images of S. Nicholas are sold.

Throughout Catholic Europe an interesting use is made of the day consecrated by religion to the saints. People do not celebrate their birthdays, but their Saint's Day. Napoleon, not having been given a saint's name, had to have one invented for him, and consequently his birthday, August 15, which became the fête day of his son, the king of Rome, was held to be consecrated to S. Napoleon—though you may look in vain, and quite rightly, for his name in any calendar of any Church.



MAHOMEDAN PILGRIMS AWAITING THE KING'S SON IN THE HARAM OF THE MOSQUE AT MECCA

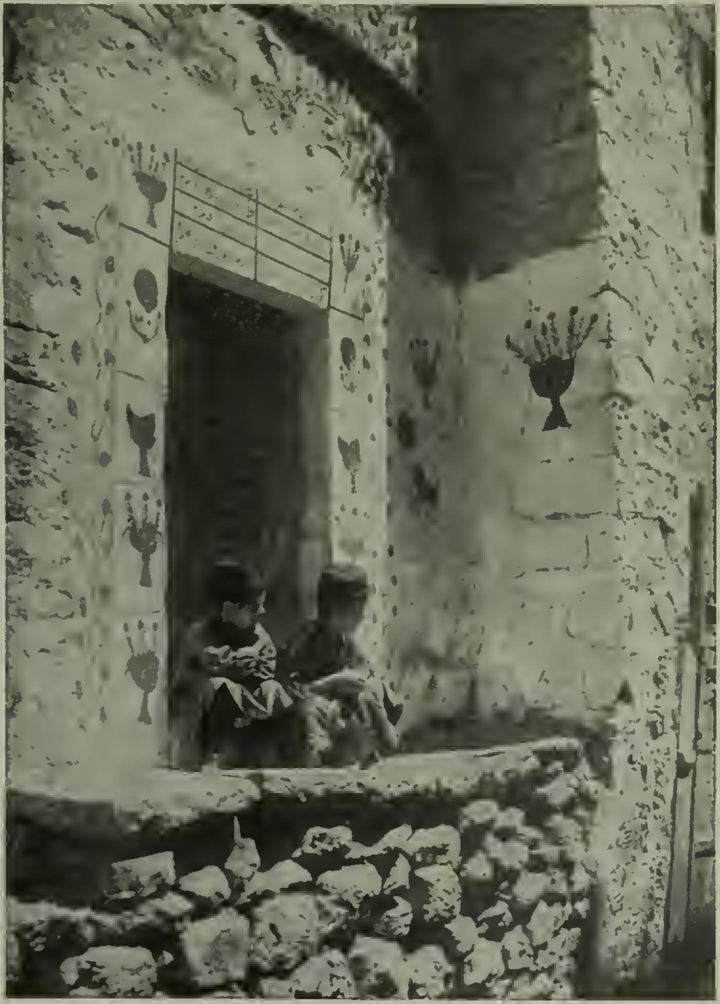
In the spring of 1930 an event occurred that was absolutely without precedent in the history of the traditional 'hidden' kingdom of Hejaz. To celebrate his ascent to the throne by right of conquest five years earlier the king, Ibn Saud, invited a number of diplomats and Mahomedan representatives of the press to visit Hejaz and see the modern developments of the kingdom under his enlightened rule. The king was represented by his son Feisal, and the programme included a visit to Mecca, when prayers for the king were offered in the Kaaba, in the centre of the Haram of the great Mosque, the holy of holies being afterwards entered by the visitors, including photographers, who for the first time were permitted to take photographs of the interior of the shrine.

PILGRIMAGES OF THE EAST

EARLIER chapters have dealt with the general subject of the Pilgrimage in Christendom and with the more limited subject of the 'Pardons' of Brittany. In what follows our attention is directed to Mecca, the magnet that draws all Islam, to Benares, the holy city of the Hindus, and to some of the less well known shrines in the Far East venerated by adherents of various religions and sects.

OF all the shrines which attract pilgrims throughout the world that of Mecca is the one which has most deeply impressed the imagination of mankind generally. The word Mecca is even used in our language as a synonym for something earnestly desired. 'Applied to a place,' says the New English Dictionary, 'which one regards as supremely sacred or which it is the aspiration of one's life to be able to visit.' One example given is 'Stratford, the Mecca of American pilgrims.' Since the death of Mahomet, the Prophet of God, in the year 632, countless pious Moslems have visited his birthplace, thereby gaining the title of 'Hajji' and the right to wear a green turban as a sign that they have fulfilled his command. From every corner of the world where Moslems are settled in any numbers pilgrims to Mecca set out every year by railway train, by camel caravan, by steamship, on foot. The largest number of them are Indians and Malays, then in order come African negroes, Persians, Turks, Egyptians, Syrians, Tatars, Chinese.

One result of this mixture of people from so many countries and of the absence from Mecca of any regular system of money-changing is that almost any metal currency is accepted there. In the tills of the shopkeepers are found Turkish piastres, Indian annas and rupees, Greek drachmas, Spanish pesetas, Rumanian lei, American dollars, Chinese dollars, Russian roubles and kopecks, Persian coins with holes in the centre, Maria Theresa 'thalers' out of Abyssinia, Dutch florins from the Dutch East Indies.



E.N.A.

ADVERTISING THE GLAD NEWS

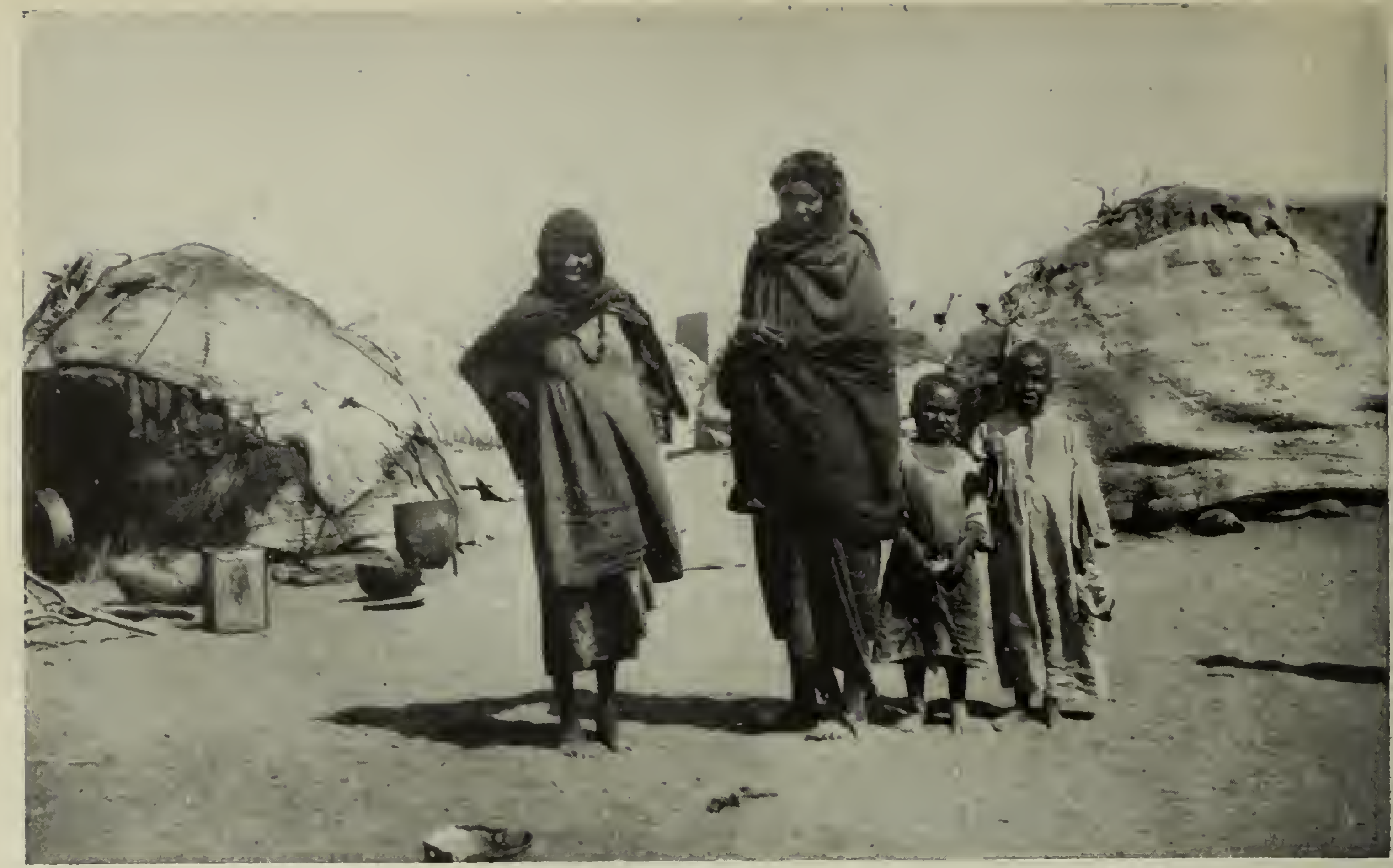
Accomplishment of the pilgrimage to Mecca with consequent right to the title of Hajji is the Moslem's supreme gratification. This decoration of his front door with symbolic designs and texts from the Koran is the intimation of his safe return made to his friends by a devout pilgrim of Jerusalem.

Sometimes there are as many as 100,000 pilgrims in the city, which lives on this tourist traffic and by making rosaries and other souvenirs for the pilgrims to take home.

Jeddah, on the Red Sea, is the port at which they land from the crowded ships in which they have travelled. This has been described as Arabia's 'skyscraper town.' It has hundreds of tall buildings with from six to nine floors, massively built in solid blocks. They are not arranged in orderly rectangular form, however, like an American city; they have been put up here and there, anyhow.

FROM Jeddah to Mecca is a journey of 40 miles, usually done on donkeys. Beduin bandits haunt the road and often attack pilgrim parties. According to Mahomet's instructions, those who go to Mecca should not wear any clothing, but a towel round the loins is considered to be permissible. Almost naked, the riders on donkeys or camels and those who go on foot have to face the burning sun.

The greatest care is taken to keep infidels out of the Holy City of Islam. It is believed that the troops of ownerless dogs which infest the streets (as they used to infest those of Constantinople) can smell out unbelievers. Very barbarous punishment is inflicted on any who are caught. The first case on record of a European visiting Mecca not in disguise, but openly as a Moslem and a pilgrim, is that of Hedley Churchward, an English theatrical scene-painter, whose experiences are described in a book called 'From Drury Lane to Mecca.' He made the pilgrimage in comfort, even in luxury if we compare the way he travelled and was lodged with the hardships which



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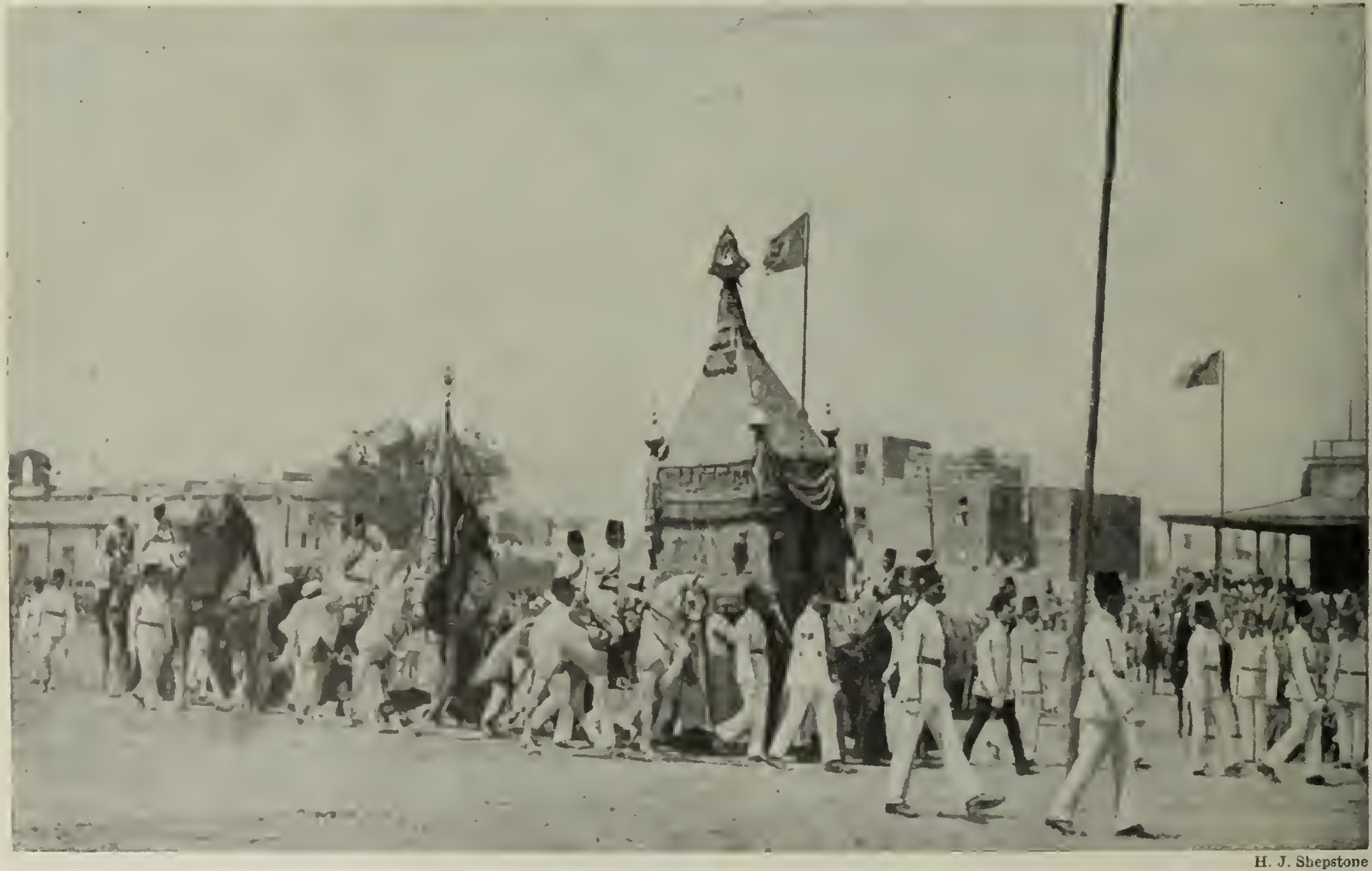


H. J. Shepstone

GATHERING OF THE FAITHFUL FROM THE FAR ENDS OF THE EARTH

There is no part of the world so remote from Mecca that devout Moslems will not travel from it to make the pilgrimage enjoined by the Prophet. The upper photograph shows West Africans who have trekked across the Sahara lodging in the 'Deims' outside Khartum, a cantonment where natives congregate from all parts of Africa to rest awhile and earn enough money to carry them farther on their journey. Below is a view of the procession in Cairo of the Mahal or Holy Carpet woven there every year for the re-covering of the Kaaba at Mecca.

the mass of pilgrims must put up with, being poor. But he had special difficulties of his own, for, being English, he was suspected of being a spy and not a genuine believer. An Indian denounced him to the authorities as a fraud. He was able very quickly to convince a ' vali ' (magistrate) that the charge was unfounded, but the ruler decided to see the mysterious Englishman himself and find out what he was doing in Mecca. So Churchward was again examined. First, he was taken in hand by a learned ' imam,' who began by asking what were the Five Pillars of Islam. Correctly the convert gave them.

There is one God only and Mohammed is the prophet of God.
Pray five times a day.
Give to the poor.
Keep the feast of Ramadan.
Make a pilgrimage to Mecca, if you can.

FORTUNATELY Churchward had good recommendations from Moslems; these served him better than his theological attainments. The ruler was convinced as easily as the magistrate had been. The unusual pilgrim was free to go and come as he pleased. He stayed for five months, and found his life there quite agreeable. In the alleys, four or five feet wide, which pass for streets there is shade always. Awnings of woven palm leaves are hung overhead. The roadways are deep in dust, which rain turns to mud, so everyone who can afford to ride a donkey does so. The houses, as in Jeddah, are high, with elaborately carved shutters to the windows and balconies to every floor.

Smoking long hookahs or water pipes on the steps of their premises squatted the white-robed merchants. Some rose to cry : ' Good watches, by Allah ' ; others yelled : ' Pearls, pearls of Paradise ' ; a third fellow vended lemons—' Lemons for true believers.' Round some corners ran half-naked, muscular water-carriers, who held sewn goatskins of liquid round their hips and carried their wares into various houses.

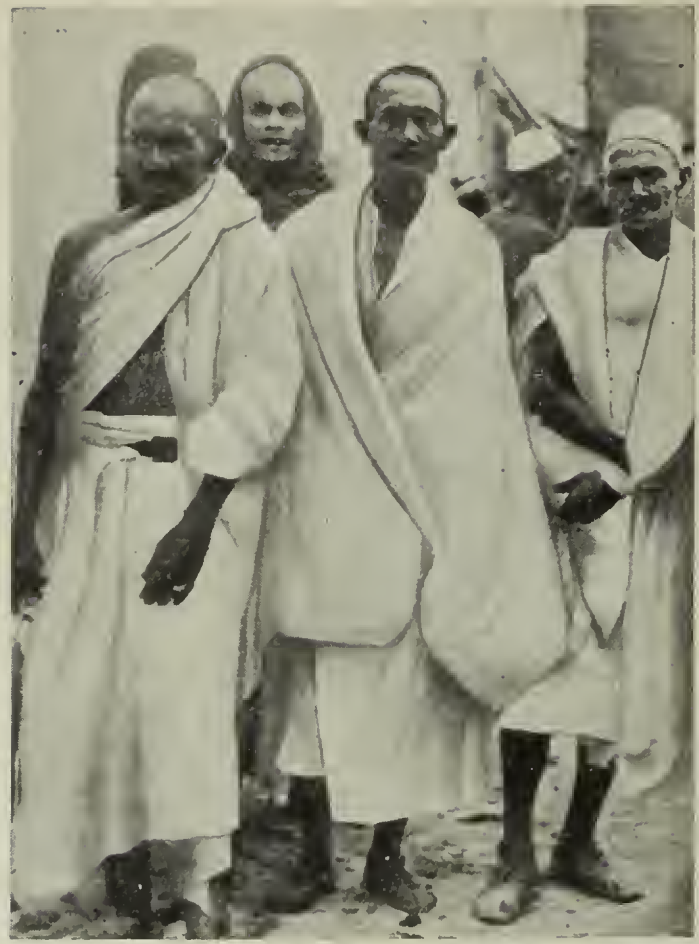
Few women are seen. Those who do go about wear real ' yashmaks,' wide, stiffly starched linen veils covering their faces all except the eyes and falling to their feet—not the light, transparent veil worn by Moslem women in so many parts. All the domestic service is performed by slaves. Thus two-thirds of the population of 50,000 are in bondage. Churchward did not like this, but he declared that he never saw any bond-servant ill-treated. Most of them seemed to him to have an easy life. The male slaves are almost all Africans—Sudanese and Somalis preponderate among them. In the harems are Circassian, Syrian and other white women.

The visits to the Holy Places at Mecca have to be made according to a strict ritual. A ' vakil ' (official) acts as guide. Every one of his movements and utterances must be exactly copied by the pilgrims. Through the Gate of Abraham they follow him, after leaving the courtyard where all boots and shoes must be deposited—or rather all coverings to the sole of the foot. Some well-to-do worshippers can detach the soles of their shoes from the uppers and thus obey the letter of the Prophet's law without losing their

LANDING OF THE PILGRIMS AT JEDDAH

Mondiale

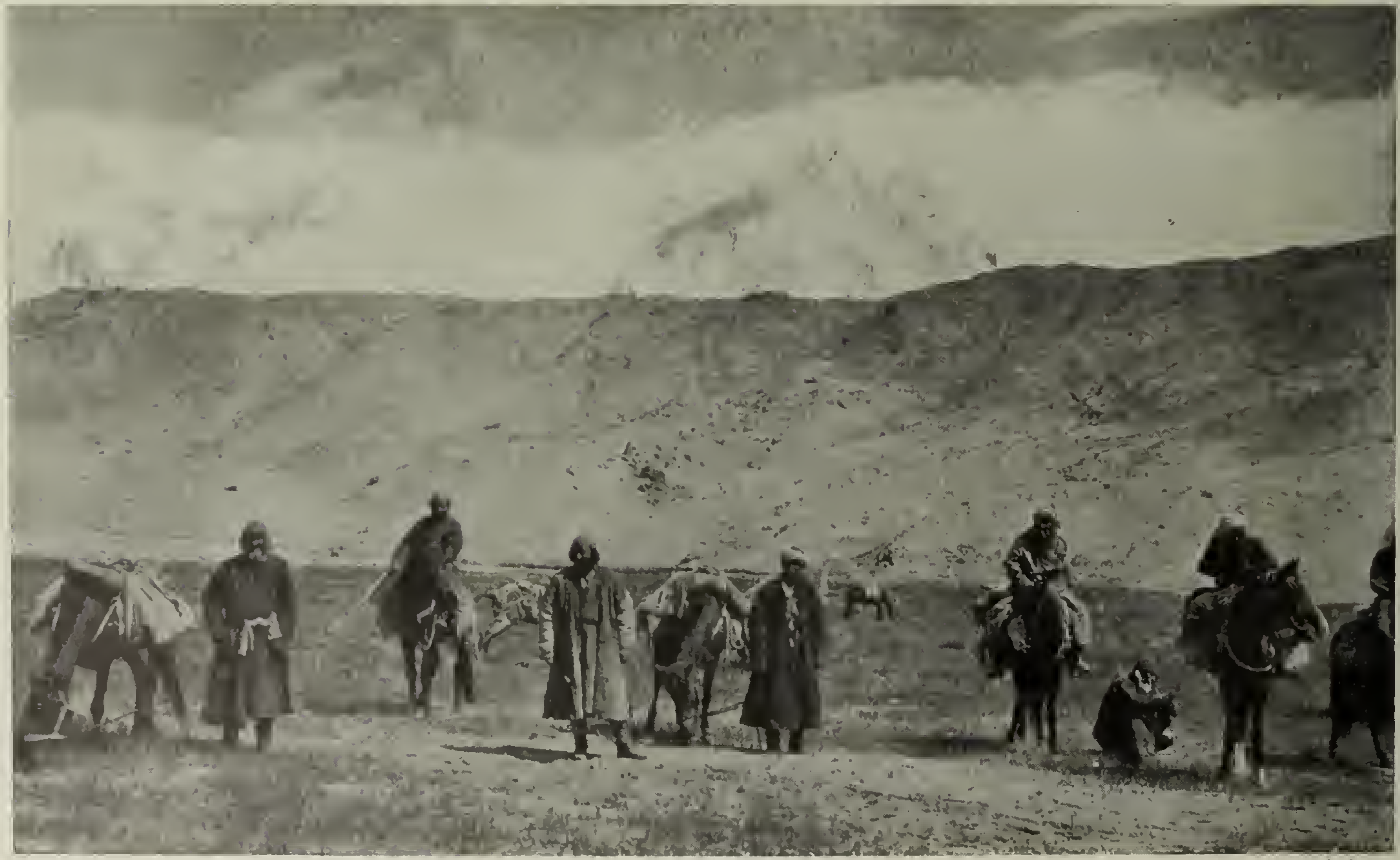
Ships arriving at Jeddah have to anchor a considerable distance out to sea and passengers are taken ashore in row-boats. When the rattle of the anchor chains makes it known that the voyage is over, the scene on a pilgrim ship, crowded with natives from almost every country in the world, is one of indescribable excitement.



Keystone

dignity by going barefooted. The cloisters which lead to the sacred enclosure have several lines of carved columns holding up the arched roof. Their marble magnificence is the result of the piety of sultans, khalifs, shahs and amirs throughout the ages. Vast is the size of the quadrangle itself, where the Kaaba is, the black stone which fell from Heaven (evidently a meteorite) and which was venerated for centuries before the religion of Islam came into being. Over the temple which has this stone let into one of its outer walls is the Sacred Carpet, sent by the Khedive of Egypt. This is cut up eventually into small pieces, which are sold to pilgrims as charms against evil. Every pilgrim kisses the stone, murmuring a prayer as he does so, then walks slowly all round the temple, kisses again, walks again, seven times in all. Anyone who wishes to speak Arabic well can go down a few steps and kiss also the foundation stone of the temple, which is supposed to confer the 'gift of tongues,' like the flame of Pentecost.

NEXT, the Well of Zamzam (Bubbling Water) must be visited. Here Ishmael, the son of Hagar, was saved from death by God, who caused a spring to gush forth here when they were almost overcome by thirst. The story is related in the Old Testament. As Hagar ran with her child towards the spring, so all pilgrims must run, and along the same path, which now leads through the town, up hill and down



C. P. Skrine

FROM THE ROOF OF THE WORLD TO THE HEART OF ISLAM

The resolution and endurance of the West African negroes who, as shown in page 610, will trek across the Sahara to make a pilgrimage to Mecca is matched by the Moslems of Chinese Turkistan, to whom the journey presents perhaps greater physical difficulties and hardships. A company of them are seen here setting foot once more in their arid homeland ringed in by snow-capped mountains on the roof of the world their life ambition achieved. The upper photograph shows a cosmopolitan group of pilgrims just arrived at Mecca from Jeddah.

hill among the streets. Panting and trying to recite prayers as they trot along, men of all ages make this curious progress until they reach the gateway to this second sacred enclosure. But their exercise is not even then over. The gateway is at the bottom of a stairway. Up and down this they must rush seven times before they are allowed to enter and drink the water of Hagar's Well, which by this time they badly need. Many drink an enormous amount of it. The belief is that no true Moslem can drink too much, but cases of sickness, and sometimes worse ailments. caused by excess are not infrequent. Those who are very enthusiastic can bathe in this water as well.

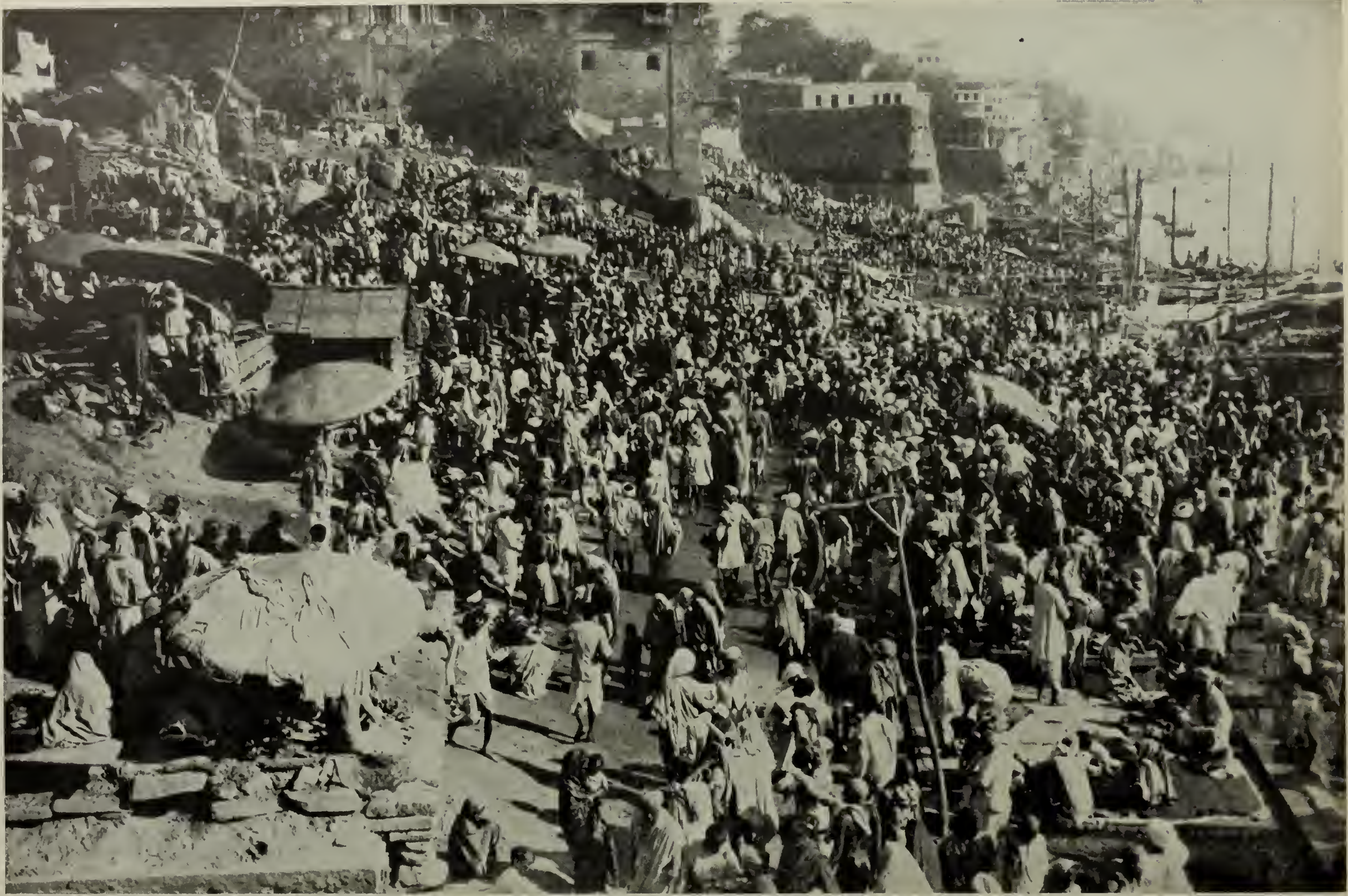
The birthplace of the Prophet is a small house several feet below the present surface, which has risen so much that you have to go down steps to enter it. In a gloomy room lit by a skylight a slab of stone shows where the baby Mahomet's cradle stood. The custom is to pour perfume on to this stone, which gives the place a sweet and rather sickly odour. Anyone putting his hand to the stone is said to keep the scent about him for thirty days. A little way outside the town are the tombs of the Prophet's relatives, looking like a small village with a number of white domed roofs. Here prayers are said at each tomb and the flat stones are reverently kissed. That is the last of the pilgrim's duties. He now rides back to Jeddah and goes back to his place in the workaday world.

Ewing Galloway

OUTSIDE THE BRONZE DOORS OF CEYLON'S HOLIEST SHRINE

Innumerable Buddhists make pilgrimages to Kandy to worship before the Sacred Tooth of Buddha. Bronze doors lead to the shrine where the tooth lies on a lotus flower of pure gold sheltered by bell-shaped shrines. This tooth is an artificial ivory substitute for the original relic, which was burned by a fanatical Portuguese archbishop in the 16th century.

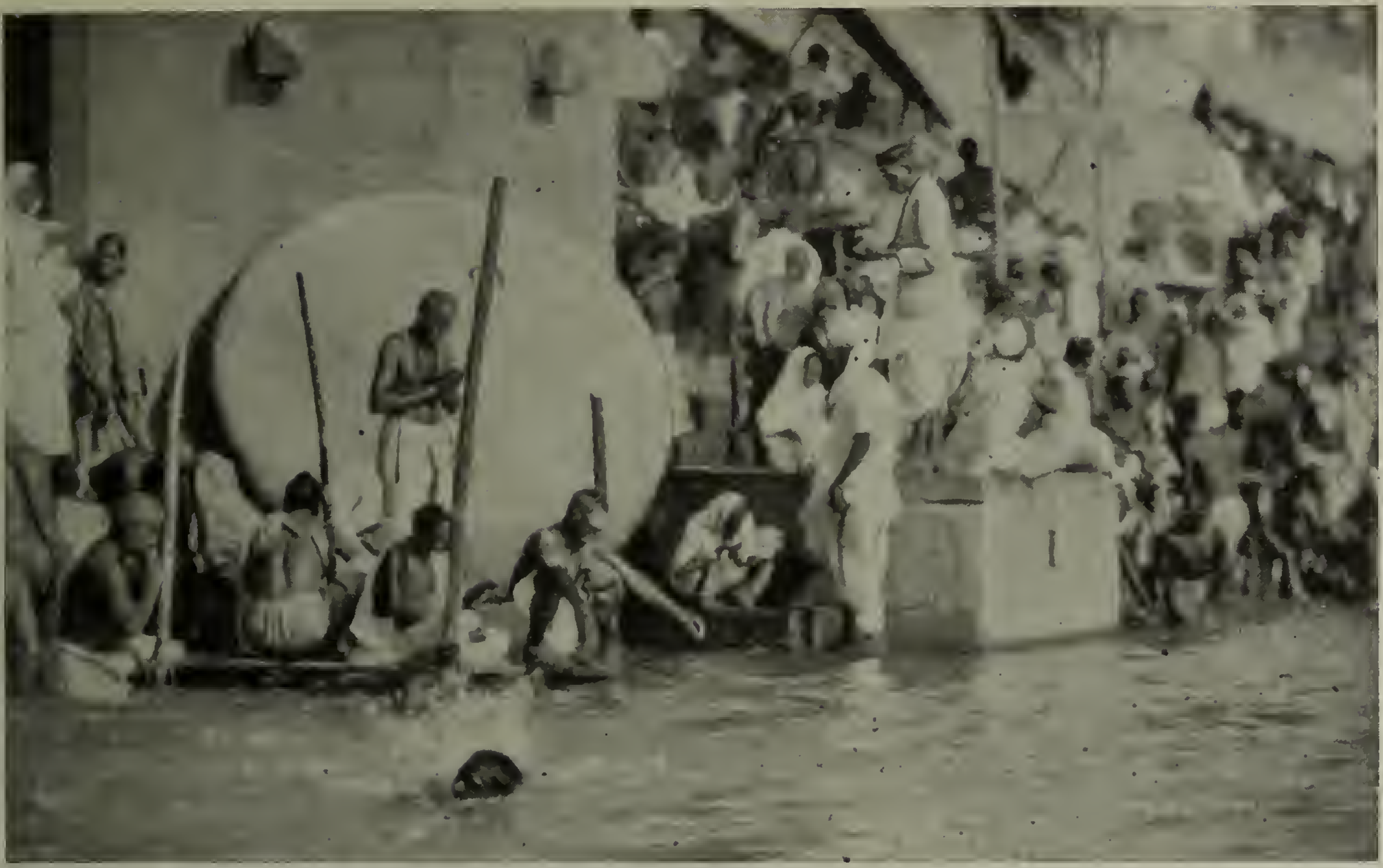
We may put the number of Mahomedans who hold Mecca sacred at 200 millions. As many as 500 millions venerate Benares with the same devotion. It is sacred both to Hindus and to Buddhists. Even before Sakya Mundi, the Buddha, established his religion there, six hundred years before Christ, it was a centre of religious teaching. To-day it has 1,500 temples and is the favourite place of pilgrimage in all India. From the Ganges, the sacred river, the city looks impressive and beautiful. Yellow palaces are reflected in gold on the stream. Where the ochre-coloured stone has been toned to a reddish purple by sun and rain, the reflections glow like ruby and sunset fires. Domes and minarets, cupolas and towers, and numberless pagoda tops make a fascinating skyline. When you are in the city, it is less attractive. The streets are packed closely together and are very narrow. Everyone wants to live as near the river as possible, so as to die close to its purifying waters. Therefore the steep bank on which Benares lies is thickly covered with dwellings as well as temples. Down to the river lead stairways (ghats), which are, as a rule, crowded all day. One of these is the Burning Ghat, where in the open dead bodies, brought long distances many of them, are consumed by fire so that the ashes may be thrown into the stream, which ensures speedy entrance into Paradise.



E.N.A.

PILGRIMS AT THE BATHING GHATS OF BENARES, THE HOLY CITY OF THE HINDUS

If Mecca is the place of pilgrimage whose fame has spread most widely over the inhabited world, Benares is the one that is venerated by the largest number of people. All who die within the circuit of the Panch-kos road that forms the boundary of its precincts are sure of admittance into Siva's heaven, be they Brahmin or low caste, Moslem or Christian, and to tread that road once at least is the great ambition of the Hindu's life. At the great festival of the full moon the embankment on the north bank of the Ganges, on which the city stands, is packed along its whole length with a dense crowd of humanity, walking, standing, sitting, praying, bathing in the holy waters and burning corpses in order that their ashes may be borne away upon its sacred stream



E. O. Hoppé

DAILY THRONG OF HINDUS BESIDE THE SACRED GANGES AT BENARES

Even on ordinary occasions the river front at Benares is a scene of surprising animation. The embankment at the foot of the ghats, or landing stages, is always crowded with people of both sexes washing their clothes, their cooking vessels or their babies, or bathing themselves for religious reasons in the purifying waters of the stream. This is the Dasasbansah ghat, at the bottom of one of the more than forty flights of steps that lead down to the water's edge from the city that is set high at the top of the river bank.

An American traveller thus describes the scene :

> It is truly a glimpse of hell. Through the greasy smoke the forms of the naked workmen can be seen at their gruesome task among the dead. As they move about, their feet sink deeply into the still warm human dust. Every now and then they pour jars of oil on the flaming piles. . . . In the foreground some bearers have just deposited their burden, which, upon being uncovered from its white wrappings, discloses the delicate form of a sweet-faced girl of about fifteen. The sight of her sad little face is too much for us, and we order the boatman to move off and quickly, and even as he does so the movement of the oars causes the displacement of a little bundle of mortality floating face down—a boy—someone's darling to be eaten by dogs or crocodiles, of which many can be seen on the opposite bank. Horrible ! horrible ! Surely life is not such a joy that our departure from it should be made so gruesome !

That is how Benares struck one visitor. Here is a totally different impression, that of an Englishman (Robert Palmer) :

> The city is about three miles long, built all along the top of the high river bank, and from it all along a series of terraces and steps lead down to the river. There are more than forty flights of steps There is a road connecting them, and this road is lined with booths and beggars on both sides. The water near the embankment is crowded with native boats and barges of all sorts and sizes, and the water opposite each 'ghat,' where the steps lead right down, is full of bathers. Along the top of the bank are the temples, a continuous line of them ; and flanking the broad flights of steps are innumerable shrines and other picturesque buildings. The whole length swarms with humanity like a beehive, and it was a fascinating sight as we rowed slowly along, seeing the crowds walking, standing, sitting, bathing, boating, praying, juggling, dancing, buying, selling, eating, drinking, burning corpses, all in a cinematographic profusion.

'Fascinating' or 'horrible'—which each visitor will call it depends upon temperament. A Slav (Prince Bojidar Karageorgevitch) found the impressions of beauty the strongest that Benares left in his mind :

> The atmosphere seemed faintly iridescent like mother-of-pearl, the silence serenely lulled by the distant sound of a flute. The palaces and temples, reflected in the still water, looked in the distance like forts crowned with turrets of gold. The broad stairs of the quays, where the priests' umbrellas glitter, assumed a spacious dignity, the red colour shading off paler towards the bottom, where it was washed off by the lapping Ganges, looking as though a fairy hanging of gauze were spread under the wavelets in honour of the divinities of the river. . . .
>
> A woman on the river-bank was flinging into the water, with devout unction, scraps of paper on which the name of Rama was written, rolled up in a paste made of flour. Not far from her another woman was praying ; she stopped to wash her copper cooking-pots, then prayed again ; gave her baby a bath, and then, squatting on the lowest step, prayed once more and for a long time, after which she picked up her pots and her little one and went her way. . . .
>
> On the bank where there are no more steps, only beaten earth, in a little raised pit a pile of wood was slowly dying out. A man with a cane raked back the sticks as they fell and rolled away A squatting crowd were waiting until their relation was altogether consumed to cast his ashes on the sacred waters. Then a girl's body was brought out, wrapped in white muslin ; the bier, made of bamboo, was wreathed in marigolds, and on the light shroud there were patches of crimson powder, almost violet. A little way off an old man was wrapping the naked body of a poor woman in a white

A. R. Slater

FLOCKING TO THE RIVER FOR A RELIGIOUS FESTIVAL

More perhaps than any other people in the world do the people of India reverence water. They regard most of their great rivers as sacred, either as being the dwelling places of powerful deities or as possessing in some way a life of their own of peculiar sanctity. At certain festivals, then, and especially at the full moon, many of the rivers in India are crowded with Hindus seeking purification and washing away of their sins by immersion in the holy water.

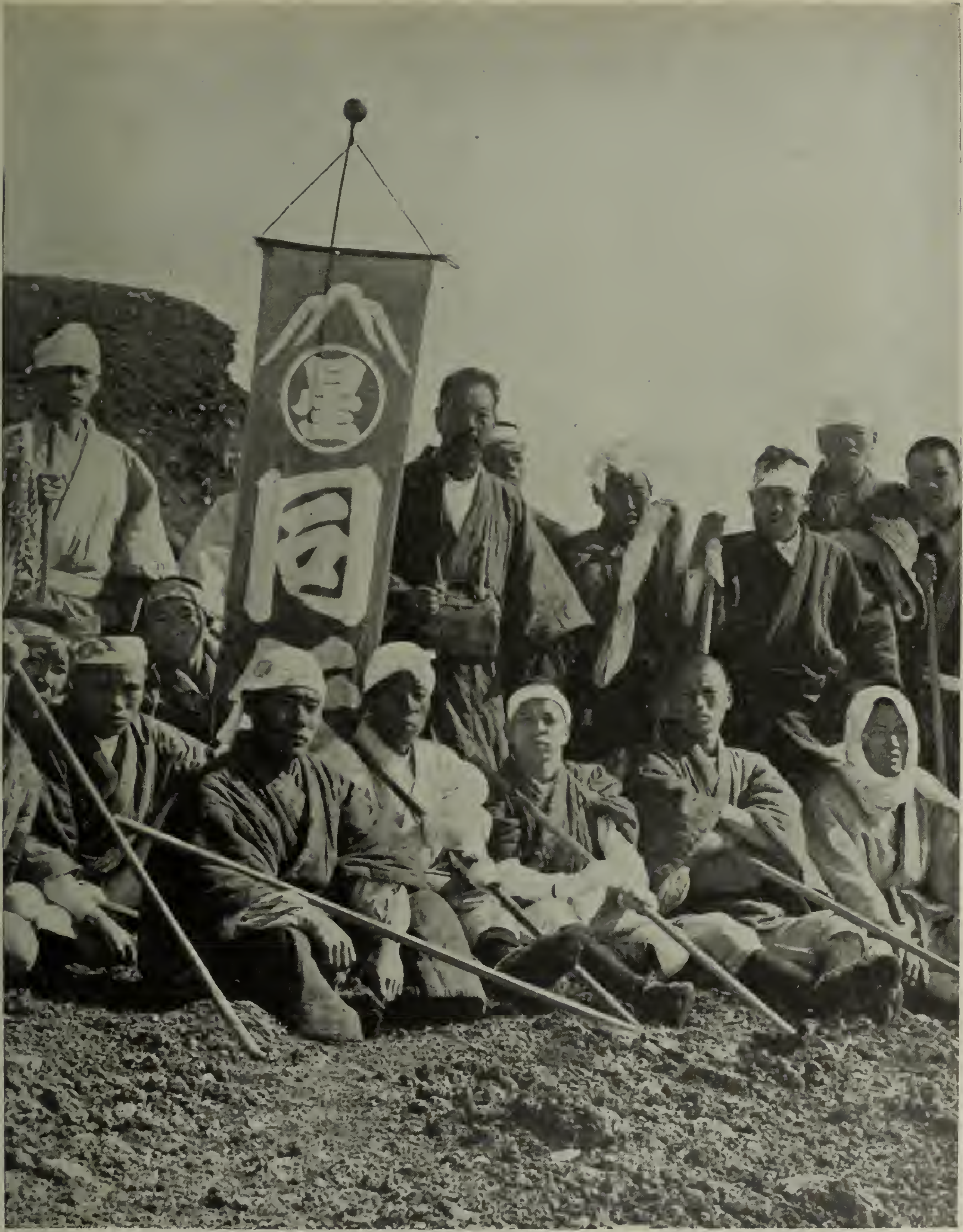
cloth; then he fastened it to two poles to dip it in the river; finally, with help, he laid the corpse on a meagre funeral pile and went off to fetch some live charcoal from the sacred fire which the Brahmins perpetually keep alive on a stone terrace overlooking the Ganges

MANY pilgrims bring with them the ashes of relatives whose bodies have been burned near their homes. Some send them by parcel post to be thrown into the river. But the great majority of those who make the pilgrimage to Benares go for their own sake, to be purified by the water. Another place visited for this same purpose by very large numbers is Hardwar, also on the Ganges. There are many others of less note. All over India troops of pilgrims are to be seen frequently, making their way to some shrine or holy stream or celebrated temple. Among them are many Buddhist seekers after sanctity They do not show the same superstitious credulity as the Hindus, though they come near it when they pour oil and perfume at the foot of the Bo-tree, descended from the one under which Buddha taught, and stick pieces of gold-leaf on its trunk or on the stone steps around it. Burmese Buddhists make many pilgrimages also, but more in a social spirit and for the enjoyment of a holiday.

This is true also of the Japanese pilgrims who are to be met in large numbers all over the two islands The Japanese love moving about and seeing nature and new places, they like companionship and doing things in common, they like taking exercise because they know it induces health. Therefore they take part in organized pilgrimage tours, visiting so many famous temples or reproductions of famous temples and acquiring merit, not only for themselves, but for their households as well.

Exactly what merit is acquired the pilgrims do not ask. Some may feel that an act of self-denial and devotion is pleasing to Buddha; some may hope that a sick child or parent will be restored to health as a reward for such an act; some go because they need a change, or because they think their business may be improved by extending their circle of acquaintances, or simply because they feel like going.

THERE are scores of pilgrim societies in the city of Tokyo alone, and in the quarters of the manual working population one frequently sees over doors the wooden labels which are used as tokens of membership. There are excursions (if one may use the word) two or three times a month. The excursionists meet in the courtyard of a temple, all in the best of humour. They choose a leader, and he collects from each a small sum to pay for refreshments and temple 'tips.' As this takes quite a while, and as there are always some late-comers, the start is usually made an hour or so after the advertised time. Then the pilgrims set off, each bearing on his or her back a miniature straw mat and sandals and carrying



Herbert G. Ponting, F.R.G.S.

JAPANESE PILGRIMS ON THE TOP OF THEIR SACRED MOUNTAIN FUJIYAMA

In Japan pilgrimage tours are organized very much as excursion trips are organized among ourselves, but on a truly national scale. All over the islands there are pilgrim societies, with their own banners and badges of membership, and several times a month pilgrimages, conducted by a chosen leader and a priest, are made to a selected number of temples, in each of which the pilgrim secures a rubber-stamped certificate from the temple scribe as proof that the visit has been paid Light-hearted gaiety is the note of these ostensibly religious excursions.

W. Bosshard

A. L. Strong

LIVELY FAITH IN ASIA'S SANDY WASTES

These unattractive figures are pilgrim lamas begging their way to one of the Buddhist shrines found about the Gobi desert. The upper photograph, taken at night, shows a group of the numerous pilgrims who in the summer go from Yarkand to the mosque in the Sultan Kara Sukal Mazar to pray for a good harvest.

(1) a number of visiting cards in a satchel, (2) a little notebook, (3) a small pot of paste, (4) a book of hymns. In the notebooks the temple scribes write down or print with rubber stamps proof that the visit has been paid. With the paste the pilgrim sticks his card on to the temple gate or wall. Some of them carry long bamboo sticks with padded end, and fix their cards high up so that they are both conspicuous and difficult to tear down. Any pilgrim who has a business puts this fact on his card, so that it serves for an advertisement too. The pilgrims exchange these cards among themselves, and many have albums into which they are pasted.

THE procession is led by a brown-robed priest, then comes the banner of the society; the members straggle after it, trying to keep touch because there are so many temples that one can easily mistake those that are on the list for the day. In the courtyard the stragglers are waited for, the books are filled up, the cards are pasted. When all are gathered the priest chants an invocation and a hymn is sung, then off go the pilgrims to their next stopping-place, some of the older among them slipping away perhaps to take a street-car in defiance of rule. It would be hard to imagine a greater contrast than that between the light-hearted gaiety of these Japanese pilgrims and the stern fanaticism of the Hindus at Benares or the Moslems at Mecca. Some of the Japanese shrines are Buddhist, some Shinto, but no distinction is made between them, all are treated with equal reverence—or lack of it. The Japanese, with their enlightened common sense, have, in fact, nationalised the pilgrimage, made it an end in it itself rather than an act done with a view to some further end.

BELIEFS AND SUPERSTITIONS ABOUT FIRE AND WATER

Both fire and water have been associated with the supernatural from very early times. Some of their religious associations are dealt with in the chapters on Where the Dead are Burned, and Baptismal Rites. The lighting of Midsummer fires is discussed in the chapter on Midsummer Beliefs and Practices, and certain beliefs concerning water in that on Well-dressing and Holy Wells

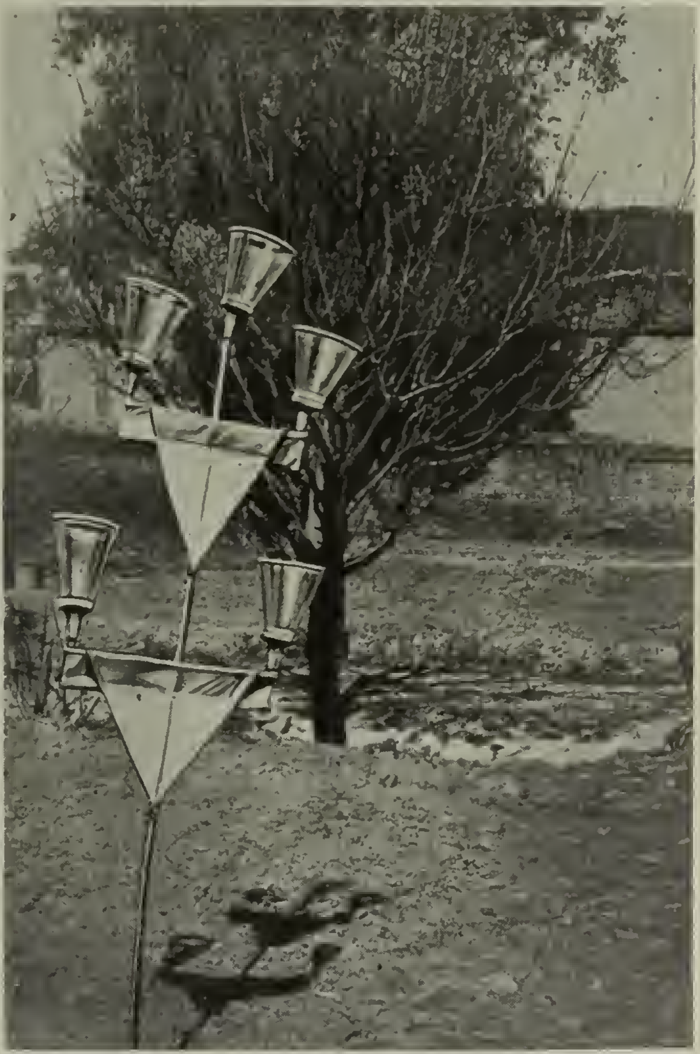
Early human belief clustered round the conceptions of the elements and their forces, and fire and water, like the sky or the wind, came to be personified and regarded as supernatural beings. In some cases this deified notion of fire became confused with that of the sun, while in others it remained apart from solar connexion. Deities of the household hearth arose, for the domestic fireplace was looked upon as an altar to be swept clean daily, and its fuel carefully renewed so that the sacred flame might never fail.

Because of these associations with the supernatural a large body of belief and superstition concerning fire naturally sprang up. The notion that it was either a spirit or was inhabited by a spirit was responsible for such conceptions as that of the salamander, a man-like sprite, who was supposed by the later medieval alchemists to dwell in fire, as did sylphs in the element of air, or undines in that of water. With these, the later representatives of the ancient elemental spirits, magicians were supposed to hold conference, and even unions were thought to have been contracted between human beings and the spirits of flame and flood.

Thus many such beliefs and superstitions as presently survive in all parts of the world in connexion with fire and water may be regarded as having had their origin in an earlier condition of religious faith. In most European countries, however, these ideas are descended from a type of fire worship by no means so advanced as those of the Greek and the Roman. And if fire was regarded as a spirit or the haunt of a spirit, it was, and is, no less believed to be an affrighting and exorcising element where evil agencies are concerned. In Iceland a whole series of superstitions concerning this protective character persists. To cast a live coal after a departing troll-wife or witch-woman is certain to neutralise her spells, and until a child is baptized the fire must never be let out, lest the trolls be able to kidnap the infant.

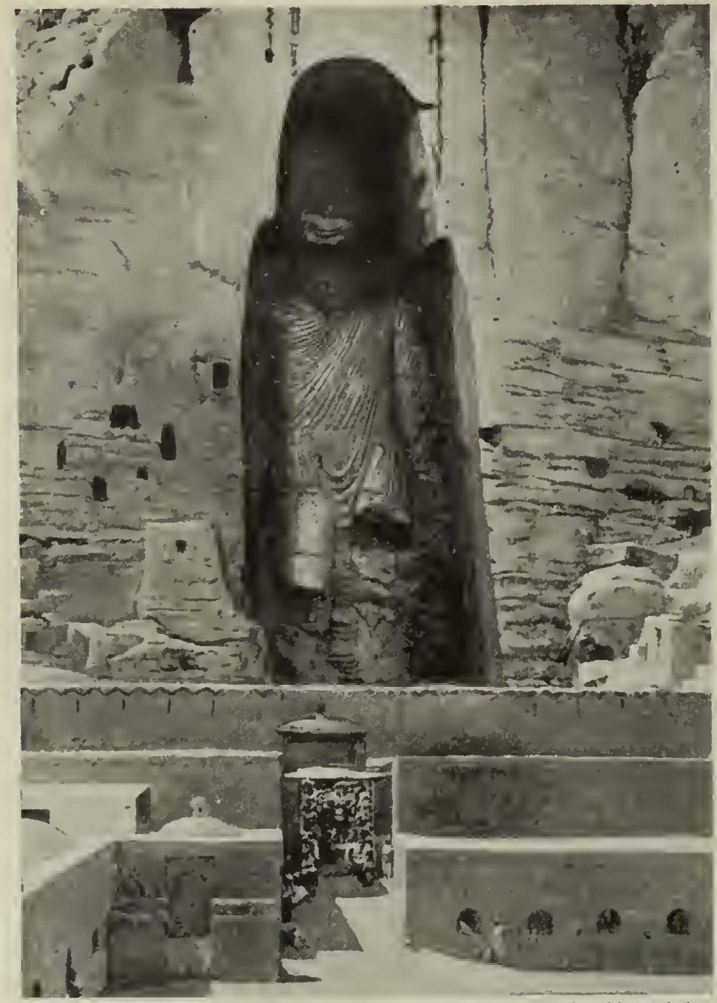
For precisely similar reasons South American Indians carry torches when they venture into the dark, where demoniac beings swarm. The Malays light a fire near a mother at childbirth, to scare away evil spirits (see page 34), and the Hindu keeps a lamp burning even in broad daylight to keep off spectral foes. Not so very long ago the people of the Hebrides protected mother and child in much the same manner as the Malays, carrying fire round them to ward off Satanic influences.

At certain periods of the year when spirits swarm the agency of fire is frequently employed to frighten them away. In Bulgaria, at the feast of S. Demetrius, lighted candles are placed in the stable and the wood-shed to prevent evil spirits from entering into the domestic animals. Indeed, the Roman Catholic Church in its ritual still evinces its belief in the powers of the holy candle to keep the agencies of evil at bay.


Sirdar Ikbal Ali Shah

DEAD FLAME THAT MAY SPELL HAPPINESS

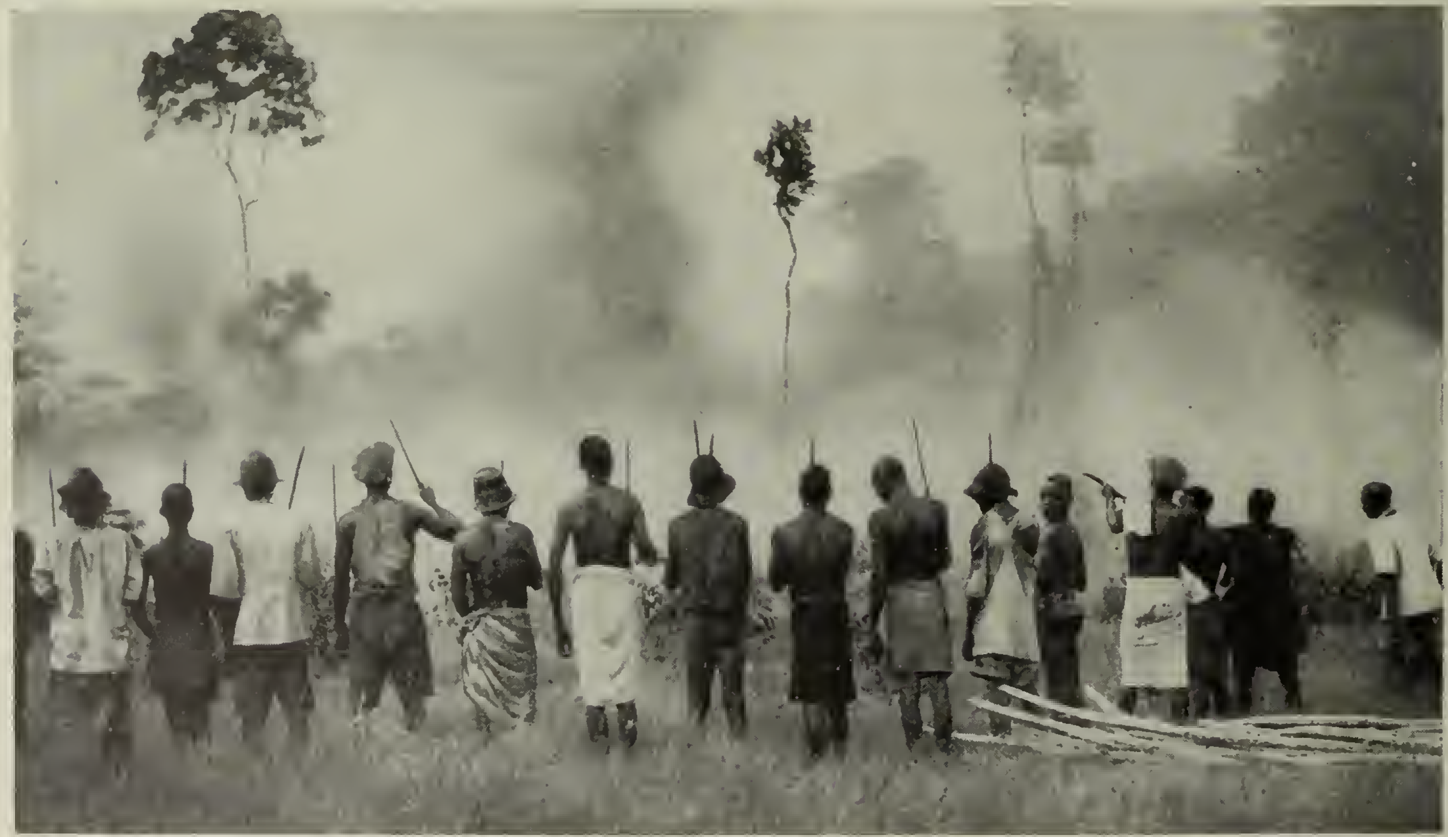
Some brides of northern India erect this structure, the 'captivator of five hearts,' that is, of the husband, his parents, and his brother and sister. Candles are lit in the globes, and each wedding guest blows one out and wishes the 'capture of the heart.'



Sirdar Ikbal Ali Shah

It is only, of course, by reference to the more elementary ideas of savage peoples that we may glean some notion of the kind of being, good or evil, that is supposed to inhabit living flame. Thus among the Indians of British Columbia and the north and west of North America we find that the fire spirit is supposed to have great influence with the supreme deity, and is approached by the Indians as a mediator with the higher god. In Dahomey again, the fire spirit is looked upon as so mischievous that a pot of fire is placed in a room in order that he may live there as a kind of prisoner, and not go forth to destroy the house. In colder regions the soul of fire is very naturally considered as a more benignant agency, and in Kamchatka is offered game and such tit-bits as the noses of foxes, while among the Ainu of Northern Japan the fire spirit holds a place paramount to all other supernatural beings, and is regarded as the source and origin of all good things.

Among the Mongols fire is personified by Mother Ut, Queen of the Flame, whose father is the steel and whose mother is the flint on which the enlivening spark is struck. She is offered in sacrifice sheep, oil, fat and brandy, and, as in China, is the central figure of worship in marriage ceremonies. In India, under the form of Agni, the god of fire is still worshipped as among the mightiest of the Hindu pantheon. He is, indeed, a personification of the three forms of fire—sun, lightning and sacrificial flame—the ancient,



R. St. Barbe Baker

PRACTICAL APPLICATIONS OF THE SPIRIT OF FIRE IN TWO CONTINENTS

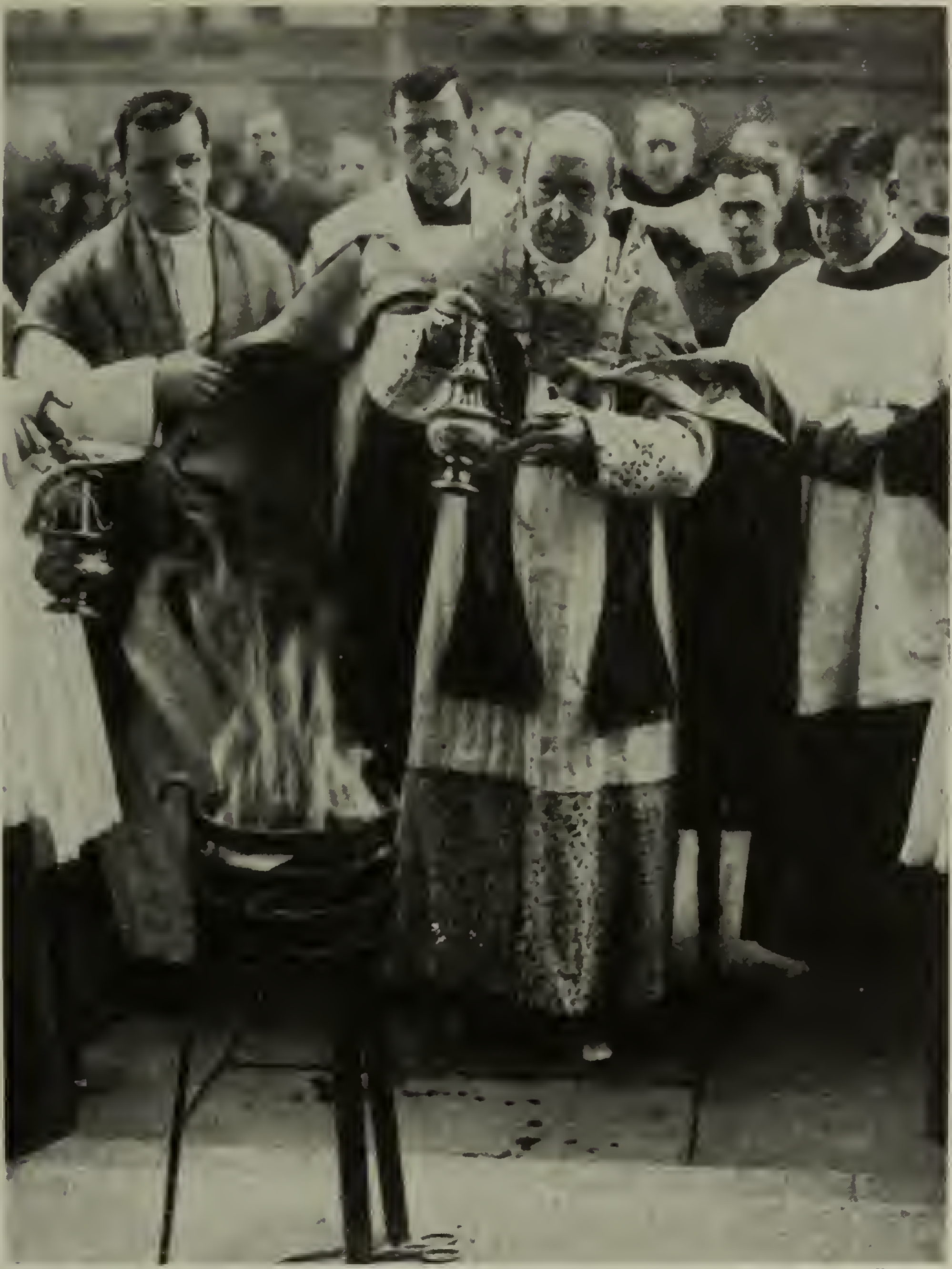
On a site in the Afghan province of Bamyan is an ancient carving of Buddha (top). Every Thursday women from the adjoining villages light little lamps before this colossal image. The oil that is left in the lamps they mix with the hair oil used by their husbands, in order to 'make the head of the bad-tempered man act rightly towards his womenfolk.' Among some tribes of Nigeria, when firing the forest for clearing the ground (bottom), an assembly is held for offering propitiatory incantations to the gods of the flame.

yet ever young, daily born afresh on the altar. He, too, is a moderator betwixt gods and men, and is described as 'the guest of men' and a beneficent god of the household. His fiery chariot is harnessed with ruddy horses, he is seven-tongued and seven-armed, with double face, in this resembling the old Mexican goddess of fire. He is also thought of as the household priest, who personified in himself all the Hindu sacrificial offices, but has nevertheless his appalling side as the devourer and destroyer.

It is a mistake, however, to believe that the present-day Parsees actually worship fire as a supernatural being. That they formerly did so is evident, but today the idea of fire has become so intellectualised among them that in worshipping Ormuzd they merely turn the face to some luminous object, which they regard as an emblem or symbol of their deity and not the deity himself.

Out of similar ideas have developed the few superstitions which still persist in these islands regarding fire. The writer leans to the theory that the fires lit in connexion with Guy Fawkes's day are probably the remnants of a religious rite much more ancient than the reign of James the First, and that a strict examination of these vestigial ceremonies would possibly reveal their extreme antiquity, the conspirator of the Gunpowder Plot having possibly usurped the place of some ancient deity of flame, such as was worshipped when bale-fires were lighted on the occasion of the Beltane festival.

However this may be, certain poor remnants of ideas having a great antiquity have been handed down to us. Yet some of these are assuredly of Christian origin, such as the act of placing a poker across the hearth with the fore part leaning across the top bar of the grate which signifies the sign of the cross, a charm of efficacy to make the fire burn up again, and thus defeat the malice of those sprites who preside over smoking chimneys. If a fire blazes up, they will tell you in the Midland counties that a stranger is near, or that an absent lover, wife or husband is in good spirits. Other beliefs of the kind have already been dealt with in the chapter on Omens, Signs and Portents, along with such weather lore as various changes in the domestic fire are believed to prognosticate.



Keystone

BLESSING THE HOLY FIRE AT WESTMINSTER CATHEDRAL

It is customary to extinguish all the lights in Roman Catholic churches on Holy Saturday, and then to make a new fire either with flint and steel or with a burning-glass. At this fire is lit the great Easter candle, which is used to relight the candles and lamps that have been extinguished. The new fire is blessed with due ceremony.

Another superstition relating to fire which still persists in many parts of Europe is that since light and heat are essential to vegetable growth, by imitating the beneficent glow of the sun in huge bonfires the luminary, by sympathetic magic, will be induced to give out his beams. That the beliefs associated with this idea still linger, although their original provenance and character are generally unsuspected by those who elaborate them, is a tribute to the power of undying superstition in a modern age.

Press Cliché

CAJOLING THE WATERS INTO YIELDING UP THE SECRETS OF THE FUTURE

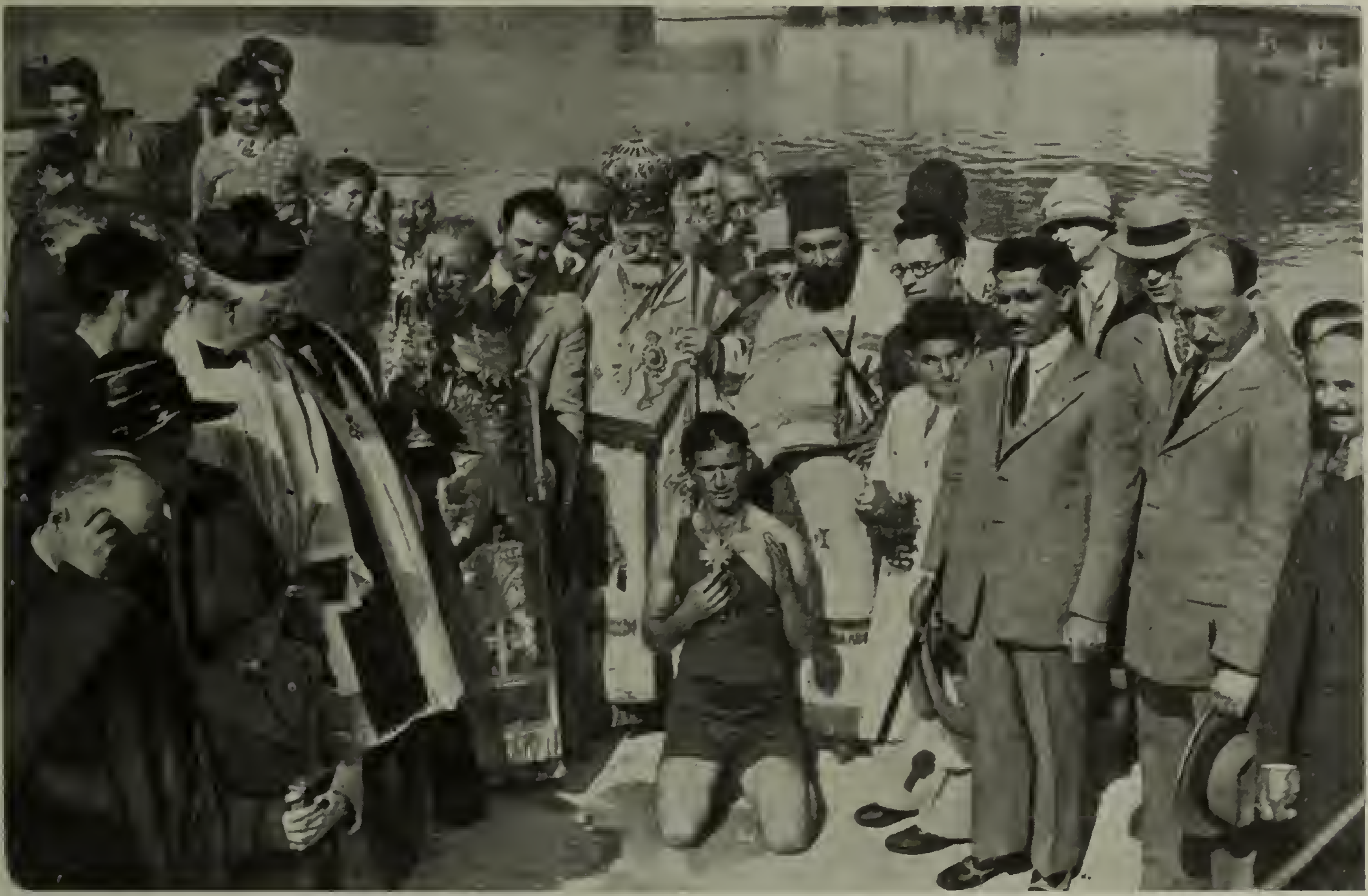
Innumerable legends exist concerning the supernatural beings that dwell in wells and lakes and rivers, and endless are the devices used to propitiate or consult them. Peasant women of a village in central Russia near Ryazan are here seen using water for purposes of divination. They throw chaplets of flowers into the stream, and from the behaviour of these—from their floating or sinking, or from the direction in which they are driven by the current—they claim to be able to foretell what the future holds in store.

In the study and research of fire customs there has been a good deal of confusion of such rites as those associated with the making of new fire, with others relating to the maintenance of perpetual fire, passing through fire, and so forth. Fire is generally regarded as a good medium for transmitting sacrifices to gods or to the dead, while at the same time it is frequently taken as being symbolic of the sun, and thus any solar connexion should be clearly noted. But certain lingering superstitions are eloquent of pure fire worship. Even now, brides in Estonia cast money on the fire when entering their new homes for the first time, and the spirit of flame, Tule-ema, the fire mother, is specifically evoked by name in this ceremony. The peasants of Carinthia still give offerings of lard or dripping to the household flame, and to the Czechoslovakian it is an infidel act to spit in the fire. Oddly enough, however, he proffers it the crumbs of bread remaining from his meal, while British folklore execrates the burning of bread, and the writer vividly recollects the severe rebuke of an ancient relative when he threw a piece of bread into the nursery fire and was gravely informed that some day he would come to penury because of the act.

Many superstitions regarding water which still obtain among savage peoples are of the most elementary kind. Barbarous man believes the rush and flow of streams to be caused by the presence within them of restless spirits, and that our British ancestors also held this belief is clear from the numerous rhymes and saws concerning our rivers which still survive, and from the legends which actually specify by name their sylphic or demoniac inhabitants.

Among the Australian blackfellows demons are supposed to haunt watering places and pools, and the lurking Bunyip, which carries off native women to his abode beneath the pool, is merely the antipodean version of the Scottish water-kelpie, or river horse, which dwelt in the fall or pool and plunged into the depths with any one foolhardy enough to mount him. The Indians of North America still render offerings to many spirits of the lakes, where, they say, reside those genii who can cure disease, and in Africa practically every spring has its spirit. When a Kaffir crosses a stream he first asks permission of its presiding genius, and in times of drought he sacrifices an ox to the river god to tempt him to return in the full majesty of spate.

The Tatar races of Mongolia and Siberia possess similar superstitions. In the far north the Tatars worship the river Obi, and when fish is scanty will tie a stone to a reindeer's neck and cast the animal



Underwood & Underwood

WATER CEREMONIES FOR THE FLORIDA SPONGE HARVEST

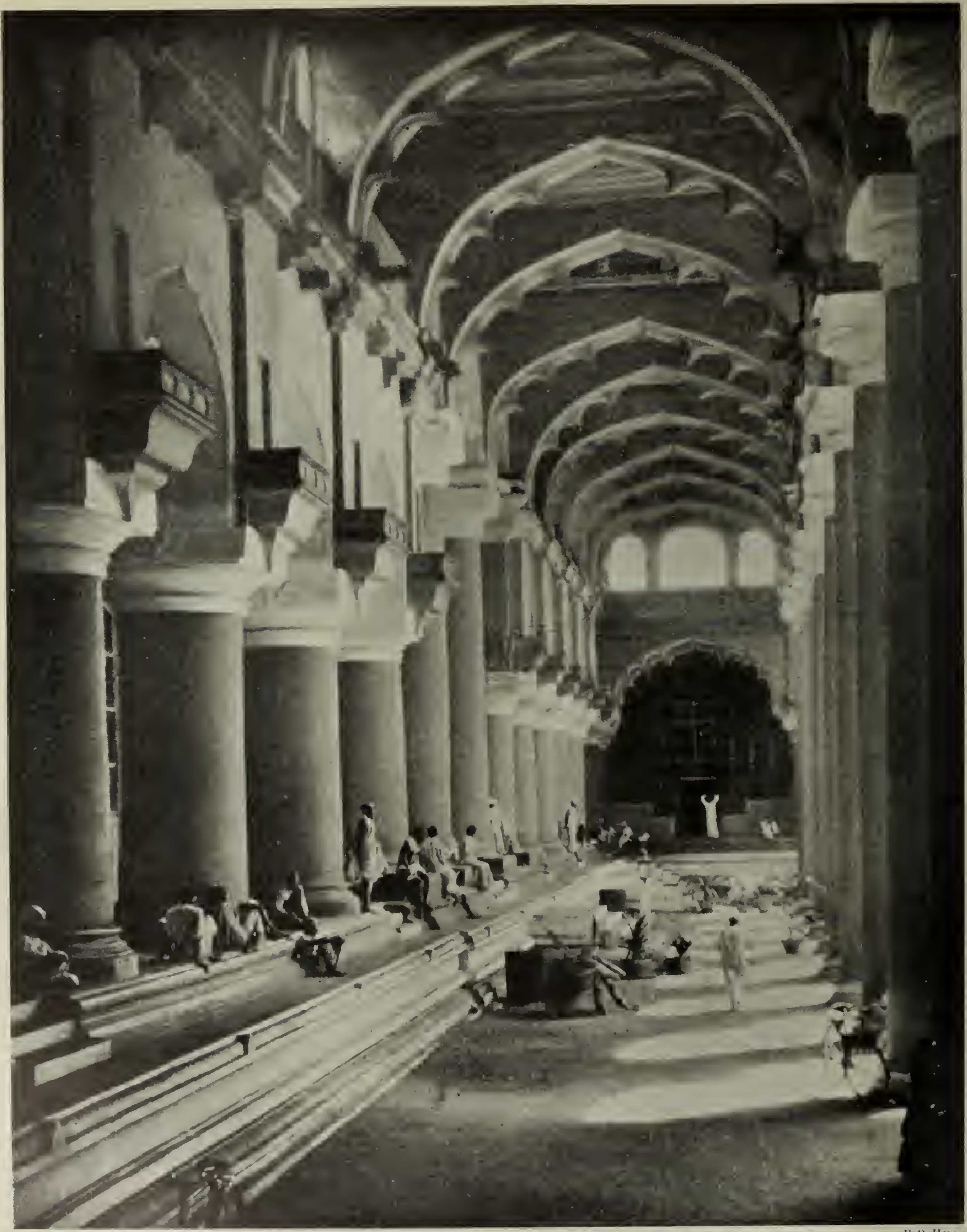
At Tarpon Springs, in Florida, there is a colony of some fifteen hundred Greeks engaged in the sponge fishery, and every year, at Epiphany, high dignitaries of the Orthodox Church take part in the blessing of the waters in which the sponges are found. In addition to this ceremony a golden cross is thrown into the bayou, and it is believed that the diver who retrieves the cross from the water will have good luck. The photograph shows a successful diver receiving the blessing of the Metropolitan Patriarch.

into the water as a sacrifice. At the little mountain lake of Ikeougoun the Buriats still carry on their worship of the water spirit in a small wooden temple on the shore, bringing him offerings of milk, butter and fat, which they burn on altars. The people of India, in especial, entertain unbounded reverence for water and regard not only the Ganges but most of their great rivers as the abodes of powerful deities, or as possessed in some way of a life of their own of extraordinary sanctity (see pages 614 to 616).

Respecting the magical potentialities of the element of water, perhaps the most widespread superstition is that which tells how spirits cannot cross a running stream. Robert Burns describes the baffled impotence of the witches to molest Tam o' Shanter once he had crossed Alloway Bridge, people in Burma still stretch threads across a brook to permit of the coming and going of ghosts and supernatural beings, and similar instances abound in the folklore of all lands. Almost equally common is the belief in the protective qualities of water and its power to ward off evil spirits. In Scotland, not so very long ago, children were ' sained ' or sanctified in some districts by the application of water into which a gold and a silver piece had been dropped, and which was taken out of the cup or vessel with a small ladle, often kept in some families for the purpose.

INDEED, it is a deeply rooted belief in many countries that a child will not thrive until it is baptized, and in some of the more remote parts of the British Isles an infant who seems unhealthy is frequently baptized before the usual time. In more ancient times it was thought that fairies and witches had more power over a child when unbaptized, and the spirits of such children as died lacking the rite were believed to turn into will-o'-the-wisps. In Sussex until recently it was thought that the water sprinkled on the child's forehead at baptism must not be wiped off, and in many counties peculiar properties were supposed to reside in water which had been used in baptism. It was, for example, a preservation against witchcraft in Scotland, and eyes bathed in it were rendered for life incapable of seeing ghosts.

By many races, particularly the Red Indians, the Chinese, Burmese and Tatars, and indeed the ancient Britons, whirlpools in lakes are looked upon as the sources of all life, as cauldrons boiling and bubbling with the creative faculty, and some writers have advanced the theory that the figure known as the swastika is symbolic of such lacustrine life-centres. ' We are all the children of water,' as an ancient Aztec baptismal ritual phrased it, a statement indeed eloquent of world-wide early belief regarding the origins of the human race.



E. O. Hopp

INDIAN LITIGANTS OF MADURA WAITING FOR THEIR CASES TO BE TRIED

In India the Presidencies of Madras, Bombay and Bengal, and the provinces of Agra, Bihar and Orissa, the Punjab, and Burma have each a supreme high court, Oudh has a chief court, while some districts have judicial commissioners. The high court of Calcutta is the highest judicial authority for Assam. Below are, for criminal cases, courts of session, and below these, courts of magistrates. The inferior civil courts are determined by special acts or regulations in each province. Nearly all the civil judges and magistrates are Indians.

AT THE SEAT OF JUSTICE

THIS chapter is concerned with the broad question of the administration of justice. Points of legal etiquette as observed in England, as well as the dress worn by the Bench and Bar, are discussed in the chapter on The Lawyers : Their Costumes and Customs, while the penalties inflicted for breaches of the law are touched upon in that on Punishment among Savage and Civilized.

COURTS and legal systems appear to date back to that remote period when a beginning was made in forming organized communities with sedentary habits of life. The rulers were then the judges, and, as experiences were accumulated, laws were framed to control human behaviour in the interests of the welfare of interdependent groups of individuals. Thus we have in the religious systems of early civilizations myths about gods who judged the dead, like Osiris of Egypt and Minos of Crete, and traditions of culture heroes who introduced legal systems, like Oannes of Babylonia, the remote forerunner of the famous Hammurabi, Manu of India, and so on.

In our own day we are afforded glimpses of ancient legal practice and procedure by the study of primitive peoples. The surprising thing, in this connexion, is to discover that even in some otherwise backward communities the laws are wonderfully advanced and the system of administering justice well developed. We find, for instance, Mr. F. H. Melland, a former Rhodesian magistrate, informing us that 'African natives are unique among the primitive races in the richness of their judicial codes.' Trials, among the Bantu peoples especially, are conducted with a wonderful and impressive fairness and solemnity, even although the half-nude, dusky judges may squat in the open air, or in the shade of a kraal, with as little ostentation as if they were engaged in 'a gossiping.' The gravity of the proceedings is, however, reflected in the facial expressions of all concerned and the strict attention to native etiquette.

When a dispute arises between two individuals involving a question of tribal law, might is not regarded as right, nor is ' spear the king.' The case is first brought before the village headman, and if he is unable to arrange a settlement, it is heard before the local chief. A final appeal may be made to the court of the high chief at some distance from the village, and thither the plaintiff and defendant proceed with all their witnesses. All are accorded on their arrival hospitable entertainment, food and sleeping-huts being provided. The Bantu elders have evidently found from experience that it is as well to ' sleep upon ' any trouble before giving it judicial consideration.

E. O. Hoppé

BOMBAY LAWYER AND HIS CLIENT

The Indian lawyer's consulting chambers are often no more than a shed open to the street. As in Calcutta and Madras, the administration of justice in Bombay is based on the system once in force in England, there being only magistrates' courts and the high court.

NEXT morning an official visits the huts to inform the parties that the court is in session. The high chief is found squatting in some selected place, with his elders and advisers, and attended by an armed bodyguard. As the visitors enter the court area they kneel to honour the high chief, uttering professions of loyalty and respect, which are acknowledged with dignity. A dusky official attends to the procedure. He first calls upon the defendant, who makes a statement in which he invokes his god, or his dead parents, or the spirit of a weapon, or of some dread disease like sleepy sickness or smallpox. The plaintiff is next heard. Then the high chief's legal adviser re-states the case with comments, after which the court hears the representatives of the village headman and the local chief. The witnesses are next brought forward in turn, and when the evidence closes the high chief's legal adviser discusses the whole case, making clear the legal points that have arisen. If the case is a difficult one, the

interrupted by searching questions. The elders do their utmost to extract a confession, and they may judge the accused as much by his behaviour as by his evidence. When blunt accusations are flung at him 'his only chance,' writes an investigator of native customs, 'of influencing his judges lies in laughing at them outright, for no one guilty is supposed to be able to do that.' If the accused survives an examination, witnesses are heard; sometimes they give evidence before the accused is allowed to make his statement.

Trials by ordeal are known among the Melanesians of the

court holds a private discussion, after which the chief pronounces judgement. When the court rises the high chief and the elders are respectfully greeted. There is usually a noisy demonstration after they depart, the successful party rejoicing and the unsuccessful lamenting.

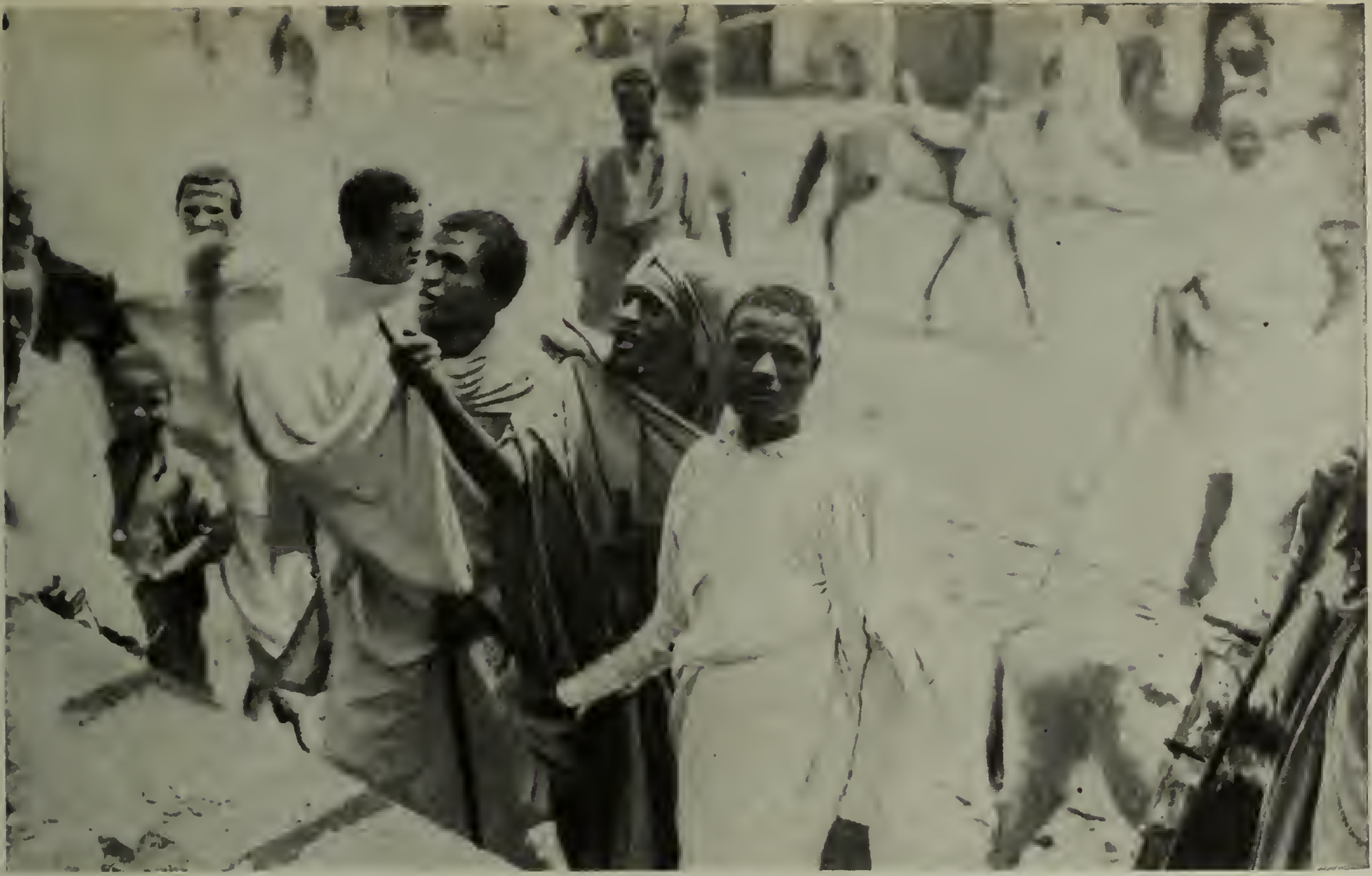
In African witchcraft cases the trial is of somewhat savage character, being one by ordeal. The accused, charged with working evil against an individual or whole village community, has been 'put in log'—that is, secured to a tree trunk. When brought before the court he is seated on a wooden bench with his feet on a block of wood so that they may not touch earth. He may have to pick a pebble out of a pot of boiling water or boiling oil, or drink some poisonous preparation. If his hand and arm are not severely injured, or he vomits the poisonous drink, he is regarded as innocent. Other ordeals include leaping or walking through fires, swallowing pebbles without showing signs of choking, or swimming across a river infested with crocodiles. The mere threat of an ordeal may cause an accused man to confess.

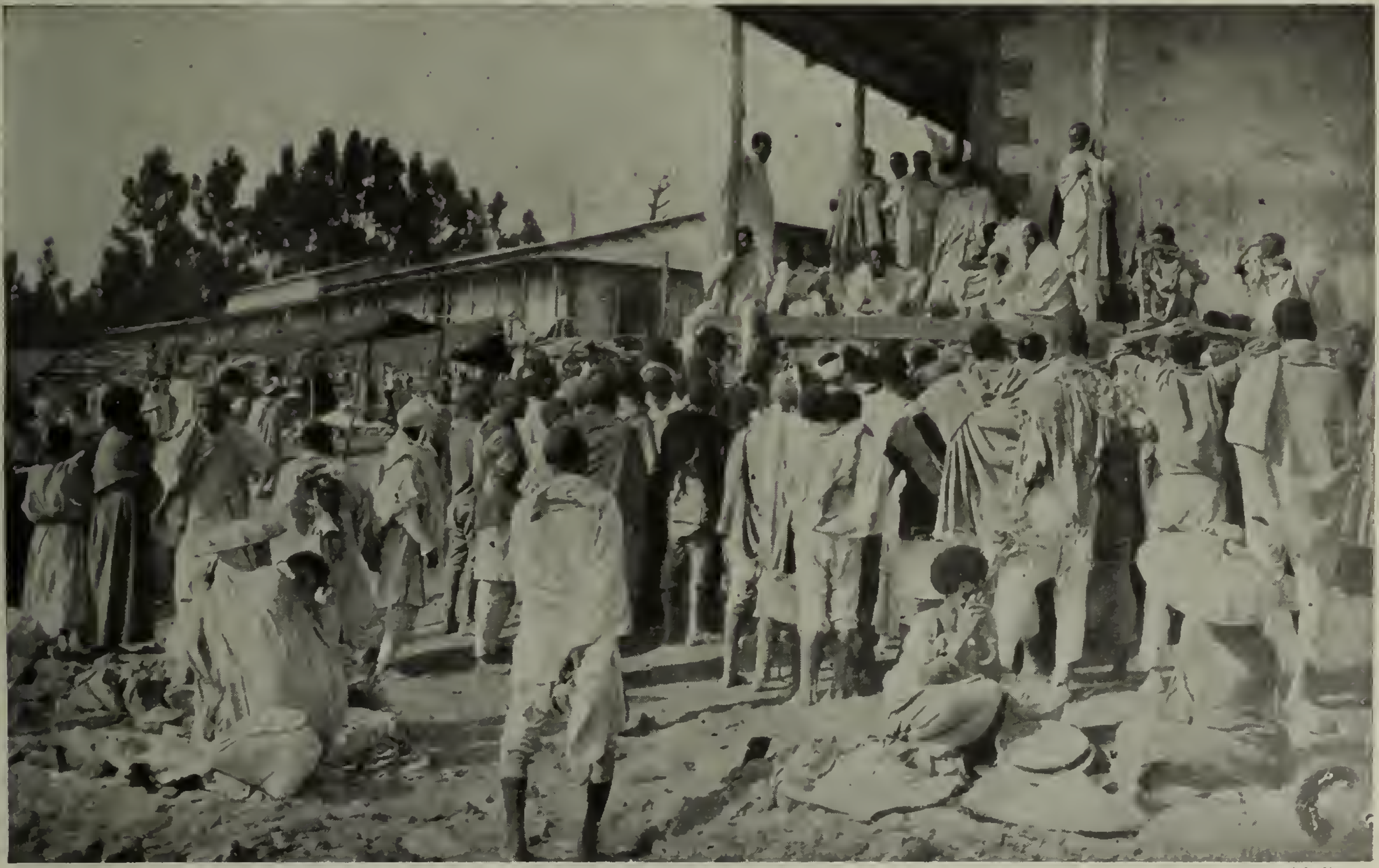
When we pass from Africa to the Pacific area we find similar examples of primitive justice. Native courts in New Guinea are often held at groups of standing stones, called by some 'bolabola' and by others 'gahana,' and used as the ordinary 'squatting and yarning places of the men.' The judges are the elders or 'big men' who rule a community, for chiefs may have little authority except as military leaders. When a court is in session the public remain at some distance lest they should overhear discussions. An accused man is called forward, and when making his statement may be sharply

A. L. Strong

JUSTICE IN SOVIET CENTRAL ASIA

Each of the republics that constitute the Soviet Union has its own autonomous body of laws. The upper photograph shows a judge and scribe of Turkistan in the local court, and the lower a Kirghiz bride and bridegroom awaiting sentence for marrying under age.





Ariel L. Varges

HOW MATRIMONIAL DIFFERENCES ARE COMPOSED IN THE ETHIOPIAN CAPITAL

A feature of the legal procedure of Abyssinia is its extreme publicity. In Addis Ababa street courts abound, and debtor and creditor, accuser and accused, chained together to ensure that the defendant does not escape, may be seen mingling freely with the crowd. In the market square is the Court of Domestic Relations (bottom). Here judge and jury carry out their functions on a veranda quite open to the street, though protected from the populace by barbed wire. The upper photograph shows a man and his wife seeking justice before this court.

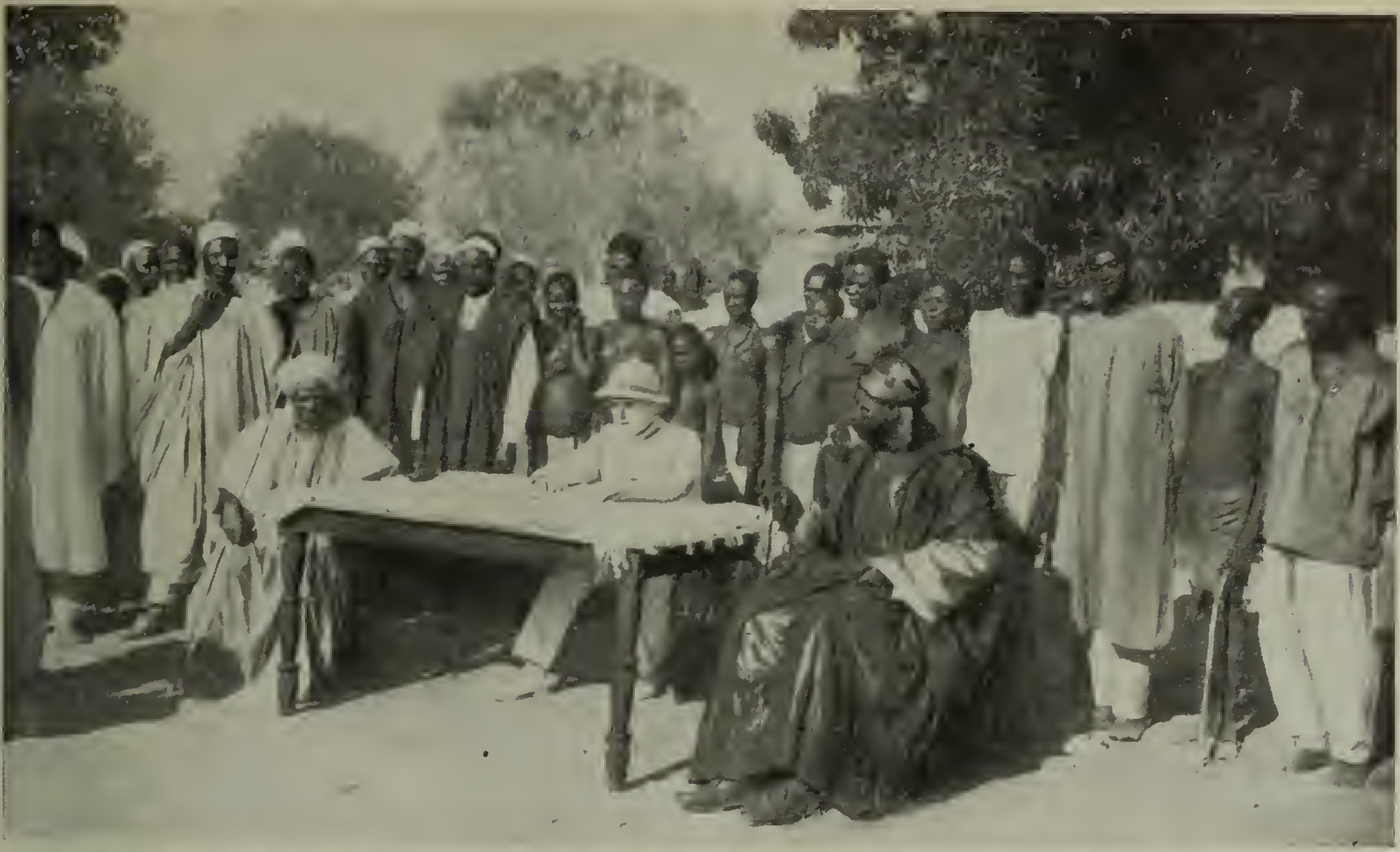
Ariel L. Varges

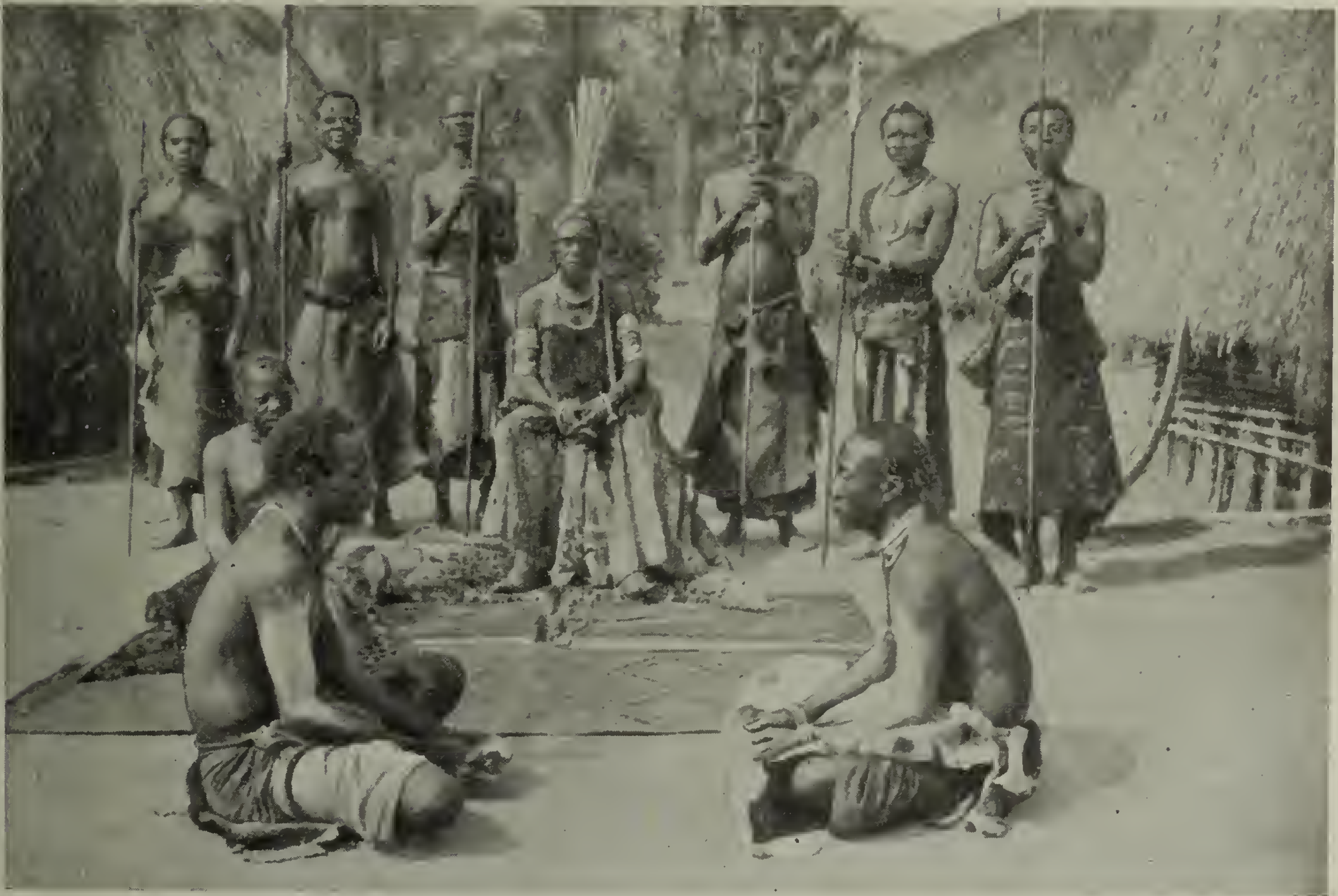
WHERE THE OPINION OF AN UNOFFICIAL JUDGE IS ALWAYS ACCEPTED

Impromptu courts of justice are not uncommon in the streets of Addis Ababa. A man may dispute the ownership of beasts, or tax another with some petty theft or with damaging his property. A court is formed then and there, the first likely passer-by is called in as judge, and the case proceeds in the midst of an interested crowd. With much vocal explanation and vivid pantomime witnesses describe the carrying off of a sheep or the stealing of grain, and the decision of the judge is never disputed.

Solomon Islands. One is by lifting heated stones. If the hands of the accused are burned, he is considered to be guilty. Another fire ordeal is to make a man stand upon a log so that his legs may be struck thrice with a burning torch. A substitute may be hired and there is more than a suspicion that he is often in league with the priest who conducts the ordeal. A third ordeal is laying a spear on the head of the accused, who invokes the spirits to prove his innocence. The priest, who lifts the spear, may declare it to be heavier than it should be, and the accused is then declared guilty. The ordeal of swimming in a shark-infested water may be undertaken by a professional substitute, and if he perishes, the hirer must compensate the relatives. The profession of the substitute is an hereditary one, and in certain families protective charms for ordeals are handed down from father to son.

Among people of higher civilizations there are outstanding differences in legal practice and procedure. The Moslems have a system of laws based upon Mahomet's in the Koran. The ruling chiefs try certain cases, and especially those not requiring much knowledge of law. They usually deal with disputes connected with trade and caravans, and those that may arise on bazaar days. Judges, called cadis, or kádees, are drawn from the class of mosque students who have become versed in the legal precepts of the Koran and have acquired a knowledge of Arabic. There is a cadi in each country town in Persia, and one may act for several villages. In an important centre the cadi is assisted by various officials, who, in petty cases, hear and record evidence, which is then submitted to the cadi for decision. An important trial is taken in the cadi's own court, in which a doctor of law may act as assessor and scribes commit everything to writing. An interpreter may also be required. When witnesses testify, it may be necessary to prove by means of other witnesses that they are of good repute and reliable. All swear by the Koran, and an accused man in a criminal case may clear himself by holding the sacred book in his right hand and repeating 'By Allah!' three times. When an intricate point of law arises it is discussed by the cadi and his assessor, and a written judgement signed by the cadi is issued in





G.P.A.

BLACK JUSTICE AND WHITE IN THE HEART OF AFRICA

Among African natives the administration of justice is characterised not only by fairness but also by the dignity of the well-established procedure. The lower photograph shows the chief of the Molungo tribe of Central Africa as he sits each day in state to administer justice and settle disputes. Above is seen the court of justice at Archambault, in the Ubangi-Shari Colony, French Equatorial Africa. In the centre is the white judge and divisional chief: the two assistant judges at either end of the table are indigenous Arabs.

due course. Fees are charged, and it may be, too, that, before the case comes before the cadi, various officials have been bribed. An upright cadi is invariably a just and religious-minded judge who upholds the dignity of the law and acts without fear or favour.

MODERN Japanese legal institutions are a complex in which traditional methods are blended with those adopted from Western Europe, and especially France and Germany. In the old days the accused in a criminal case was not convicted until he made confession, and torture was common. The Japanese legal system remains inquisitorial, but the torture is purely mental. The judge is in full charge of the trial. He examines the accused, and all questions by the prosecuting or defending counsel may have to be addressed to him. A witness makes a sworn asseveration by signing a written document in which he undertakes to tell the truth, and all his statements are recorded. An Oriental calm pervades the proceedings, but they are often tense and dramatic, for the dignified judge is invariably relentless in his examinations and resolute in his quest of truth.

In France a criminal trial is of more demonstrative character, and may often have moments as thrilling as a scene in a melodrama. Before it takes place the accused is examined by a magistrate, who prepares an elaborate 'dossier,' in which he not only records but discusses the evidence, giving his reasons why he considers the accused guilty or not guilty, as the case may be.

When the court of assize assembles in the Palace of Justice in Paris it is presided over by the President and two assistant judges, all clad in red robes and wearing ermine-trimmed caps without brims. They are seated at a long table on a raised bench. The robed members of the bar sit below, and the public prosecutor is accommodated in an elevated desk. On the left are the twelve jurymen, whose seats are also high. Witnesses testify in front of the judges.

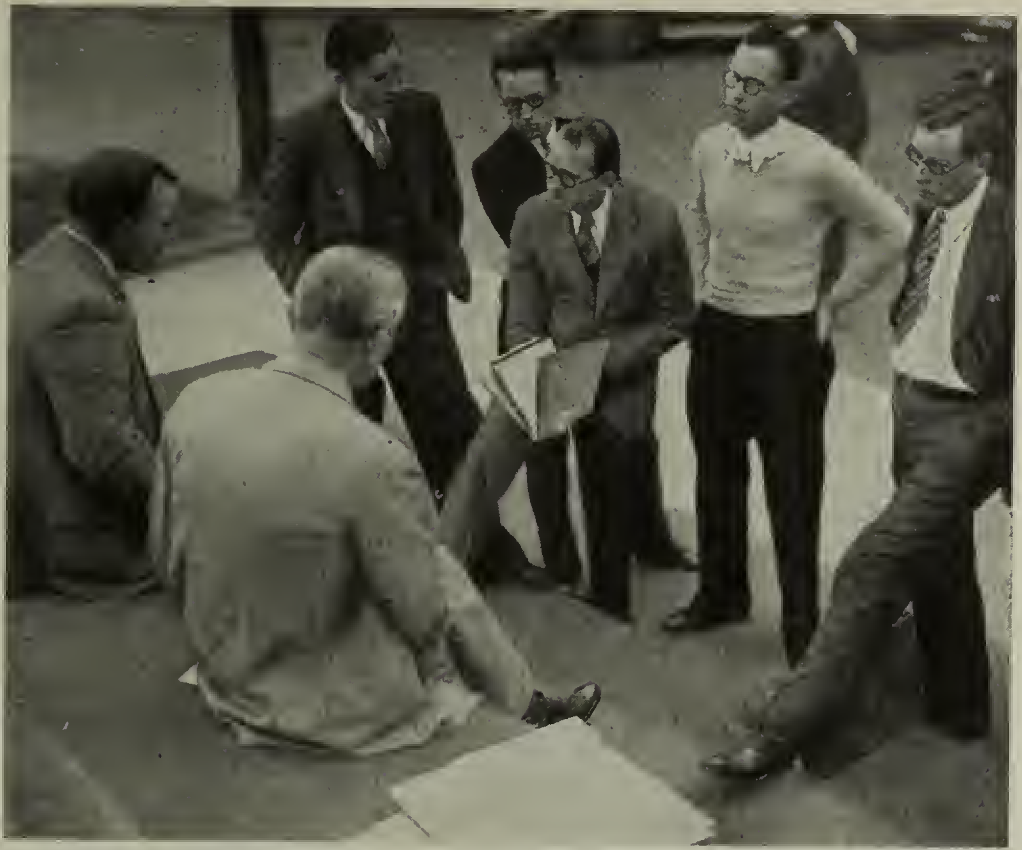
WHEN the court has been constituted with due pomp and ceremony the president addresses the jury, telling the story of the crime and summarising the evidence prepared by the examining magistrate. He also states why the prosecution is convinced of the guilt of the accused, and discusses the arguments of the defence. While the witnesses are being heard the president is as active and voluble an examiner as the public prosecutor, and he may quite bluntly accuse the prisoner, during his evidence, of uttering lies to conceal his guilt and deceive the court, or in a low, wheedling voice endeavour to make him confess. Witnesses are allowed a good deal of latitude, and often make general statements and pass opinions which would be regarded as quite irrelevant in an English court. Then suddenly the president may interrupt with a volley of searching questions. There is no summing-up of evidence by the Bench. The president must not comment upon the addresses to the jury of either the public prosecutor or counsel for the defence. The jury retires, therefore, without final guidance from him, to consider their verdict. Meantime the prisoner is removed from the court-room, and he is not taken back until after the jury give their verdict and sentence is pronounced. Then he is led into the court and informed of his fate.

In a German criminal court the proceedings are somewhat similar, the judge being a keen and able inquisitor. Before any witnesses are heard the accused may elect to make a confession of his guilt. The judge permits and encourages him to tell his story in his own words, which may sometimes be that not only of his crime but his whole life, and he may submit explanations of his conduct in relation to his upbringing and the individuals or circumstances which have influenced him by precept or example. The judge may encourage him to go into intimate details of his mental processes that have a bearing on his conduct in various circumstances as well as on the history of his crime. The custom of encouraging or inducing the accused to make confession in open court obtains also in Italy

IN an English criminal court the accused can only plead guilty or not guilty, but before judgement is pronounced either he or his counsel may make a statement regarding any extenuating circumstances in a plea for mercy. An English judge is sparing in his questions put to witnesses, and is invariably concerned merely in making clear some point which may tell for or against the accused after the examination and cross-examination have taken place. He does not admit any evidence which is not strictly relevant or any mention during the case of a prisoner's previous convictions ; nor does he allow a police witness to repeat any statement accused may have made after arrest unless a solemn warning had first been given that it would be used against him at the trial.

Legal procedure in English courts is distinguished by decorum and solemnity. The judge and counsel wear wigs and gowns and a strict etiquette is observed. The juries now include women, and they are warned by the Bench to dismiss from their minds anything they may have previously heard regarding the case and to deal only with the evidence heard in the court. When the plea is taken the case against the accused is summarised by counsel for the Crown, and after the evidence has been heard the jury are addressed by counsel on either side. Then the judge sums up with impartiality, bringing out the leading points which tell against the accused or in his favour and, besides giving guidance on points of law, making quite clear to the jury the vital issues regarding which they must make up their minds. The accused must be present in court when the jury return their verdict and the judge solemnly pronounces sentence.

Scottish legal procedure is similarly of solemn and unostentatious character, and judges and counsel are similarly be-wigged and gowned. There is, however, a different system of dealing with individuals arrested on a criminal charge. In England a murder case, for instance, is investigated at a public inquest and again in the police court, where a jury decides whether or not a case must go to a higher court. There is no inquest in Scotland; a criminal case is investigated privately by the procurator fiscal. In the police court the accused is simply charged. No plea is taken, and he is remitted to the sheriff, before whom he is questioned in private, but is not compelled to make any statement. At a later stage the accused attends a Pleading Diet in public in the Sheriff Court. There he simply pleads guilty or not guilty to the charge, no evidence being led. The sheriff then remits him to the High Court of Justiciary, where the evidence is heard in public for the first time. There is no preliminary statement of the case by



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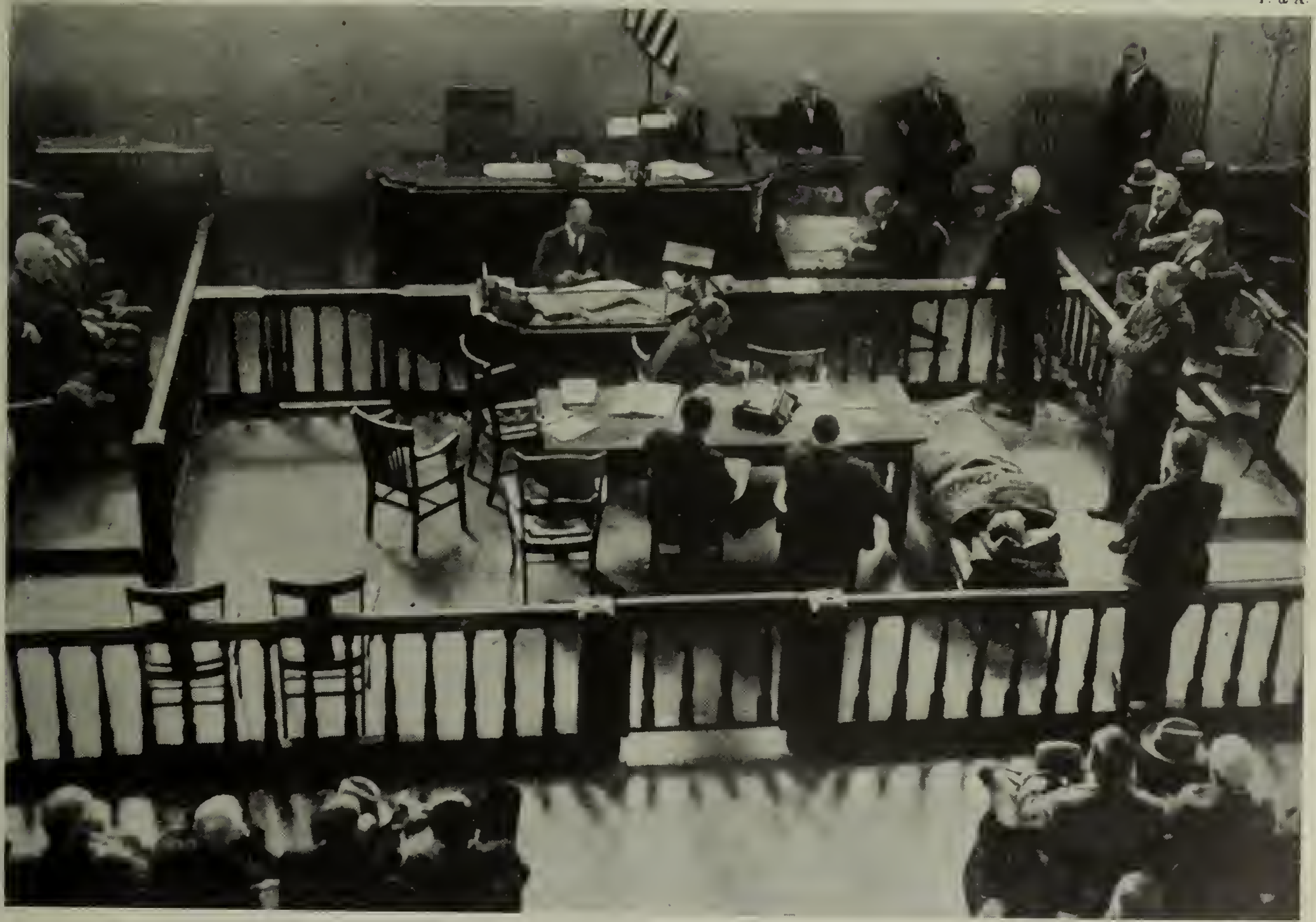
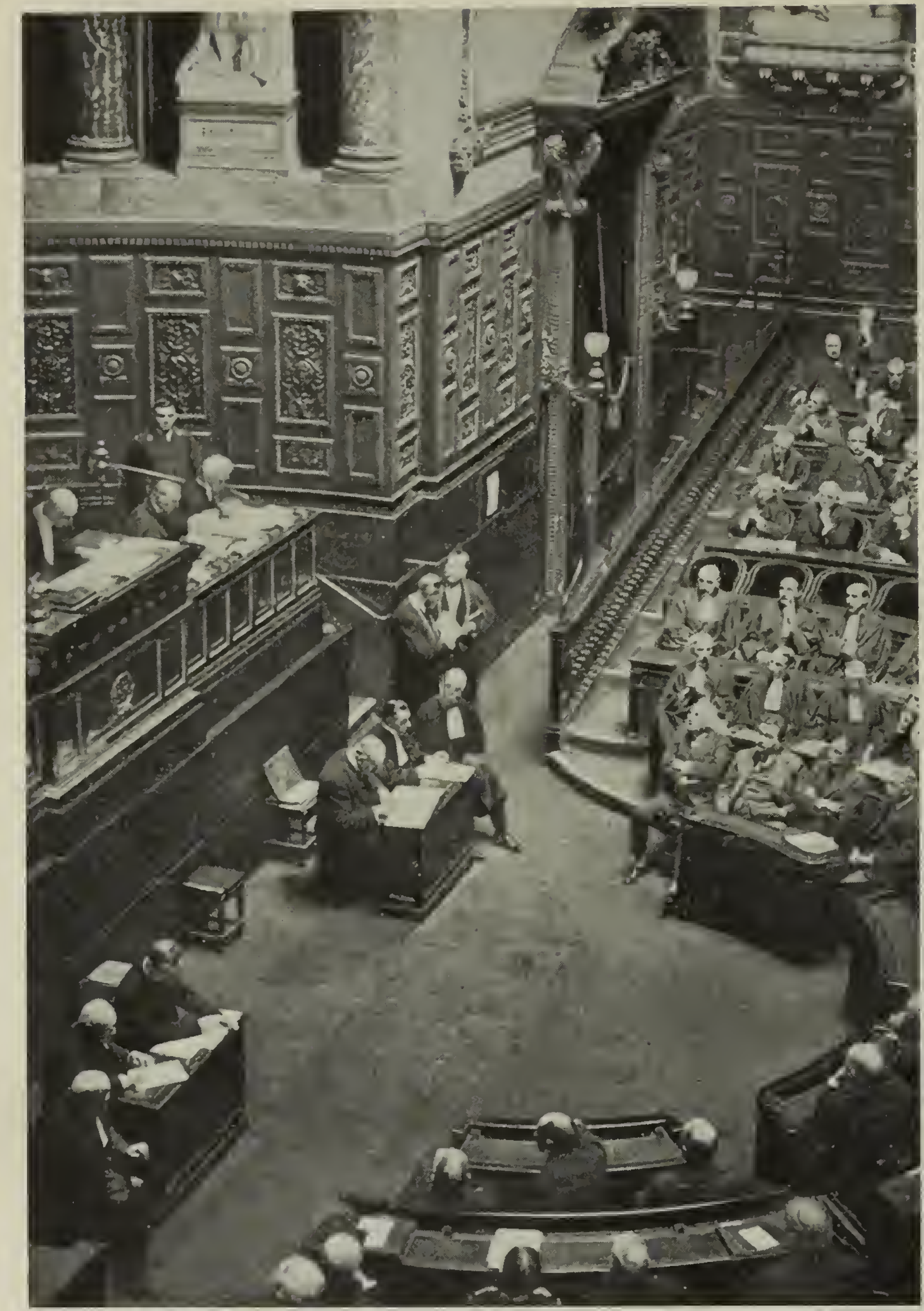


P. & A.

JUSTICE IN THE NEW WORLD DEVOID OF THE TRAPPINGS OF THE OLD

In the United States judge and counsel wear everyday dress, and in other respects the procedure is less formal than in the courts of England. When a municipal judge of Los Angeles was dispossessed of his court-room through a misunderstanding he sat himself on the pedestal of a statue in the street and held his court in the open air (top). The lower photograph shows the opening of the trial in the Brooklyn court-house of a murderer shot while resisting arrest. The accused is lying on a stretcher in the body of the court.



Agence Rol

FRENCH SENATE SITTING AS A COURT OF JUSTICE

In addition to sharing with the Chamber of Deputies the honour of being the repository of the legislative power, the French Senate sometimes functions as a court of justice. When constituted as a high court of justice it tries cases of attempt against the safety of the state, or of plotting to change the form of government.

counsel for the crown. The accused having pleaded not guilty, the witnesses are heard in the order arranged. After the evidence has been taken the counsel on either side address the jury, and then the judge sums up. As in England the accused is present in court when the jury return their verdict and the judge pronounces sentence or acquits him.

Both in England and in Scotland the majesty of the law is upheld by ceremonial proceedings. A fanfare of trumpets heralds the entrance of the judge into the court, and all present rise to their feet until he takes his seat upon the bench. He retires to his room when the jury retire to theirs, but does not again return until after the jury have filed in and seated themselves. Then an official announces his coming by simply calling 'Court.' Again all rise until the chief representative of the law is seated. After judgement is given and sentence passed the case may be carried to the English or Scottish court of appeal, composed of a bench of judges who review the case to ascertain whether or not justice has been done and the procedure has been strictly in accordance with law.

In America the judges and counsel do not wear robes or wigs but ordinary sombre attire. The procedure is traditionally English, but something of the French methods has entered into it. Witnesses are not always as strictly relevant as in an English court, greater latitude being allowed. Withal, a much longer interval may ensue between the arrest of a suspected person and the final disposal of the case. Appeals on various points may delay a trial, or the execution of a verdict, for quite a considerable period. As in France, a case is at every stage discussed in the newspapers with free expressions of opinion, and members of juries cannot help being acquainted with intimate details before a trial takes place. In America the appeals to federal and state courts occupy much time, and may be made during the preliminary stages of a case and again after the trial has taken place. A higher court may order a new trial and, if this happens, there may be fresh appeals after that trial is concluded. The grossest charges of unfairness against a judge are frequently made, and in the courts barristers may display a degree of heat and feeling which would not be tolerated in an English court.

Irish courts are modelled on those of England and the procedure is similar. Counsel are known as barristers, as in England, but in Scotland they are called advocates.

HARVEST CUSTOMS IN EASTERN LANDS

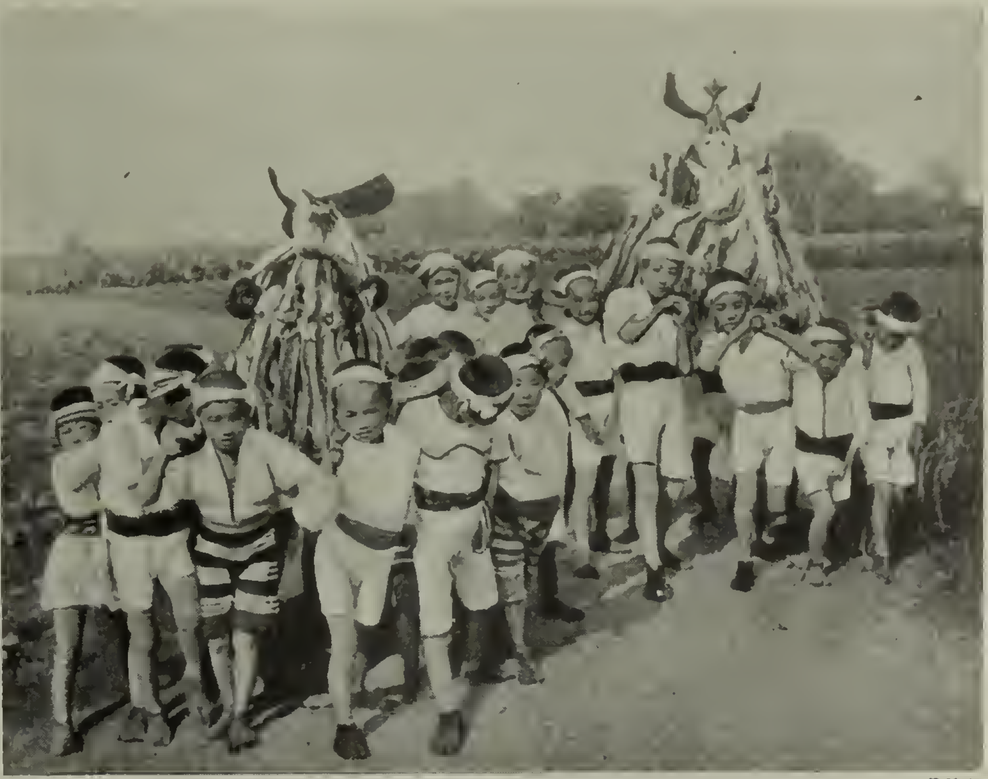
So vital are the grain crops to mankind and so striking is the miracle of their growth, that a vast body of custom has grown up in every land around the harvest. Separate chapters are devoted to the Harvest Home in Europe and Harvest Time in Savage Life. The wine harvest is dealt with in the chapter on the Vintage and its Celebration.

Harvest customs among some Eastern peoples are expressions of living faiths, and among others, despite religious changes, folk survivals from the time when they had origin in the innate human sense of the wonder and mystery of growth after decay. The miracle of the harvest has ever made emotional appeal as it did to the Psalmist who sang: 'He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.'

To early man that appeal was profound, because when the discovery of agriculture was made the hunting peoples, who were wont to live on the edge of want, learned how to produce food that could be stored against periods of leanness and dire famine. Natural forces were deified, invoked with tears at the sowing time, and adored with gratitude when rich crops were reaped. In modern Japan the spirit of that early form of agricultural religion still obtains, as it does in a lyric of one of our own modern poets, who sings:

God comes down in the rain,
And the crop grows tall—
This is the country faith.
And the best of all!

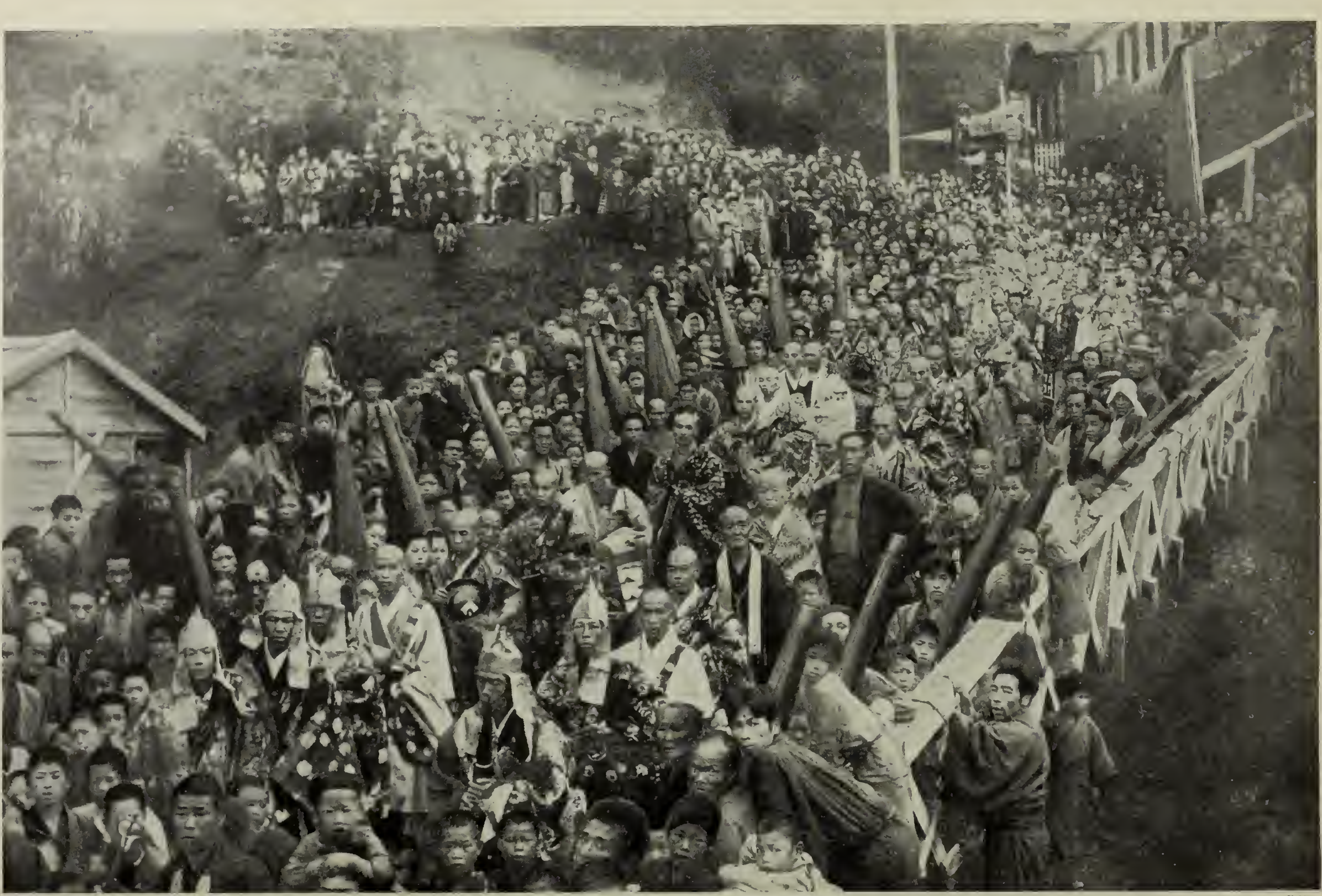
The Japanese Shinto faith has a fundamental connexion with the worship of the deities of the sun, growth, grain and the harvest. These include Amaterāsu, the sun-goddess, Uke mochi, the food goddess, Inari, the bearded rice-god, who rides on a white fox, and the three harvest gods, named Oho-toshi no Kami, Mi-toshi no Kami and Waka-toshi no Kami—the 'great harvest god,' the 'august harvest god' and the 'young harvest god' respectively. Of great antiquity is the Japanese rice harvest festival, known as 'Nihi-name'—'new tasting'—when the food-giving and life-giving deities are adored and their worshippers partake with them of the first fruits and give vent to their emotions with ceremony. Little is known regarding the domestic form of the ceremony, because it is observed behind closed doors, no stranger being admitted to witness or take part in the mysteries. It is a time for the performance of archaic rites and for much family rejoicing. The public 'Nihi-name' is accompanied by singing, dancing and feasting. The partakers are attired in holiday dress and presents are exchanged. Before the new rice is eaten a sacred fire is ceremonially kindled at night in the courtyard of a shrine at which offerings are made with due solemnity. Old-fashioned Japanese agriculturists will not partake of the harvest crop until the religious ceremony of offering and blessing has been completed. The merry-making follows.


E.N.A.

HARVEST RITE OF THE BOYS OF JAPAN

Many and picturesque are the ceremonies and beliefs connected with harvest time in Japan, and all have their roots in Shintoism. At harvest time boys carry gaily decorated sacred palanquins such as are here seen through the fields. It is popularly supposed that children who have taken part in dragging these trophies on this occasion are rendered immune from pestilence.

The harvest festival in China is celebrated on the 15th day of the Eighth Moon, when the 'harvest moon' is full. It is known as 'the moon's birthday,' and the day before and after are included in the general rejoicing. Moon-cakes of the newly cropped cereals are ceremonially baked and offered to the moon goddess, who is 'Queen of Heaven,' and on the upper part of each is a crescent symbol. According to a Chinese folk-tale, the moon lady was the wife of an ancient worthy, but preserves her youth and beauty because she stole from the goddess of the west the



E.N.A.

HOW THE GARNERING OF THE RICE IS CELEBRATED IN JAPAN: SHINTO HARVEST FESTIVAL PROCESSION

Shintoism is intimately bound up with agriculture, among the deities worshipped being those of food and growth. Far and away the most important crop of Japan is rice, and the periods of the sowing, transplanting and harvesting of the rice are occasions of great popular interest and rejoicing. Two harvest festivals are held, one to celebrate the presenting of the new rice by the emperor at the shrines of the Imperial Ancestors at Ise, and the other in honour of the offering of the first fruits. Of the two the latter has the stronger and wider appeal, and at every village shrine the best of the rice is offered. All the schools are closed for the occasion so that the children may take part in the festivities.

elixir of life. To mankind she annually gives a portion of this mysterious longevity liquid by means of the crops which she is supposed to ripen. The Chinese, while adoring her, make merry in holiday spirit. Fairs are held, and luck symbols, including highly-coloured clay models of pagodas, are sold, as are also little luck dolls, which are purchased for children born during the year, and on which the little one's names are written. The harvest doll is carefully preserved, and if the child should die, it is placed in her grave.

Dr. S. M. Manton

WHERE RICE IS HARVESTED WITHOUT THE SICKLE'S AID

In Bali when the time of rice harvest approaches the fields are drained and dry up while the rice ripens. Whole families gather the harvest, picking it by hand as one would bunches of flowers. The rice is tied in bundles, and the straw not bearing ears is left to be trampled. As stated in page 483, rice cultivation in Bali is almost a ritual process throughout.

Another deity worshipped during the harvest festival is the 'Bushel Mother.' She is the goddess of the constellation Ursa Major, the Great Bear, known to us as the Plough and in America as the Dipper. It is formed by seven stars, and in China banners with seven stars are popular during the harvest rejoicings and may be seen fluttering over private houses and tea-houses. The emperor formerly performed symbolic religious rites at sowing time and harvest, but the establishment of the Republic has caused these to be discontinued. Domestic ceremonies are, however, still observed by the agriculturists, to whom the constellation of the 'Bushel' is the 'clock of the seasons,' for its 'pointer'—our 'tail' of the Bear — points eastward in spring, southward in summer, westward in autumn and northward in winter.

Although of the Moslem faith, the natives of the Malay peninsula retain the archaic harvest customs of an earlier religion. An aged sorceress ('pawang') is the mistress of ceremony, and the ancient charms she repeats are given a Moslem colouring by the introduction of lines referring to the prophet and the one God. When a rice crop is ripe she comes with her attendants to procure the 'Rice Baby' and the 'Mother Seed' required for the following year. She subsequently superintends the threshing operations. The time to begin cutting having been fixed by an astrologer, the old woman, accompanied by female attendants, walks solemnly towards the rice field, repeating charms and bringing with her the basket cradle for the 'Rice Baby,' in which have been placed various magical articles, including candle-nuts, a hen's egg, a long iron nail, a cockle shell, a strip of white cloth, and a longer and broader strip of red cloth which is used for the purpose of suspending the cradle from the neck of the carrier. There are also several trays of brass, three of them containing rice at various stages of treatment, one with an egg, another with a piece of white quartz, and others containing oil, incense, etc.

Five females are in attendance as assistants, and they are led by the old woman, who chants metrical

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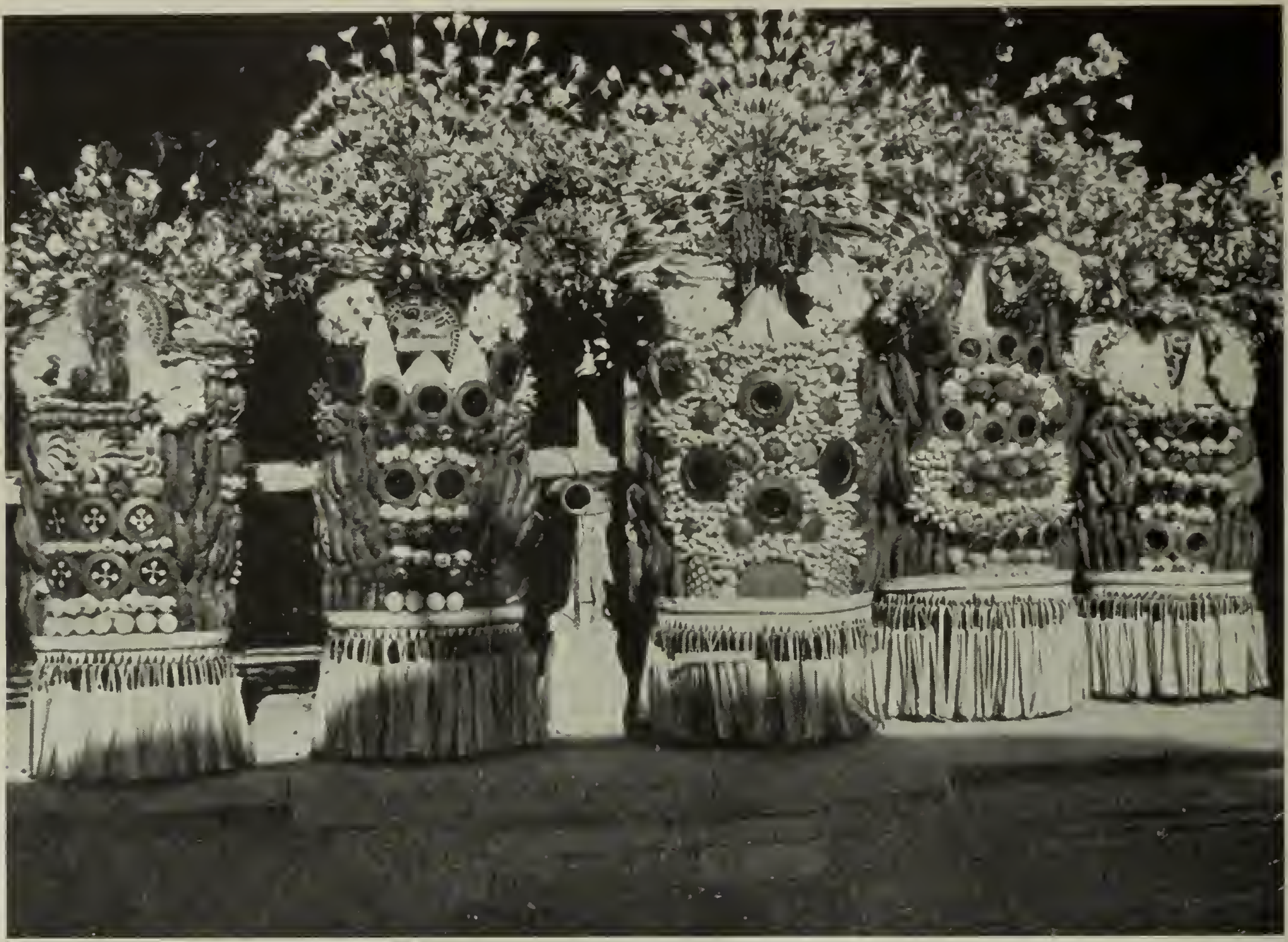


E. O. Hoppé

LUSCIOUS FRUITS TO PERSUADE THE GODS TO LOOK KINDLY ON THE RICE HARVEST

The Balinese are very religious, and delight to honour their gods. Among the many beautiful objects to be seen in that isle of beauty are the offerings at the time of rice harvest. These consist of the most wonderful arrangements of fruit and flowers. The fruit is built up in elaborate patterns to a height of several feet, and sometimes the offering is crowned with sacred lotus flowers disposed in the shape of an outstretched peacock's tail.

charms, to the part of the field in which the first sheaf, called ' Mother Sheaf ' is cut with ceremony. It is composed of stalks each having seven joints, an indication that they are ' female.' The sorceress places the magical objects from the basket cradle in the sheaf anoints it with oil, burns incense and, repeating charms cuts off seven ears, which she lays in a white cloth spread out on her lap. Again she applies the incense smoke and then strews old rice over the ears, after which she ties up the ears in the cloth and places it in the basket cradle. The ' Rice Baby ' having thus been obtained, the ' Mother Sheaf ' is sprinkled with old rice, the remnant being tossed backward over her head. Proceeding to another part of the field, the sorceress, facing the sun, cuts another seven ears which are placed in baskets, and then leaves two of her assistants to begin the reaping of the field from that point.

The ' Rice Baby ' is carried by a woman who has suspended the basket cradle from her neck by means of the red cloth and holds above her head an umbrella to protect her burden from the hot sun. Led by the sorceress, the carrier walks towards the house of the owner of the crop. There she is awaited by the owner's wife and other women.

' What have you to tell ? ' calls the owner's wife from the threshold.

' All is well,' the sorceress answers.

THE inquirer then sprinkles rice over the old woman and recites a verse in which she expresses the belief that there is a baby of hers in the basket cradle. Verses are recited in reply, first by the sorceress and then by the carrier, which indicate that they are the bringers of good luck. Then the ' Rice Baby ' is borne into the house and placed on a sleeping mat with a soft pillow. Soon afterwards the women reapers come from the field with three baskets of rice, which are also laid upon the sleeping mat. Thereafter the sorceress imposes certain taboos like those connected with a real birth.

Three days later the sorceress superintends the drying and pounding and winnowing of the new rice which has been taken to the house. The straw is pleated to form a wreath and with the chaff deposited in a corner of the rice field under a large stone, while the rice from the ‘ Baby ’ is placed in the rice bin.

When the field of rice is being reaped the cutters face the sun lest their shadows should fall upon the crop. The last sheaf is reaped by the farmer's wife, who carries it home. The grains obtained from it are mixed with those from the ‘ Rice Baby,’ and some of the ‘ Baby ’ grains are mixed with the rice set apart for seed for the next sowing. There is feasting, singing and dancing when the harvest operations are completed.

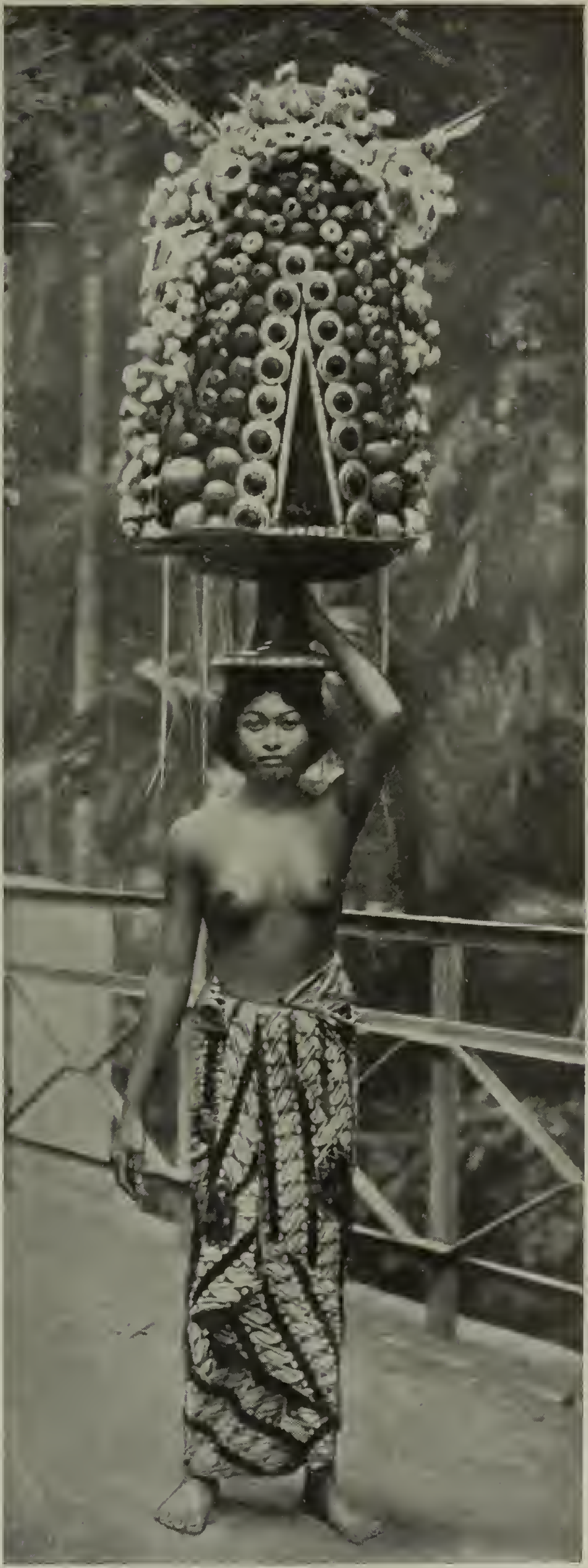
The ‘ Rice Baby,’ who is the ‘ Soul of the Rice,’ is met with throughout the East Indies in association with the ‘ Rice Mother.’ In Sumatra the Battas select a virgin to inaugurate the harvest operations. She enters a rice field and makes a little sheaf of plucked ears, and while the reaping proceeds offerings are made to the rice deity. The symbolic sheaf is ceremonially carried to the farmer's house, and when the crop has been threshed and stored it is deposited in the granary with a stone or an egg. As the ‘ Soul of the Rice ’ the grains from the first-plucked ears protect the whole crop and ensure that the seed will be fertile. Other peoples in Sumatra call the first sheaf Saning Sari, who is the ‘ Rice Mother.’ It is formed of the first ears plucked by an elderly woman and is borne to the farmer's house by a woman who carries an umbrella. A harvest meal is afterwards ceremonially eaten and the ‘ Mother ’ is deposited in the granary. Some of the Sumatra folk connect the ‘ Rice Mother ’ with the moon.

A priest plucks the first ears in Java, and ties them with flowers, forming two sheaves, which are anointed with a scented paste. The symbolic couple are known as the ‘ Rice Bridegroom ’ and the ‘ Rice Bride,’ and they are carried to a specially prepared chamber in the granary, where they are ceremonially married, the wedding guests being represented by other sheaves. This ceremony takes place at the harvest-home feast, at which there is great rejoicing, everyone making glad holiday and eating, drinking, singing and dancing. The symbolic bridal pair are formally addressed by a priest, who prays for good luck and a life free from want and suffering.

The Tomori of the Celebes regard the last sheaf as the ‘ Rice Mother,’ whose dwelling-place is in the moon, and if she is not duly adored before being placed in the granary, it is feared she will devour much of the crop.

There are various harvest customs in Borneo. The Dyaks have priests who make search for the ‘ Rice Soul,’ which is supposed to have a butterfly form, and ceremonies are performed on the rice field and in the home of the owner. In some areas the ‘ Rice Soul ’ is searched for at night in the light of bonfires, while men and women dance slowly and chant metrical charms.

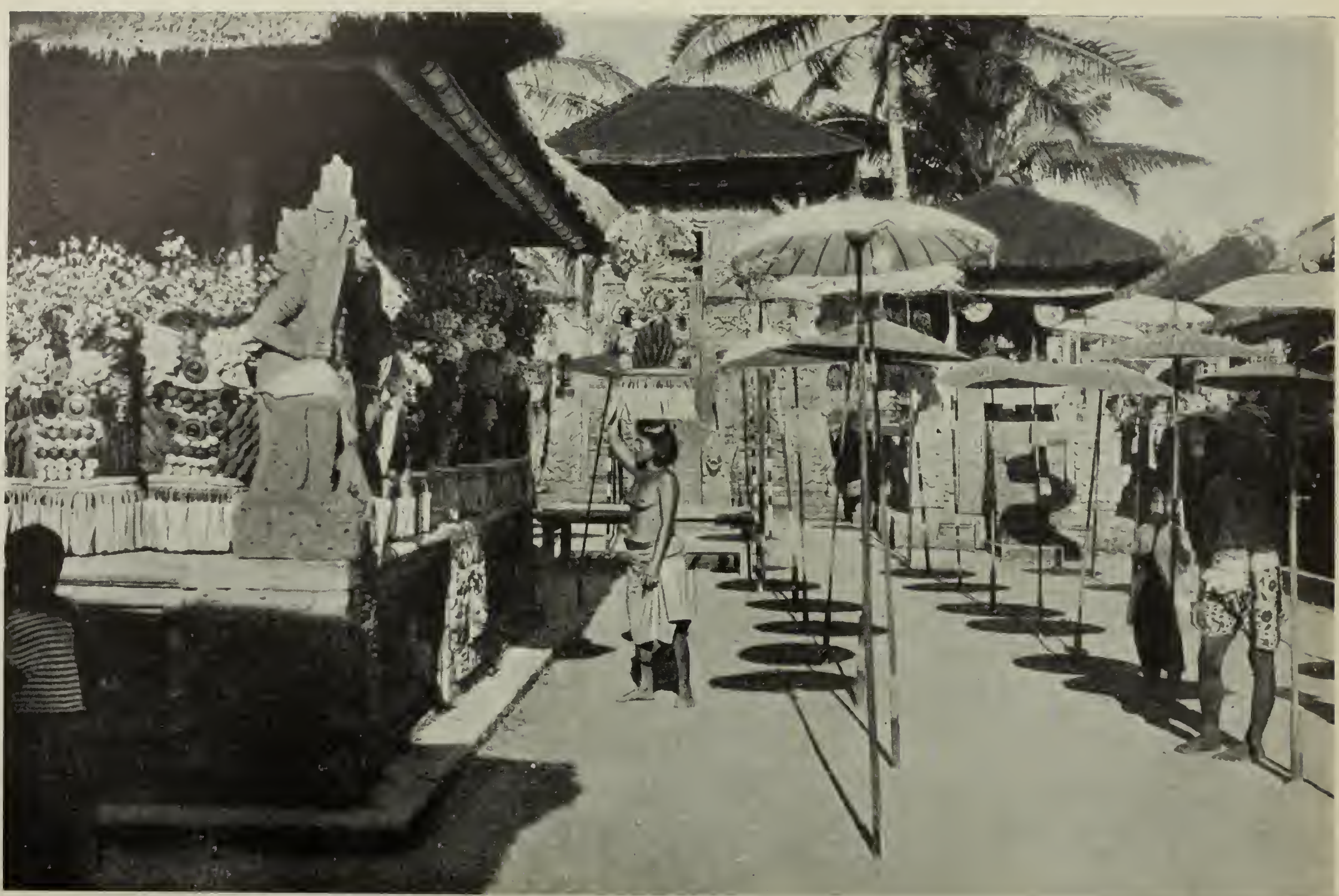
In some parts of Borneo women reap the first ears of the rice crop, and when they reach the farmer's house they must remain in it for a day and a night. The new grain is carried in baskets slung from the



Ewing Galloway

WOMAN OF BALI WITH HARVEST GIFT

This is how the towering erections of fruit which form the harvest offerings of the Balinese are conveyed to the temples. To the practice of carrying heavy burdens on the head are doubtless due the superb figures and carriage of the women.



E. O. Hoppé

RITES OF HARVEST IN BALI: READY TO PLACE HER OFFERING ON THE ALTAR OF SACRIFICE

Rice harvest is a busy time in Bali, for, apart from the actual taking of the crop, the gods of the islanders have to be propitiated, to ensure that the harvest be fruitful. To this end the inhabitants make up elaborate baskets of fruit, and soon along the jungle paths of the island may be seen stately women carrying these gorgeous gifts to the temples. The scene in the temple court is very picturesque. A line of brilliantly coloured umbrellas mounted on tall sticks glows in the sun before the sacrificial altar, which is a low stone platform protected by a thatched roof. On the altar are arranged the offerings, row upon row, while the guardian of the shrine, carved in stone, looks down upon the bringer of the gift.

bearers' necks and is spread out on mats on a platform erected in front of the house. When it has been dried, pounded and winnowed, there is much rejoicing.

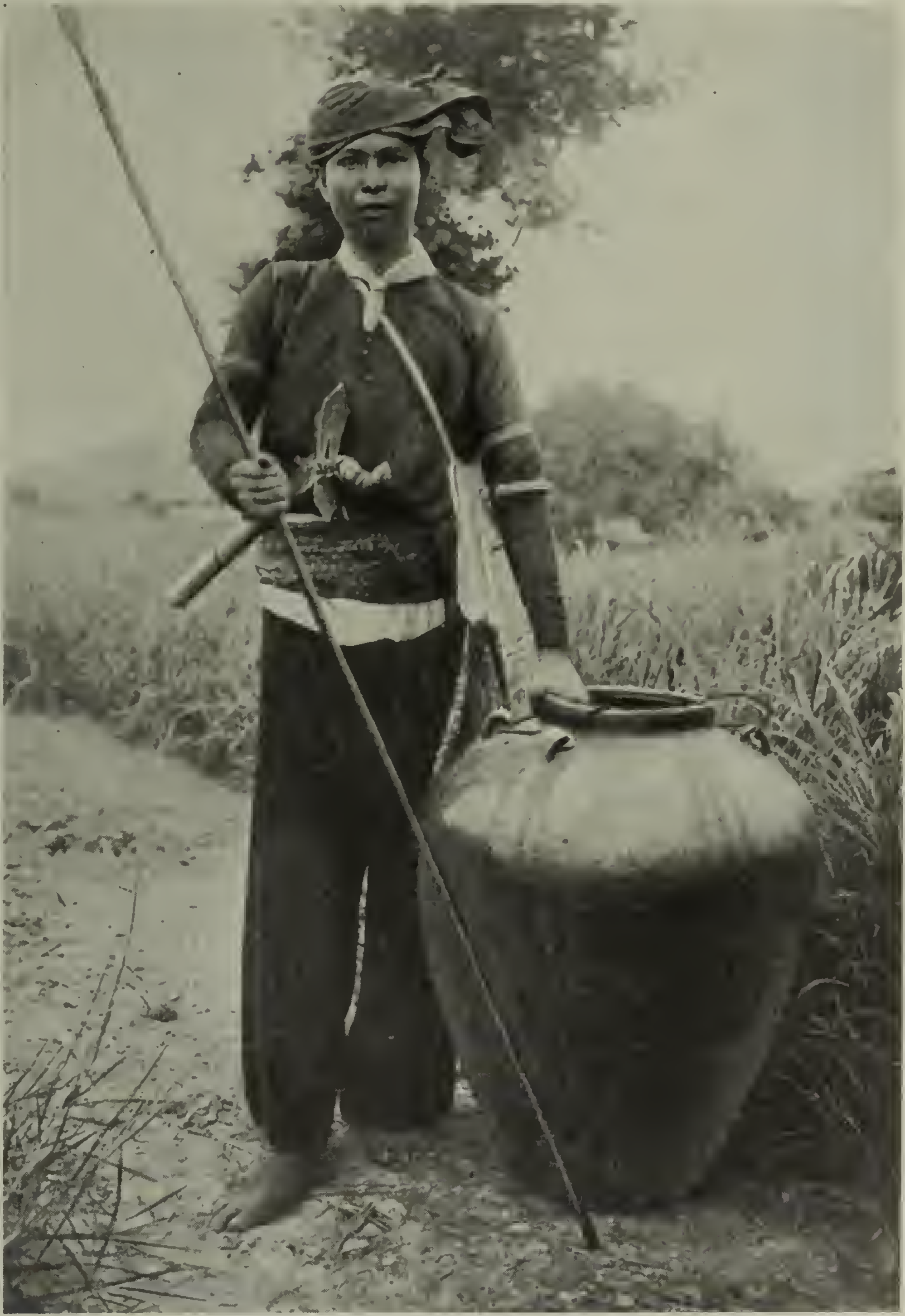
The festival after the harvest work begins with the ceremony of mixing with the grain reserved for seed some of the seed of the previous years. Each rice grower has a magical basket in which are kept old seeds collected for generations, and these are supposed to preserve the ' Rice Spirit ' which ensures fertility. The festival is a boisterous one. In the dances women dress as men, and there is much drinking and eating. For three days the conduct of the young people is loose. Marriages are usually celebrated after the harvest.

In Burma the Karens believe in the ' Rice Soul,' which they invoke with ceremony during the period of growth and adore at the harvest festival. The rice growers of Upper Burma sprinkle unhusked rice from the harvest field to the granary to guide the ' Rice Soul ' in butterfly form. A sorcerer is sure to produce a butterfly in connexion with the festival. The Szis of Upper Burma invoke the ' Rice Mother ' and ' Rice Father ' when the threshing of the crop is in progress. Others dress the last sheaf in female attire, carry it from the field and adore it as the guardian of the rice. This sheaf is known as ' Mother Rice.'

At every stage of rice cultivation in Ceylon the Sinhalese perform ceremonies to ensure fertility and protect the crops against the influences of hordes of evil beings. Astrologers fix the time for each particular operation. As they previously announced the hour for beginning to sow seed, so do they announce the moment when reaping should commence. A crowd of workers and spectators collects at a harvest field and a tom-tom band is in attendance to stimulate the workers and drive away demons. Everyone is in high spirits, with ready smile and laughter, for the harvest time is a period of rejoicing and gladness.

Patiently the assembled crowd awaits a signal from the muttering astrologer. When it is given the male reapers dart forward with their sickles, as do also the women who gather the grain and bind it in sheaves. Meantime, the tom-tom band performs with vigour and vivacity, the reapers keeping time with their sickles.

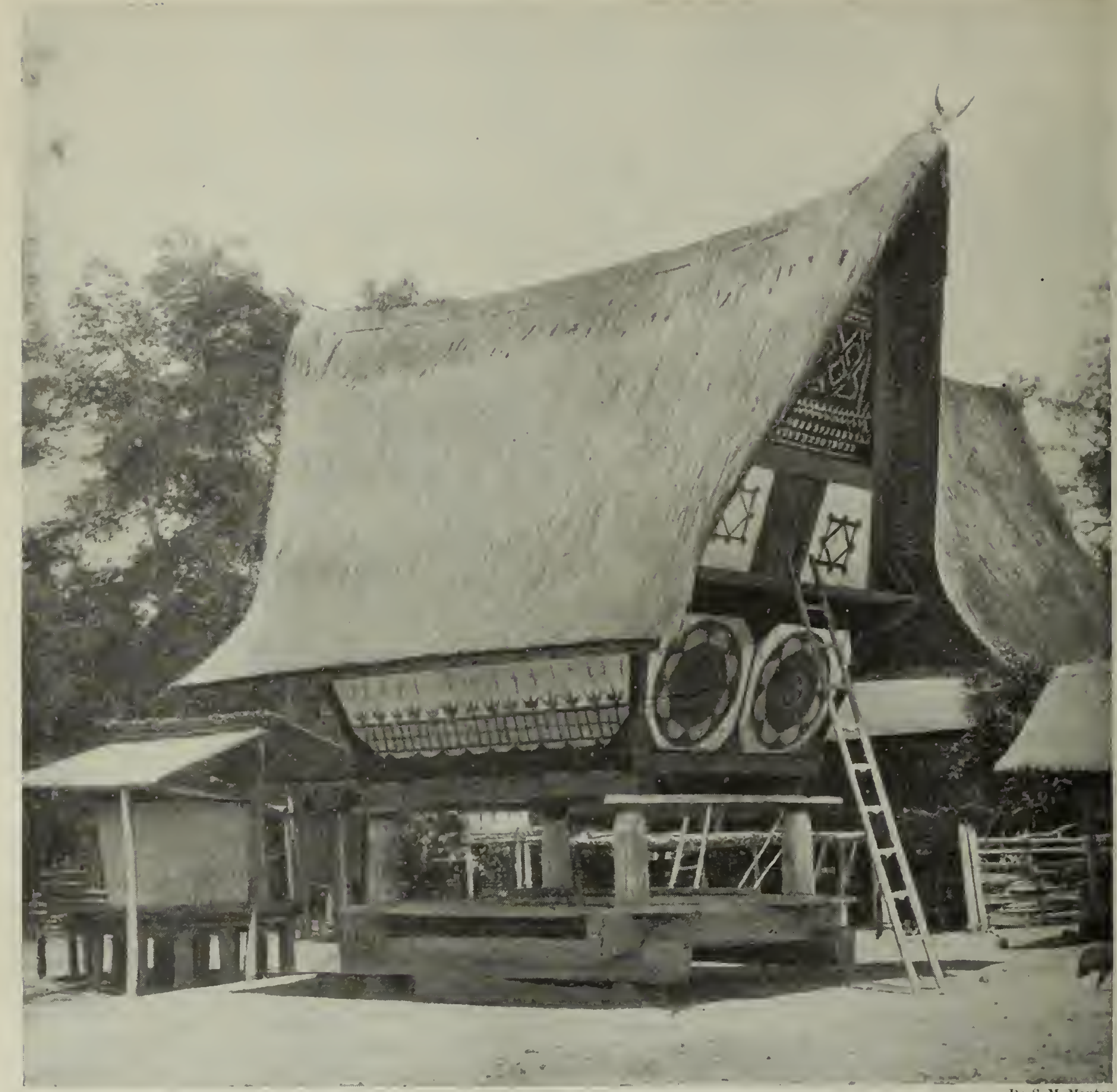
When a portion of the field has been cut the women carry the sheaves on their heads, marching in Indian file, towards the threshing floor, which is usually situated on an elevated and breezy place near the irrigated land. The floor is circular and about thirty feet in diameter. On it has been traced with wood ashes



British North Borneo Co.

SACRED JAR WHOSE OCCUPANT CONTROLS THE RICE CROP

Some of the coastal Dusuns of North Borneo have a ' gusi ' or jar cult. The ' gusi ' is held to contain the will of a deity, and it is believed that the rice crop will thrive if the requirements of the ' gusi ' are carried out, and will fail if the ' gusi ' is flouted. The photograph shows a Tuaran Dusun with a ' gusi.'



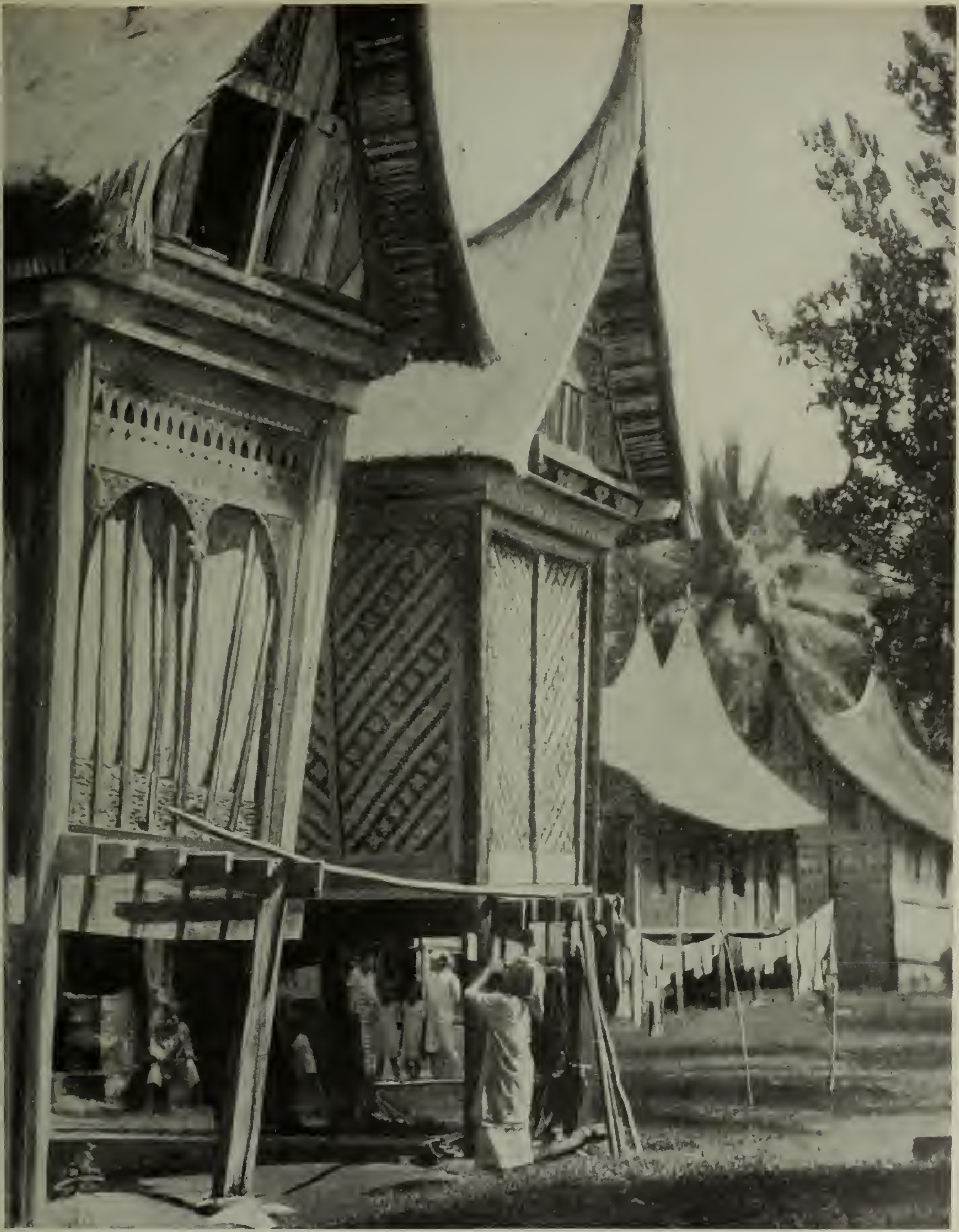
Dr. S. M. Manton

GABLED BARN AND BAMBOO TUB TO HOUSE THE SHEAVES AND GRAIN

Among the Bataks of Sumatra the buildings used for storing rice are elaborately carved and painted and supported on pillars ; each gable is surmounted by a pair of buffalo horns, supposed to have some religious significance. When harvest comes the Bataks walk up the ladder with the rice sheaves on their heads and tip them into the barn. The bamboo-plaited tub adjoining the barn here seen is for storing the threshed rice grain. The roof is made of interlocked split bamboos. which have all the advantages of corrugated iron.

a series of concentric circles intersected by straight lines to mark the cardinal points, the outer circle having symbolic signs ornamenting it. Inside the divisions formed by the straight lines are drawings of religious or magico-religious significance, including a Buddha foot and various implements. In the centre is placed a conch shell stuffed with various charms.

Here, again, the astrologer announces the moment when the depositing ceremony is to take place. The farmer lifts the first sheaf, placing it upon his head, and, on receiving a signal from the astrologer, solemnly and slowly walks round the outer circle ' by the right ' or sun-wise. Then from a point indicated by the astrologer he advances towards the centre and lays the sheaf upon the conch shell. As he does so, he prostrates himself, holding his hands, pressed palm against palm, in front of his face, while he utters mysterious words of magical significance. Three times he rises, to drop down again, adoring the sheaf and conch shell. When he withdraws, three women with sheaves upon their heads walk similarly round the circles and then deposit and adore the sheaves which they have brought from the harvest field in the order in which they were cut and bound.



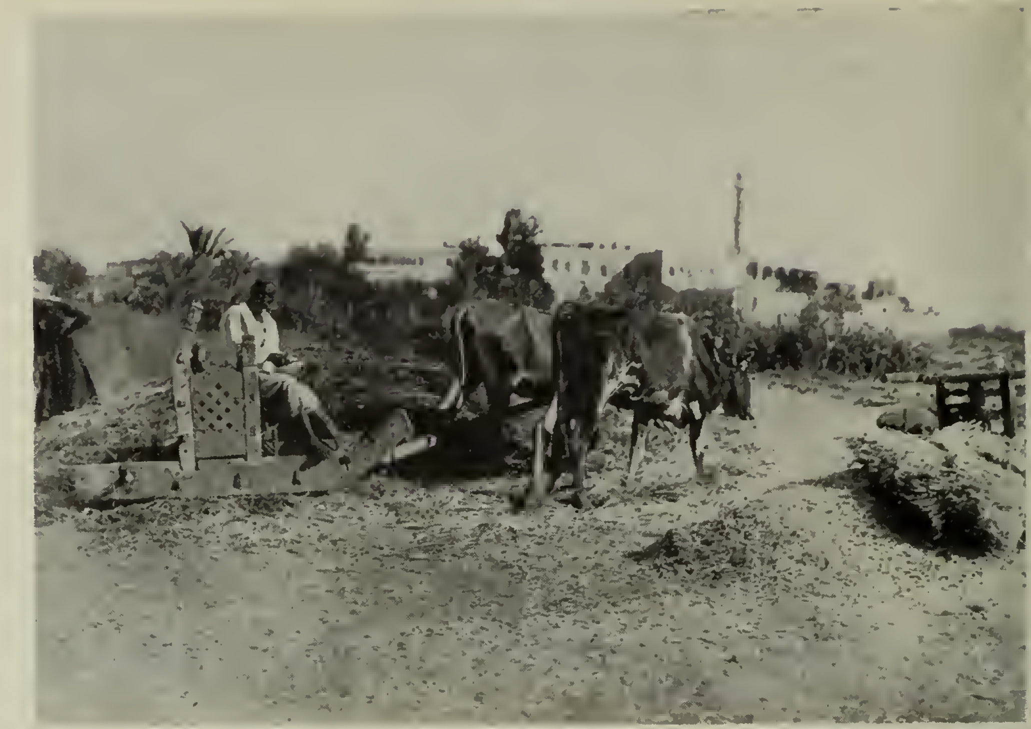
E. O. Hoppé

PILLARS THAT LEAN BENEATH THE WEIGHT OF HARVEST

The Minangkabau of Sumatra believe that rice is under the special protection of a female spirit, and they perform many rites of sympathetic magic in connexion with the rice crop and harvest. When a rice barn has been built it is customary to hold a feast, and at this a woman who is about to have a child must partake. It is thought that her condition will help the rice to be fruitful. Architecturally, the rice barns of the Minangkabau are much like those of the Bataks.

The rest of the female carriers throw down their sheaves without ceremony until the concentric circles are entirely covered.

Once again the astrologer gets to work. He must discover the auspicious moment for bringing forward the cattle to tread the grain and thus release the rice. The workers collect round the threshing floor. When the signal is given some men guide the animals while others sing harvest ditties. Occasionally a worker springs out from among the others and, shouldering a wooden prong used for pushing the straw under the hoofs of the treading cattle, prances around the threshing floor, singing a magical song which is supposed to drive away evil spirits. When the treading is completed, women pound the grain to unhusk it, and, using wooden trays, toss the rice in the evening breeze to separate it from the chaff. The farmer's house is gaily decorated for the 'harvest home,' at which there is merry-making, drinking and feasting.

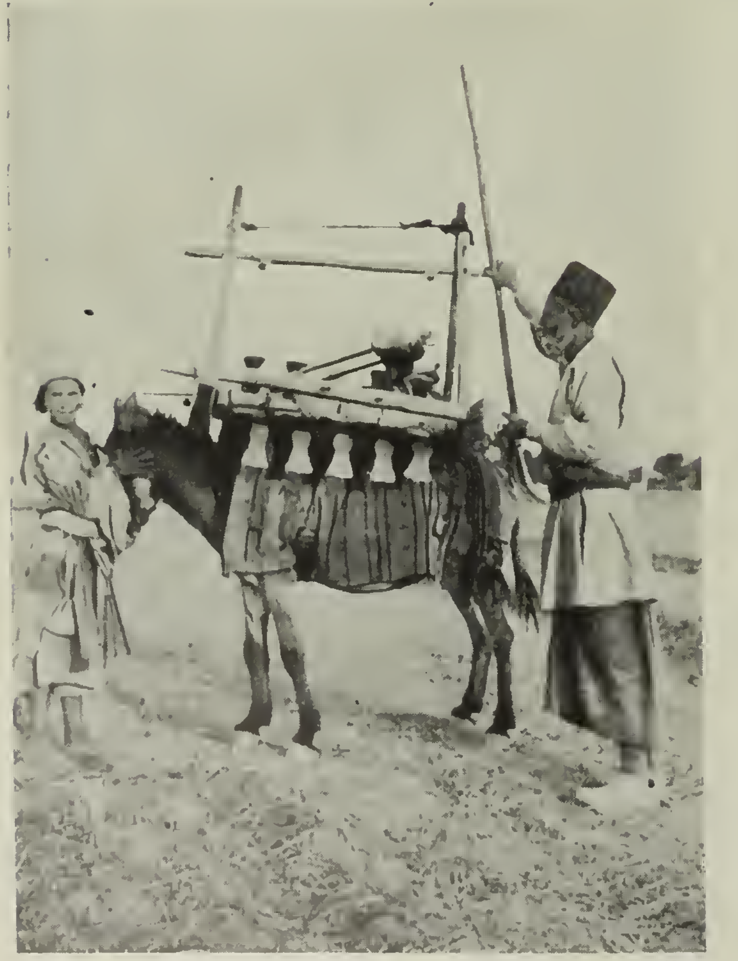

N. Bauer

THRESHING CORN IN EGYPT WITH A SLEDGE

The agricultural methods employed to-day by the fellahin of Egypt are very little different from those that were used before the Pyramids were built. The plough remains unaltered; many of the irrigation appliances have come down from remote antiquity; while in order to separate the grain from the ear a sledge, harnessed to bullocks, is driven over the corn.

THE July harvest in southern India is inaugurated by householders performing a ceremonial house cleaning to drive away evil spirits during the evening. Next day the good spirits, which bring a bountiful harvest, are invoked by women who, having bathed themselves, make offerings of flowers and herbs. A woman is selected to preside over the harvest ceremonies conducted in the home. When, however, the new rice is offered to the mother goddess at the harvest ceremony called 'Nira' a priest comes from the local temple preceded by a man who blows a sacred conch shell. The new ears are deposited in a store-house connected with the temple, while the people chant invocations to the deity to fill their baskets and fill their stomachs. A god called Muni is the protector of food, and he is usually represented by a boulder of granite placed under a tree. Garlands of straw are attached to houses and placed on bushes and trees. A fowl or goat is sacrificed. In some areas the earth goddess is adored, and women dress as men. A stone is set up to represent the goddess, to whom are offered fowls and rice and milk.

Throughout India the harvest festivals are occasions of merry-making as well as the performance of religious rites. The traditional folk religion is, however, everywhere in prominence, indicating the persistence of immemorial customs among communities of different sects.


E.N.A.

BRINGING OUT THE THRESHER IN PERSIA

By means of irrigation, good crops can be produced in Persia on the most unpromising soil. Wheat and barley are important among the cereals. As in Egypt, the implements used in husbandry are very primitive, but at least the Persians employ a machine for threshing.

THE CULT OF THE NUDE IN EUROPE

Social conventions with regard to the exposure of the person have been surveyed in the chapter on Conflicting Standards of Decency and Decorum. Here the subject is treated in its relation to the recent development of physical culture that has followed upon the discovery of the health-giving properties of sunlight—a development that will inevitably have a modifying effect upon public opinion.

Writing some two hundred years after the death of Cato the Censor, Plutarch relates of him that he would never bathe in the presence of his son—and that that would appear to have been the common custom of the Romans, so that even 'sons-in-law never bathed with their fathers-in-law, being ashamed to appear naked before them.' He then adds, parenthetically, thinking of his own age, 'It is true, indeed, in process of time the Greeks taught them to bathe naked one with another; they soon after taught the Greeks to do the same thing before the women, and bathe naked with them.' But though the Greeks, if Plutarch is to be believed, had avoided displaying the human form undraped in what may be called their domestic exercises, they had long pursued the cult of the nude. At the public games competitors of both sexes struggled for the prize clad only as they had appeared first in the world. The Roman extension of this custom is the one which has been revived in our own time—with certain restrictions.

To many people there is still something shocking in the naked form. To track down that mysterious instinct of decency would take us far back into the history of the earth, when primitive man was developing into a social being. Since the eyes of Adam and Eve were opened and they knew that they were naked, mankind, in proportion to the climatic conditions under which he has lived, has tended to pile more and more clothes upon himself, until at last in the present age, under the influence of modern therapeutics, the tide has set in the opposite direction. It is curious to reflect, illustrating as it does the manner in which the human mind swings pendulum-fashion from one extreme to another, that to-day's cult of the nude should follow so hard upon those Victorian times when man padded himself out with waistcoats, and for a woman to undress was almost like dismantling the window of a big drapery establishment.

Not that yesterday's standard of 'decency' was ever universal. Among savage races the addition of a loin cloth is still only a mark of adolescence. In the name of 'decency' untold suffering and misery have been caused to many so-called primitive peoples. It has been asserted that British missionaries, apparently wishing to make it quite clear that every human being, like themselves, had fallen from a state of innocency, spread phthisis among the Maoris of New Zealand and depopulated the South Sea Islands with the garments turned out wholesale at English village missionary meetings. In some more civilized countries, too, nudity has never been looked upon askance. The bath woman has long been a feature of life in Finland, and the Japanese do not always segregate the sexes in public bathing. Along the western coast of the Black Sea, men and women still bathe together naked.

The desire to strip or wander about nude must be an inherited instinct, for all children have it. This freedom from the impediment of clothes of any sort, especially during bathing, was kept alive as an ideal in many of our big public schools when most of our sculpture was draped. But for ordinary purposes the modern cult of the nude may be traced to the 'nineties of last century.

Keystone

DRYADS OF THE WOODS NEAR LONDON

English people have become used to public exposure of the human form at seaside bathing resorts, but moral courage is still required of those sun-bathers who practise their cult in the neighbourhood of inland towns. Yet in the woods near Croydon and Norwood all the year round sun-bathers gather for exercise, and afterwards to enjoy alfresco meals like this.

Into a world which certainly had its dress reformers—though it would be hard to trace any connexion between the ideals of Mrs. Bloomer as represented by the unspeakably ugly garments she recommended and the present ideals—but which still advocated stuffiness, there swept a craze for physical culture. In its first form it pursued strength—merely as strength. Eugene Sandow had come over from the Continent, and in a London music hall had torn the laurels from the brows of Samson, the strong man—breaking iron chains, lifting grand pianos with a selected number of heavyweights sitting on them, and even wrestling with muzzled and mittened lions. Sandow, however, was a man of ideas, and instead of being content with the large salary he earned on the music halls, he turned his attention to other matters. He himself as a boy had been weak and sickly, but by careful training of his muscles he had developed that strength and that Hercules beauty of form with which all the world was familiar at one time.

Keyston

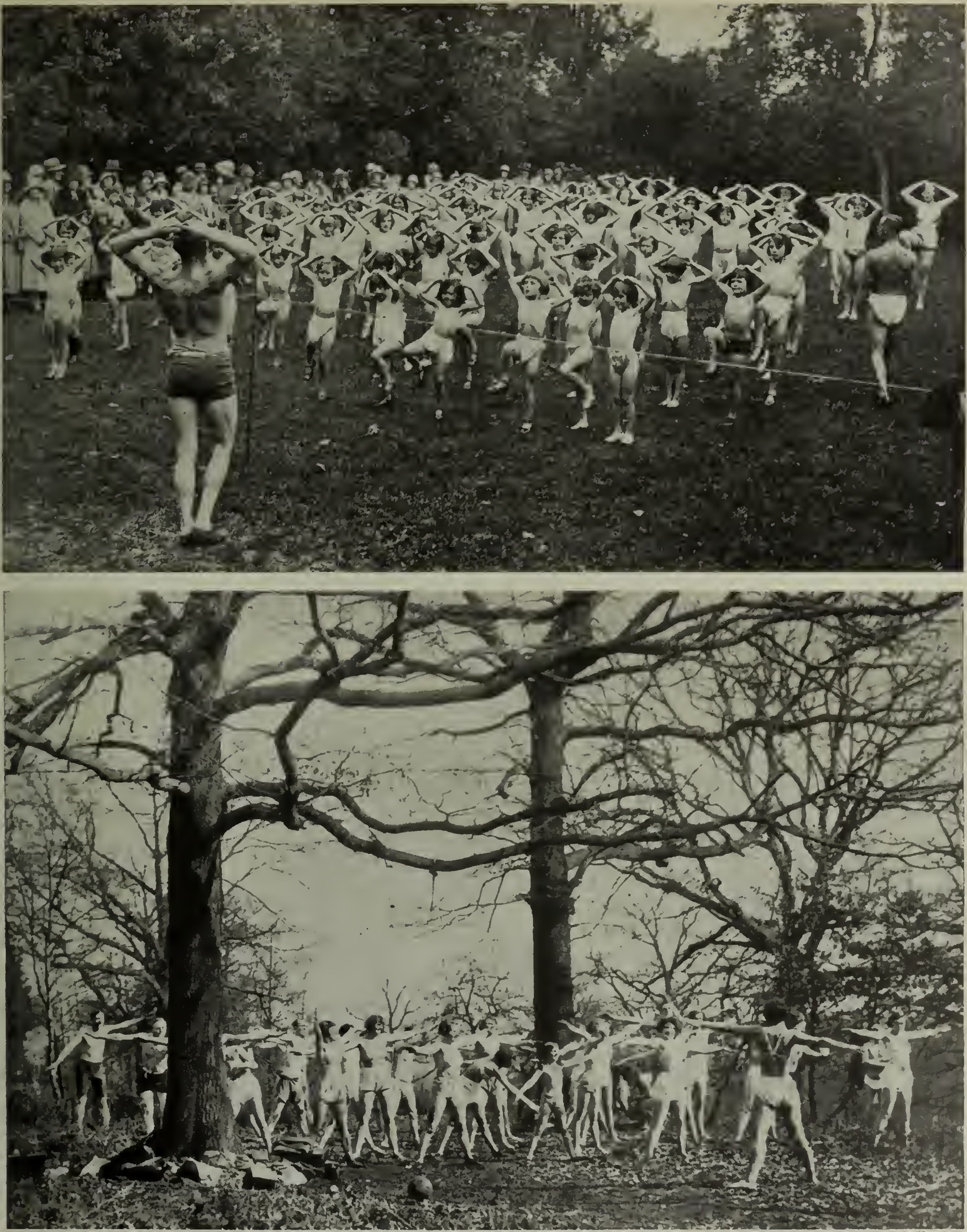
Dr. Weller, Berlin

GYMNASTIC SKILL AND HARDIHOOD

Scandinavia was the land of origin of the cult of nudism as practised in Europe, and also of ski-ing as a sport. Both may be studied near St. Moritz, where winter sports enthusiasts may be seen ski-ing almost naked over the sun-lit snow. The lower photograph shows a German gymnast giving an exhibition at an athletic meeting.

He founded a school of physical culture which in the first instance propagated the simple ideal of making every man's body strong, healthy and beautiful. The success he won tended rather rapidly to commercialise the movement, but at first the immense advertisement he secured by his feats of strength on the stage concentrated public attention on the real advantages of physical culture. At the same time from Germany and Sweden came teachers of physical training. The English had always played games, but now was the first occasion when what may be called the training of the boxing camp was introduced into the bathrooms and bedrooms of the average home. The complete success of the movement is proved by the establishment of certain papers, some of them still in existence, devoted solely to the subjects of health and body culture.

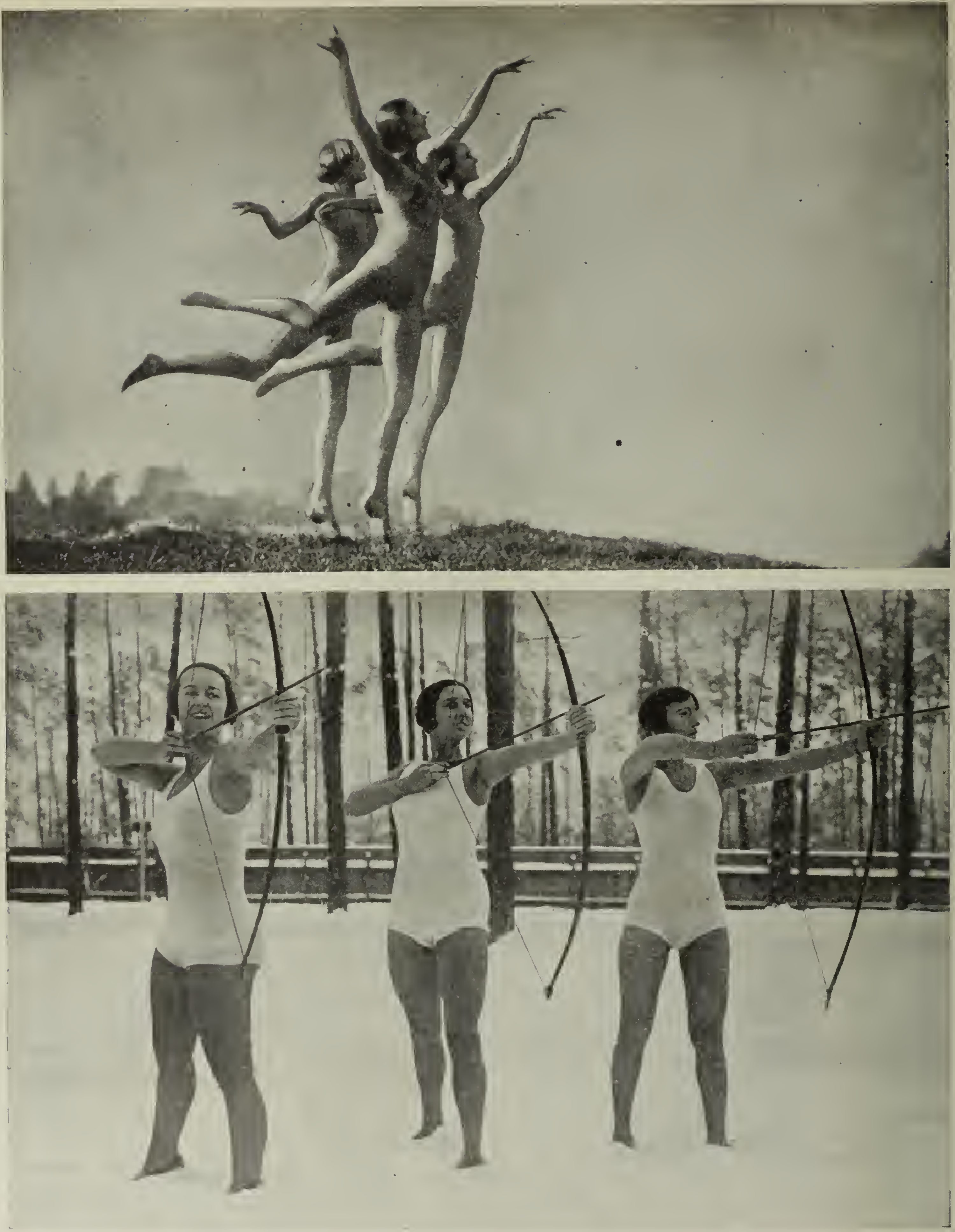
Side by side with this revived interest in one's own body there naturally grew up a curiosity as to the best method of keeping that body running. The



Keystone

CHORIC DANCES OF DEVOTEES OF HYGIEIA, GODDESS OF HEALTH

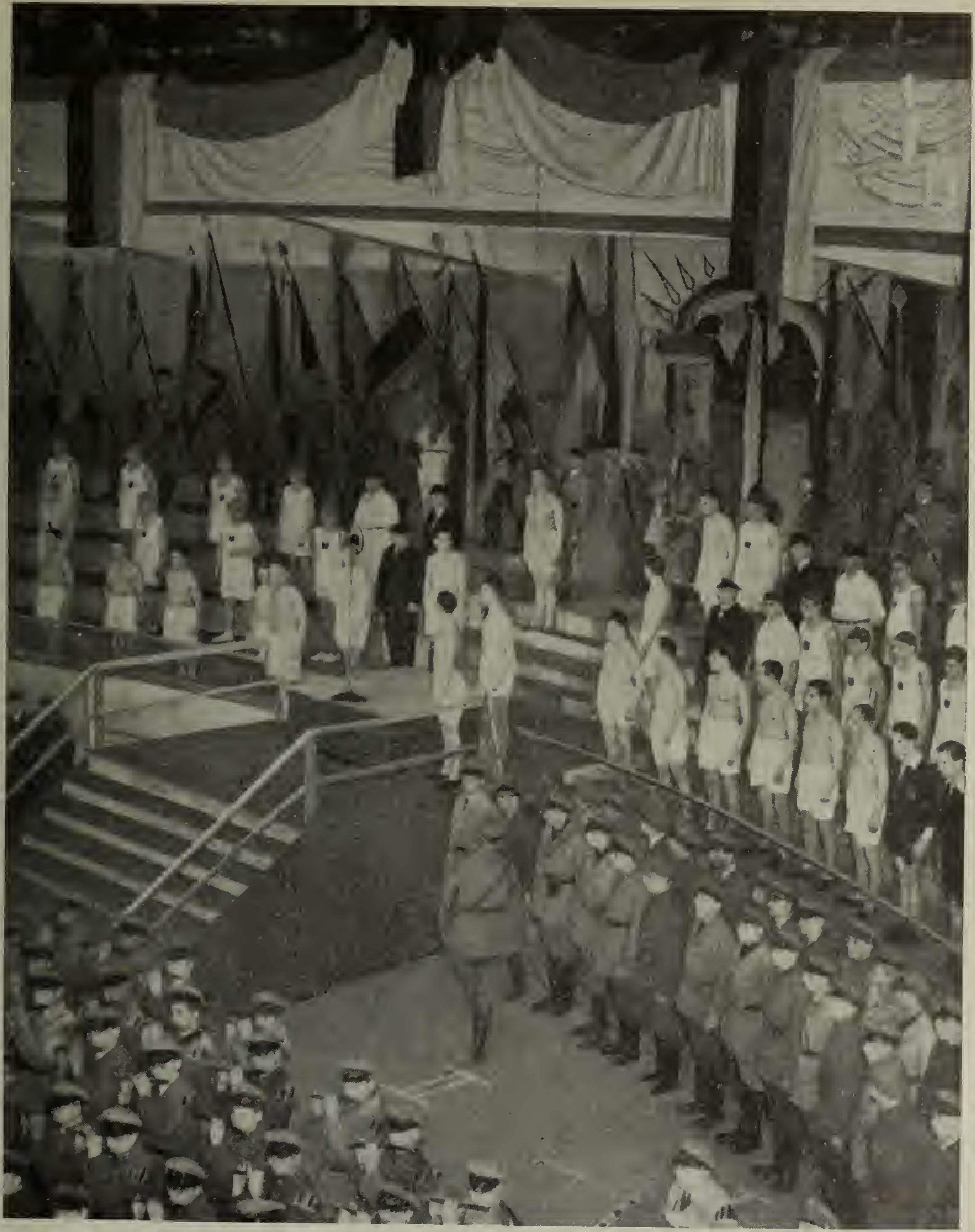
Norwood is the home of one of the most prosperous sun-bathing societies yet established in England. It specialises upon the performance of physical exercises in the open, with almost the whole of the body exposed to sunlight and fresh air. Qualified instructors are engaged to conduct classes in calisthenics, and these are attended by large numbers of children (top). The lower photograph shows a class of adolescents and adults of the same society similarly engaged at a less clement season of the year.



Keystone

PHYSICAL FITNESS PROOF AGAINST THE RIGOURS OF CLIMATE

In Germany Nacktkultur, or physical culture in the nude, is officially encouraged, and is doing much to restore the standard of national health that was seriously lowered by privations during the Great War. The women are specially ardent advocates of the movement, and the Women Teachers of Gymnastics of the Physical Culture Institute near Berlin hold their exercises all the year round, practising archery, for example, even in deep snow. In Germany, and in Switzerland, too, there are clubs for dancing naked in the open air.



Keystone

SEMI-NUDE PATRIOTS AT A POLITICAL MEETING IN GERMANY

How thoroughly national the Nacktkultur movement has become in Germany was demonstrated in a remarkable and unprecedented manner in February 1931 on the occasion of the seventh celebration of the institution of the Reichsbanner, the central organization founded to supplement the police in protecting the government against the extreme Hitlerites on the one hand and the Communists on the other. A force of athletes dressed only in running shorts and shoes attended the meeting officially, taking up their position under the Reichsbanner standards.

whole subject of dietetics was discussed Vegetarian restaurants were established in London for the first time. A great deal of this physical 'uplift' was probably empirical, but it did establish a natural and proper interest in the human body, then still looked upon as a rather indelicate subject—and so prepared the way for what was to follow

THE discovery of the curative properties of sunlight, especially for rickets and tuberculosis—the doctrine of the ultra-violet ray—gave an instant impetus to the undressing movement. There was no longer any need for the apparatus and exercises of physical culture to be concealed within bedrooms and bathrooms Already a generation had grown up which had begun to regard doctors much as the devout look upon their priests, as in some mysterious way superior beings, whose every word was a glittering truth. Now, fortified by the pontifical authority of the medical councils of the world, men and women rushed to bathe themselves in sunlight, and to do their physical training in the open instead of between four walls. After the war the movement spread enormously, and for long the most popular illustrations in the public press were those of celebrities wearing as little as possible basking themselves in sunshine Mr. G. B. Shaw, who had once posed as Rodin's 'Penseur,' lent his immense public influence to the movement by becoming one of its most devout followers. It is indeed since the Great War that the cult of the nude has made its greatest strides

In this latter evolution Germany has led the way The blockade by the British Navy during hostilities had seriously lowered the standard of health in Germany, especially among children and growing adolescents, and with characteristic national thoroughness the authorities set themselves to remedy this evil. The sun-bathing clubs and societies now firmly established in the country were the result.

The German school of 'the bare' is not content merely with lying about in the sunshine The remedial effects of sunlight go hand in hand with physical culture The movement has caught on, particularly among women, and competent observers declare that already the improvement in physique is remarkable. A parade of German female athletes is from an aesthetic point of view one of the most beautiful sights in the world.

THE followers of the cult do not limit themselves to the summer, or consider it necessary for the performance of their training to remove during the winter months to warmer climes Their exercises. which consist of eurhythmics, archery, javelin throwing and games of ball, are carried on in the most severe weather When all the land is covered in snow the Women Teachers of Gymnastics of the Physical Culture Institute near Berlin 'carry on' clad only in the thinnest of bathing costumes Children are encouraged to go naked as often as possible, and this discarding of clothes reached a characteristic climax in a recent huge political demonstration of the defenders of the German Republic, when in addition to the usual uniformed corps there paraded some hundreds of youths clad only in the scantiest of running shorts.

Only a comparatively few years ago life models in art classes were regarded as improper. Even respectable English artists went discreetly to Paris to study the nude. Du Maurier painted this characteristic insular attitude in his description of Little Billee's emotions when he discovered that Trilby was posing for the 'altogether.' Nowadays, in Germany and Switzerland particularly, the pendulum has swung in the opposite direction. In both those countries there are exclusive clubs where the members, devoted to the culture of health and the worship of the sun, dance naked. How beautiful some of the poses of the undraped human form can be is shown by one of our illustrations representing a group of three young girls dancing on some rising ground, outlined against the sky. In Germany, it is said, embarrassment arising from meeting a lady with whom one is socially acquainted with practically no clothes on—indeed, on some of the sun-bathing beaches drapery of any sort is exceptional —has long passed. Custom indeed can harden human beings to most experiences which at first appear outrageously unusual

IN Austria the cult has been productive of some curious repercussions. In the south of France, where the amount of sunshine during the summer is above the normal, places like Mentone close their season on May 15 From then onwards until November, when the season opens again, the famous watering place used to be deserted. In 1926, however, when most of the shops and hotels were closed and the inhabitants of Mentone were living sleepily on their winter earnings, they were roused from their repose by an invasion of Austrians. They came in hundreds, men and women, stayed a fortnight and then went away, their places being instantly taken by a fresh batch of visitors. The deserted beaches were crowded with men and women lying about almost, or altogether, in a state of nature, being burned and browned by the sun. This was all due to the gospel of the nude and sun worship as preached by an eminent Austrian scientist, who advocated Mentone as the place where the best curative results could be obtained At first the tradesmen in Mentone were alarmed lest these Austrians should usurp the places intended for the moneyed English, but nowadays they welcome their advent, which provides them with a summer season, and keeps them busy throughout the year at the pleasant occupation of making money

In England the cult has already taken firm hold, despite a certain opposition from a people rather more prejudiced and conservative in its views than other nations. In 1930 the sun-bathers who selected a spot at the Welsh Harp at Hendon at which to perform their rites were treated with such hostility that finally the local authority, which had leased

P. & A.

SUN WORSHIPPERS BASKING ON THE ROCKS AT CAP D'ANTIBES

While an ever-increasing number of people are adopting the cult of the nude because they are convinced of the health-giving properties of sunlight, there is also a large class who go in for sun-bathing for less serious reasons. Fashion decreed that deep pigmentation of the skin by sunburn should be the correct mode of the moment, and to acquire it 'society' flocks to various continental seaside resorts, there to lie prostrate and virtually naked upon the sun-baked sands. Cap d'Antibes is one of the places most frequented by these care-free idlers.

FRENCH PHYSICAL CULTURISTS BEFORE AND DURING TRAINING

In France the official attitude towards nudism is one of rather disapproving reserve and its practice is strictly circumscribed by regulations. Certain islands of the Seine have been given over to its devotees and their camps are under police supervision and are carefully isolated from the outside world by high encircling walls. The unintentionally amusing figure on the left clad in hat and loin cloth is a novice still awaiting training. The efficacy of the system is illustrated by the lady vis-à-vis to him, at exercise with the medicine ball.

them the ground, revoked the contract to prevent a disturbance of the peace. There is, however, a sun-bathing society which reproduces more or less exactly the phases of the movement in Germany. Wearing as little clothing as possible, members of the society gather in the woods near Croydon to let their bodies absorb the life-giving rays of the sun. They camp there and take their meals in the open. Physical exercise classes are held and dances and sports form part of the routine. If the movement continues to spread at its present pace our woods throughout the country—our English climate notwithstanding—will some day be peopled with nymphs!

In the neighbourhood of Norwood there is another temple devoted to the cult. A special feature of the sun-bathing here is the number of children who take part. There is no more charming and exhilarating sight than dozens of little ones, clad only in flimsy slips, following the movements of their half-nude instructor as he goes through the poses of physical drill. There are classes, too, for older children, who perform their calisthenics in a similar state of undress. The whole idea is to remove as many clothes as possible, to keep in the fresh air and the sunlight, and so to exercise the body that all the muscles are naturally developed. As in Germany, mere contact of the bare skin with the sun's rays is not considered sufficient, and every possible attention is given to proper physical exercises which add to the charm and fitness of the human body.

Of all the habits and customs of mankind this revival of the Greek cult of the body is at the same time one of the most interesting and one of the most useful. In many elementary schools children are encouraged to strip as often as possible, and the clinics that have been established for administering artificial sunlight have been reinforced by increased use of the natural light of the sun itself. Prejudice may object, and the Mrs Grundys who are still with us may hold up their hands in horror at a world filled with so much nudity, but there is little question that this revival of an old cult, that has extended now to every part of the world, will leave its mark in the improved health of the people.

POLYGAMY AND POLYANDRY

THIS is one of many separate chapters devoted to specific aspects of the Life of the Sexes among peoples of differing cultures, for example The Family among Savages. and Woman's Status in Primitive Society. Marriage ceremonies are dealt with in chapters in the section on Courtship and Marriage. Here we are only concerned with two special types of marital relations.

IN our own country there have been not a few who, noting the preponderance of marriageable women over men since the Great War, have considered the feasibility of introducing some sort of secondary marriages for men with minor wives. They use the argument that it is unfair that so many girls should be condemned to celibacy, and that a part-time marriage is better than no marriage at all. Setting aside for the moment objections of religion and moral standards, questions of expense would intervene to prevent any such arrangement becoming widespread in our era and country, where the standard of life, so much higher in England and America than in most other countries, acts amid a singular pressure of financial difficulty.

Even so late as the beginning of the 19th century we have the Elector of Hesse boasting of forty-one natural sons, 'all of whom he has decently provided for.' But however it may have been with kings in times past, that sort of thing is condemned today.

Among Mahomedans it is the fortunate and monied man who is able to afford the four wives permitted, nay enjoined, by the Prophet, as the ideal number. It usually works out that one alone is in sole possession of her lord until his wealth increases, and at the same time, it may be noted, her charms decrease, when, with her full consent, a younger woman is added to the establishment. Among the more intelligent and travelled Mahomedans European habits are being adopted, and in many cases there is now only one legally acknowledged wife, however many of the other sort there may be in the background.

When we consider that there are two hundred and nine million odd Mahomedans out of a world population of, roughly, two thousand millions, we see that a very large proportion of mankind have no ethical qualms about polygamy. But it is not easy to arrive at the real views of such men, as it is considered a gross breach of etiquette so much as to mention their women folk.

MAN is not by nature a polygamous being, as has been too often hastily assumed; by far the greater number of primitive people are in fact monogamous, though it is rather one wife at a time than one wife all the time. In the first instance marriages tended to be periodical, and were, as may be rather crudely stated, like those of the higher anthropoid apes. Polygamy, or polygyny, occurs only among peoples who are comparatively wealthy, or as we should say, comfortably off, and it will be found to run principally among the higher sections of the population, such as chiefs and magic doctors, or those with power in their community.

We hear of no cases of polygamy in these days equal to that of the king of Champa in 1285, who had 326 children, of whom 156 were 'able to bear arms,' in other words, sons, for the whole world is tending, or we should say, reverting, to monogamy. There is, of course, a certain sexual group-communism to be found in widely different parts of the globe, but this is found with polyandry also, and it is not impossible for monogamy to co-exist with it.

In the case of chiefs or petty kings, plurality of wives is found even where there is no Mahomedanism,

E.N.A.

ESKIMO MAN WITH HIS TWO WIVES

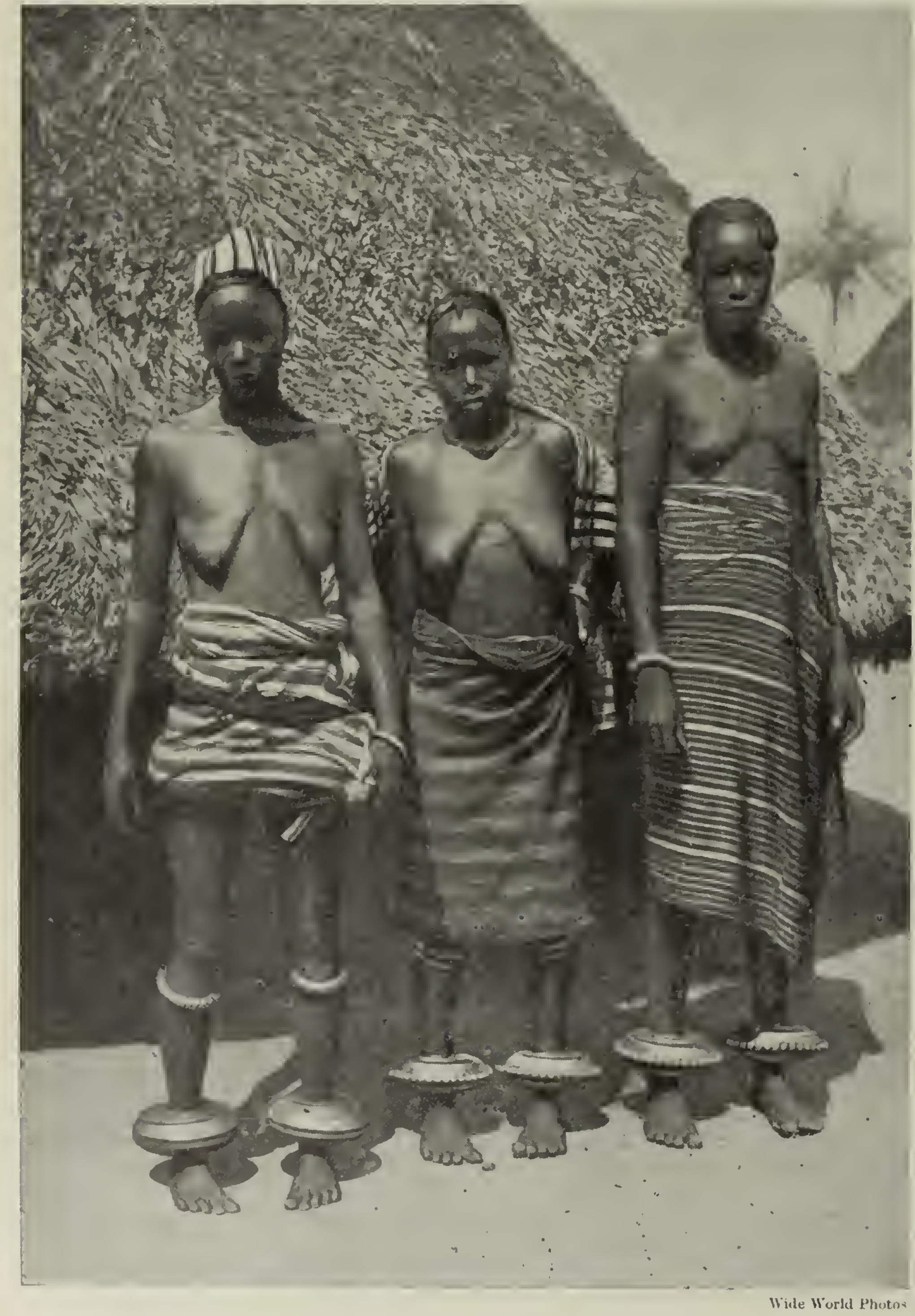
Polygamy is not usual among the Eskimos of Greenland, and where it exists it extends to not more than two wives. There are no restrictions to the rights of divorce and re-marriage. The two elder of the seated figures here seen are the wives.

as with the hill tribes of Burma. Within the last fifteen years a noted Sawbwa, or chief, had 29 wives, and after being photographed with each of them in turn, sent the resulting prints to the Political Officer for 'information and record.' But in such cases the first wife, chosen by the parents, or for reasons of state, is the principal wife, and never does any work, which is the duty of the 'little wives,' as the rest are called.

King Mindon of Burma had at least 79 children, and the titular queens were four in number, headed by the Queen of the Middle Palace. This large number of children led to horrible bloodshed, as the succession was more a matter of luck and grasp than of precedence. But plurality of wives does not always lead to multiplicity of children, for in the case of the Sawbwa noted above, one son and one daughter were the total result.

The Mahomedan practice of four legitimate wives is very elastic, for as divorce is merely a matter of repudiation a man may run through ten times that number in his lifetime, and in certain Mahomedan countries, of which Turkistan is an example, the same facilities are allowed to women, so that a woman may equally have a succession of husbands.

Among the unchristianised Eskimo of Greenland, two wives at a time, and not more, is in order, yet here, too, divorce takes place without the least difficulty, so that as much change as desired is easily arranged, and no censure incurred.



Wide World Photos

A FAVOURED TRIO FROM A HOST OF WIVES

The chief home of polygamy is Africa. The custom is in most regions governed by economic conditions, the number of wives being dependent upon the husband's wealth. Chiefs of the Yafouba tribe of the Ivory Coast adorn their favourite wives with the heavy brass anklets here seen, the wearing of which entitles them to a life of comparative leisure (see also page 141).

It is these outstanding examples that catch the imagination of travellers and make them too hastily conclude that a state not far removed from promiscuity is the natural state of man. But men who have made a lifelong study of ethnology have come to very different conclusions. Even if constancy in marriage is not the rule, especially among primitive people, we must still regard the permanent living together of one man and one woman as a state that has always prevailed among human beings, says such an authority as Westermarck. Modern ethnographical research takes a firm stand on this point.

Among the Konde at the northern end of Lake Nyasa women refuse to marry men who have been christianised, as they would be the only wife, and they do not wish to undertake all the work alone. One of the greatest obstacles to Christianity found by the missionaries in divers parts of the world, and amid widely differing races, is this question of polygamy. Men to whom plurality of wives is natural and seemly cannot understand

From Malinowski's 'Sexual Life of Savages'. (Routledge & Sons Ltd.)

WHERE AN ADDED WIFE MEANS AN INCREASE OF INCOME

In the Trobriand Islands, off New Guinea, polygamy is practised only by persons of importance, monogamy being the general rule. To keep up a position, a man must be wealthy. Every chief has a tributary district comprising several villages. From each one of these villages he takes a wife, and each subject community pays him an annual contribution in the form of a dowry. Consequently a chief's income depends solely on his wives' dowries. The photograph shows a Trobriand chief with some of his wives and children.

why, if they embrace the new faith, they should be limited to one wife only. The Konde people regard their marriage tie much more seriously than most of the African peoples. Divorce must be properly judged before a court, which supersedes the old fashion of the husband disposing of the erring wife and her lover with the spear, which is still kept hanging on the hut wall to remind her of the fate awaiting her for unfaithfulness.

Such peoples regard the one-wife idea as a disgrace, a sign of poverty and insignificance. It is difficult to reconcile them to it. A man with one wife only is told to hold his tongue in the village assembly and let others better equipped be heard. If the number of wives is reinforced by an exceptional number of children, the man's weight in the village councils is increased. When a chief of one of the Kaffir tribes of South Africa was asked how many children he had, he chortled with joy and, calling to him one of his many children playing in the dust near, he signified by clapping the two hands of the little one together that there were ten at least. He next took another child, and now memory had to be reinforced as he enumerated his family finger by finger, according to the children born of each mother. Thus another ten fingers were disposed of. He then gave way to excessive merriment, but the process was far from being at an end. It did not get near to a conclusion, indeed, until six children had been requisitioned, each with the normal number of fingers; then, and then only, did he revert to his own hands, and after much cogitation showed that he had a total of sixty-seven children, more or less. The oldest of his wives was seventy and the youngest seventeen.

It is mainly chiefs or headmen who run to such establishments. So long as what is called 'cattle marriage' holds among the vast mass of natives in Africa, so long will the actual number of wives be limited by circumstance. In the beginning of the century the old king of Swaziland inhabited a huge kraal filled with hundreds of huts, where lived his many wives, and many, many children, in a sort of collegiate existence. With everyone related to everyone else, with any child cared for by any mother, the social circle ran to the brothers or near relations of the chief, each with his dozen wives, so that in the inner circle, so to speak, there might be a thousand persons.

THE outstanding example of plurality of wives among civilized people was among the Mormons, where the practice was instituted by Joseph Smith, whose 'Sacred Law of Marriage' was promulgated in 1852, the Mormon community having then been settled at Salt Lake City for five years. In 1884 the Supreme Court of the U.S.A. decided that polygamy was a crime punishable by law, and five years later the Mormon church was dissolved by Congress. The Mormons bowed to their fate, and their president pronounced against polygamy in 1890. But the 'Beehive' house of Brigham Young, Smith's successor, remained standing as an object of curiosity for tourists. This singular building, circular in shape, had openings on the sides as different entrances for Young's many wives. Seen in section it was like an orange sliced horizontally so that the quarters were laid open. There is no recognized polygamy in the States now; the necessity for it is supplanted by easy divorce.

Polyandry is much rarer than polygamy, and is confined to definite areas, where it has been the custom from time immemorial. It used to be thought that female infanticide was responsible for the scarcity of women in the particular tribes addicted to it, but it is certainly not so always.

The Polynesians inhabiting the Marquesas Islands, now under the mandate of France, are fast vanishing, but whether this is due to their loosely defined system of polyandry is a matter of opinion. A girl of twelve has always been considered of marriageable age among them, and as from that time on she has two or more husbands, it seems small wonder that the race is dying out. In this tribe the men outnumber the women, as usually happens among uncivilized peoples, and the sexual ties might really be regarded rather more as promiscuity slightly veiled than as anything else.

POLYANDRY has always been recognized in Tibet, where among the Ladakhs it is a settled practice. There a woman's head-dress announces the fact that she has husbands in the plural, and her broad smiling face indicates that she considers it a distinction. The cap she wears is not unlike that in favour with our grandmothers, where a tongue projects over the forehead; this is often decorated with turquoise matrix, for turquoises are found in the hilly country. The women fluff out their hair in great woolly tufts over the ears on each side of the decorous cap, and as the hair is never combed or brushed, its state may be better imagined than described.

Polyandry is found also among the Bhotias of the same region. With them it is confined to the brothers of one family. When the eldest brother takes a wife she can have sexual relations with any of her husband's younger brothers, until one of them marries on his own account, when he sets up a separate establishment. Any resulting children are assigned to each

E.N.A.

PLURALITY OF HUSBANDS IN THE SOUTH SEA ISLANDS

A plurality of husbands is a far less common state of affairs than a plurality of wives. Polyandry is generally the marriage of a woman with a family of brothers, although it exists in other forms, and not infrequently verges on communal marriage. It occurs in certain well defined areas, and is most common in Tibet. The photograph shows a native woman of the island of Tegua, in the Torres group of the South Sea Islands, with two of her husbands and two of her children.

man in turn, without the least reference to possible paternity. Any women not 'placed' as wives become nuns. Polyandry of this type is also found among certain Sudra castes in the Punjab. Polyandry used to be in common practice among other Punjab and United Province races, but has now died out. Until fairly recently, a woman who married in Ambala took as husbands by that one act not only her husband's brothers, but his first cousins as her secondary husbands as well.

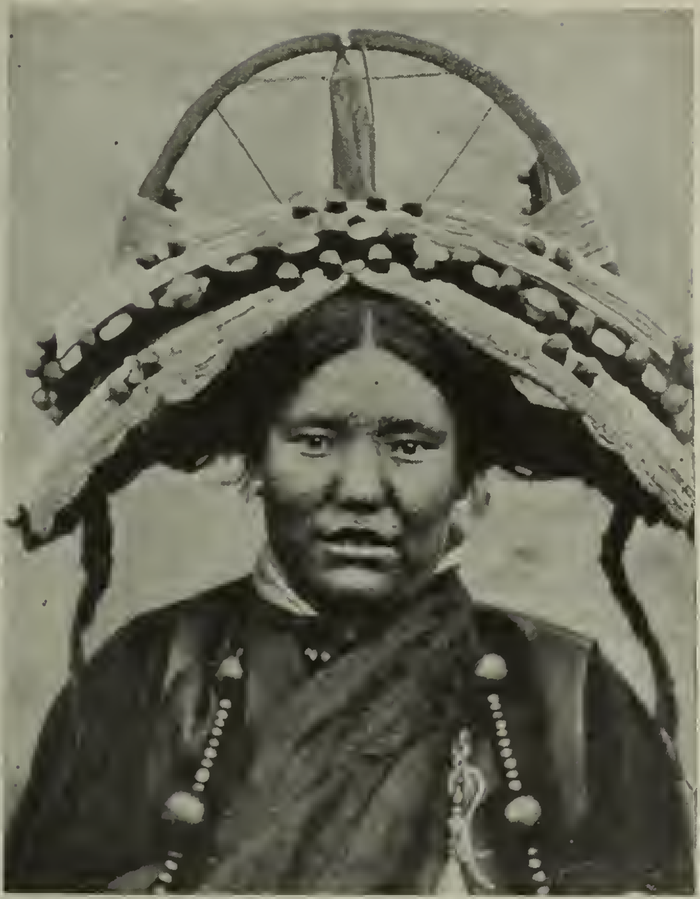
Among the Santals of India there is a further extension of the fraternal type of polyandry. The wife marries her husband's brothers temporarily, and he does the same in regard to her younger sisters. Here we approach the communal type of marriage. This kind of marriage is found as well among the Nairs, a low caste people in Malabar.

In the case where a woman marries an immature boy, as being the right mate for her, she is allowed freedom with his father or any near relation without any strictures on her conduct. This custom obtains among some low Hindu castes, and among such primitive peoples jealousy as we know it does not seem to exist. If a husband of the Tootiyans finds his door barred and the shoe of a relative before it, to signify that the owner is in occupation, he will not seek to enter, nor does he feel any resentment, but such freedom on the part of a man of another caste would arouse him to revenge. This state of affairs is found among the Kudans and Paravans.

While polygamy is the rule among the Todas, one of the primitive peoples of India, known principally as earth-eaters, it is strictly forbidden by the Bhils, who rank with these people in a low scale of humanity, but are monogamous.

As a recognized social institution polyandry is found only among the peoples mentioned above, but there are exceptional and sporadic instances in widely separated parts of the world. For instance, among the Eskimo and Asiatic Polar races it is not uncommon, and in Central Asia it is found among the Bahima and the Baziba, with whom brothers too poor to afford to buy wives for themselves club together and have one in common.

The curious custom of 'pirauru' among Australian aborigines has been often described. It had its origin in the custom of giving a young girl to an old man who is able to afford the price her father puts upon her. As it is only the older men of the community who, as a rule, are able to purchase wives, this would bear very hardly on the younger men in the full vigour of their prime, were there not certain tacitly licensed customs which enable each and every young woman to form a sort of secondary union with a man of her own age as she pleases. These unions are recognized, and do not arouse hostility on the part of the husbands. The men of each 'pirauru' group are either nearly related, such as brothers or first cousins, or at any rate belong to the same subdivision of the tribe. The women are also closely related; the children are held in common as far as paternity goes, as is inevitable; and all the mothers would look after any child as if it were her own.



Mondiale

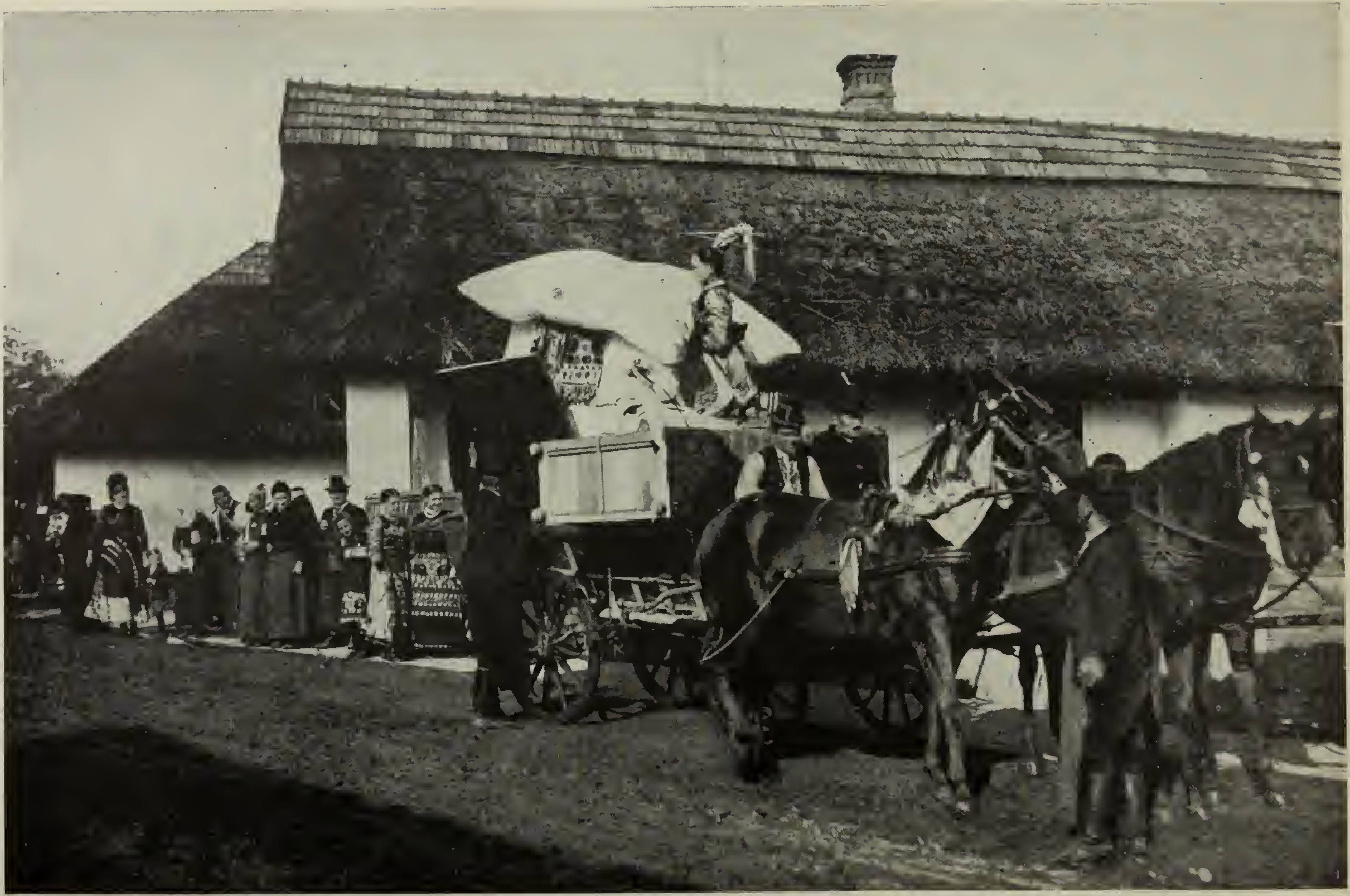
BADGE OF MARITAL PLURALITY

In Tibet, where polyandry has long been an established custom, the woman who has more than one husband wears this form of head-dress, made of wool and cane and decorated with turquoise and coral. Usually the husbands are brothers. The marriage of cousins is illegal.

Here we find a connecting line to the community idea of group motherhood, which seems more natural to primitive peoples than it does to us. This is carried out to some degree in the practice of the Nupe people in sending away their own children to relations and receiving those of others. In certain parts of Africa and in Melanesia and elsewhere the bigger children are relegated to special boys' and girls' houses and brought up communally. Interchange of children is common with the Dravidian races.

It has been generally supposed that polyandry led directly to matriarchy, or the dominance of the women in the tribe, but this, like all firmly held theories, is now being questioned. In Briffault's recent work 'The Mothers' it is suggested that religion rather than ignorance of paternity may have been the root cause of matriarchy.

The wide divergence of customs in various parts of the world tends to loom large with people who come across them, but it may be taken as established that monogamy, in spite of these many instances to the contrary, was the original custom of mankind, and that mankind is tending more and more to become once again monogamous.



AFTER THE MARRIAGE IN WESTERN HUNGARY: LOADING THE WAGON WITH THE WEDDING GIFTS

Many quaint wedding customs are observed by the peasants of the Mezökövesd district of Hungary, a region famed for its exquisite embroidery of gorgeous colours and intricate designs, as well as for the sturdy conservatism of its inhabitants. The festivities start in the early morning and finish at sunset. At their close the bridal couple leave the bride's house and proceed to drive to their new home. A wagon is piled high with the wedding presents, for old custom decrees that gifts to the bride and bridegroom must not be delivered at the new home until after the wedding ceremony. When all the presents, including the pillow bed coverings, are safely stowed on the wagon, the happy pair drive off amid the cheers and congratulations of the villagers.

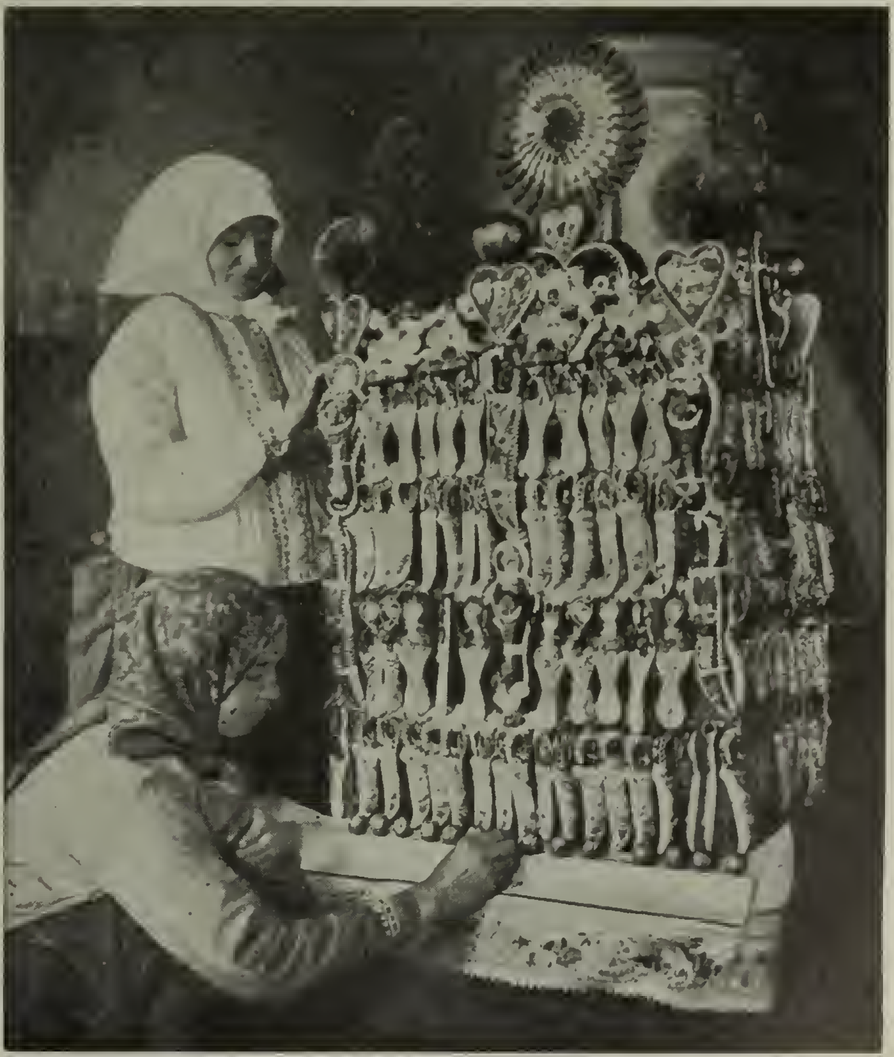
MARRIAGE CUSTOMS OF CENTRAL EUROPE

A SERIES of chapters is devoted to the wedding ceremonies observed in various parts of Europe. Others cover marriage customs obtaining in the East, Africa and Oceania. The subject of marriage in general is discussed in the chapter on The Various Forms of Marriage, while specific aspects are dealt with in the chapters on Polygamy and Polyandry, Strange Marriage Prohibitions, and others.

THE marriage customs of Central and Eastern Europe have a diversity of which the full significance can be appreciated only when it is viewed in relation to the history and development of European culture. In part this variety arises from differences of race ; still more it is due to historical causes. In the west those people who, for linguistic reasons, are grouped as Teutonic came early into the main stream of cultural development : they shared the heritage of the Roman Empire in the western civilization which emerged from the Middle Ages. In the east the Slavs, no less a Nordic people, but geographically remote and submerged under the conquering Turk, the Tatar or the Magyar, made little advance on their tribal or village organization. They retained much of their traditional culture down to modern times. Notwithstanding the levelling effect of a world war and the influence of returning emigrants, parts of Eastern Europe are now only emerging from conditions comparable to those of the early Middle Ages ; and in the Balkans the blood feud flourishes, though cloaked under the veil of political rivalry.

Geographical conditions have played their part. In the great central plains the ebb and flow of racial migration and invasion have obliterated much that was distinctive in racial tradition ; but in the remote valleys of the mountain chains which form the backbone of Europe and in the heavily forested areas customs and beliefs have survived the centuries. Charlemagne's conquering armies were unable to subdue the tribes who withdrew to the mountain fastnesses, and Christian missionaries reported that in the Hartz these people were able to carry on their pagan rites free from hindrance. In modern times Switzerland has successfully maintained her independence and her customs in the face of war and the more insidious dangers of peace.

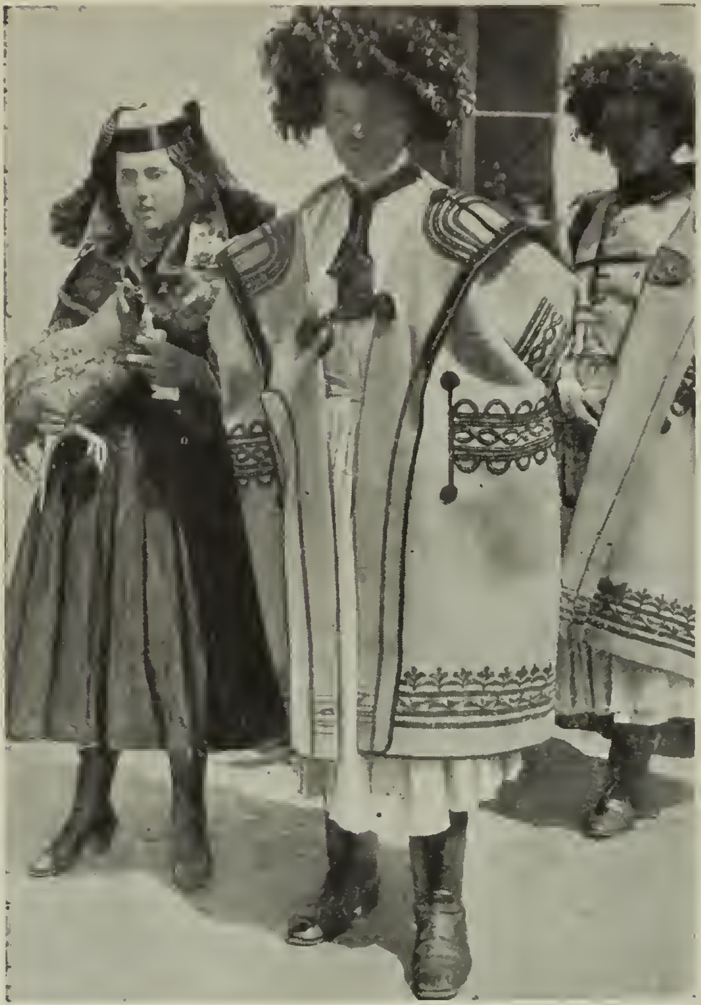
Consequently it is not surprising to find that in Holland, for instance, in Belgium and in many parts of Germany and Austria there is often little in the marriage customs that can be regarded as racially or culturally distinctive. There are practices and beliefs in plenty connected with marriage which are indicative of a primitive mode of thought ; but they are in the nature of superstitions which have as their object the promotion of the happiness and prosperity of the bridal pair or the averting of ill luck. On the other hand it is equally true that in the remoter districts, which throughout their history have been less accessible to outside cultural influences, such as Switzerland, Tirol, among the Slav population of certain parts of Bohemia and in Transylvania,



E.N.A.

DECORATING THE WEDDING CAKE IN HUNGARY

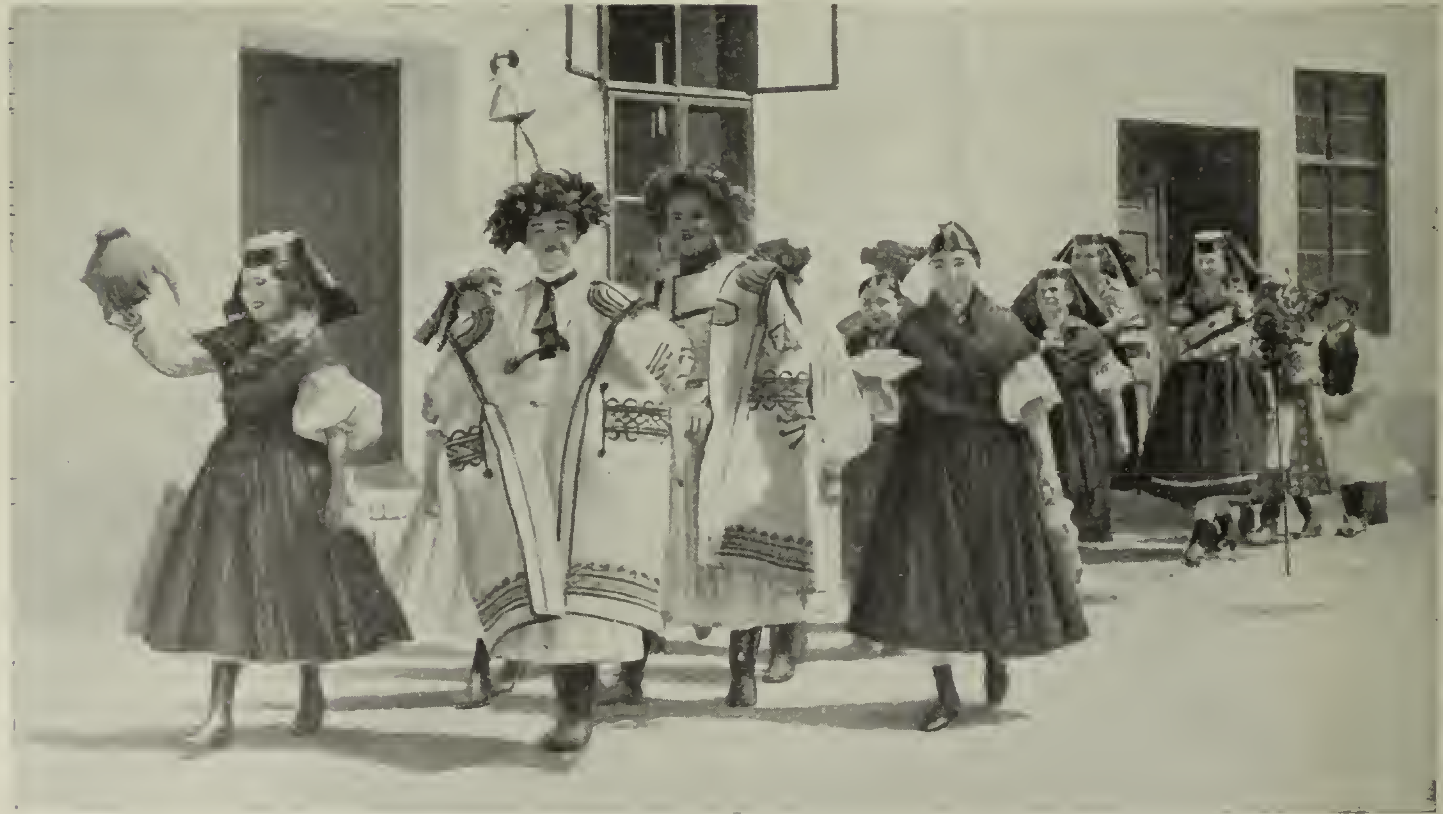
In Hungary the wedding cake is often of gargantuan proportions and covered with a profusion of elaborate ornaments. In some parts small decorated cakes, made in a variety of complicated shapes—churches, stags, cocks and so forth—are brought by guests to serve as presents for the bride.



traditional ceremonies are observed which can only be interpreted as survivals of some very primitive conceptions of the marriage rite.

In antiquity among Teutons and Slavs alike there were two forms of marriage—marriage by purchase, whereby the bridegroom in virtue of a payment in money or kind secured to himself exclusive rights over the person of his bride, and, secondly, marriage by capture. Both these have left their traces in the marriage customs of the simpler peoples, the peasantry, of the Central Europe of today.

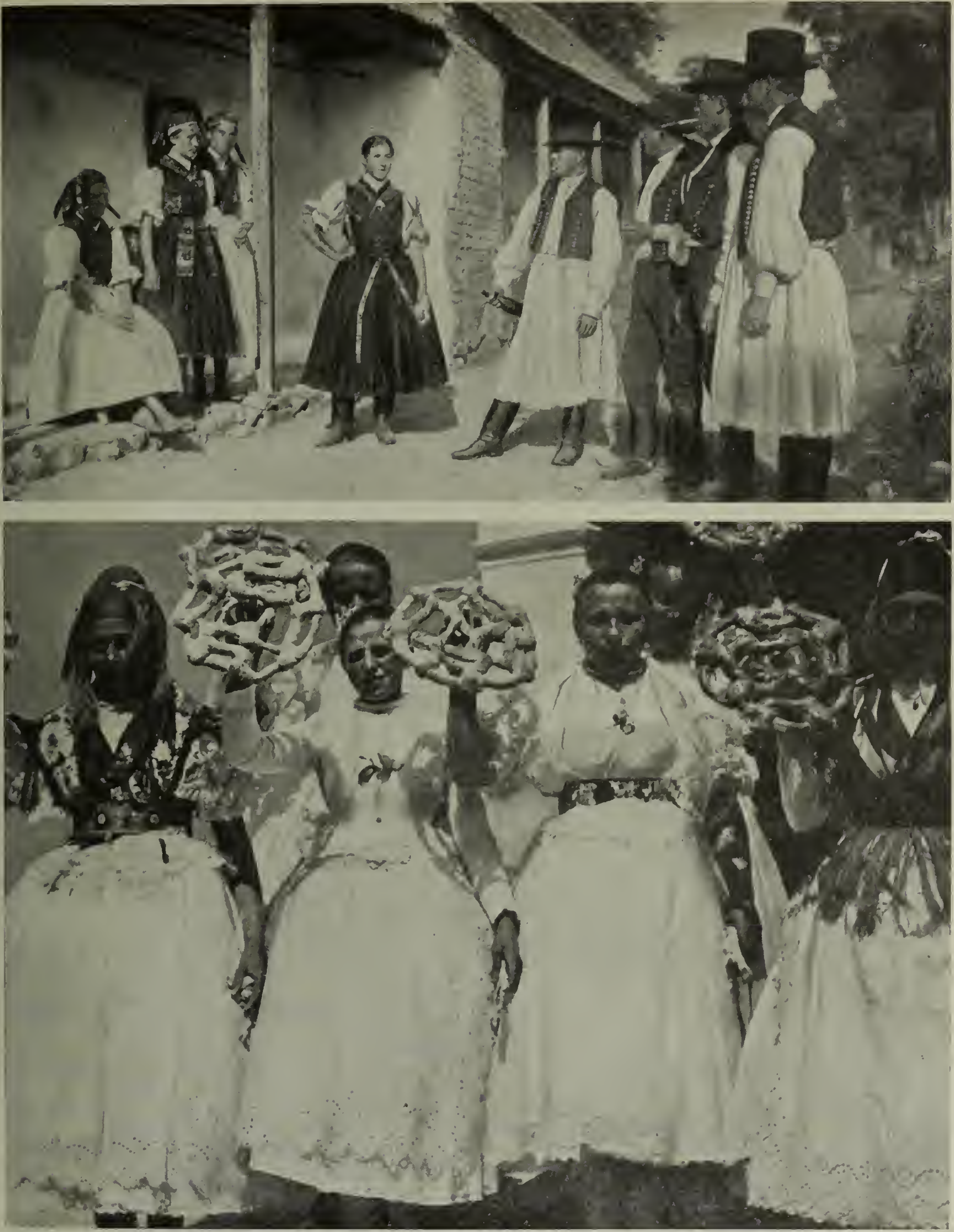
MANY customs point directly to a form of marriage by purchase. Thus in the Upper Palatinate (Bavaria) a young man gives to the lady of his choice an unequal number of coins which he has obtained by exchanging for his own. He must not obtain them from a woman, nor must a woman see them while they are in his possession. Among the Saxons of Transylvania if a girl takes a young man's fancy at a dance he will surreptitiously slip into her hand a coin wrapped in silver paper. A curious form of bidding custom is followed in Tirol. During the period of betrothal the intending bridegroom and bride, accompanied by the personage known as the procurator, take a meal at an inn. A dish of cabbage is placed on the table for which the bridegroom bids a contemptible sum. This the bride rejects with indignation, forcing him to offer more until an amount deemed satisfactory is reached. In this, as in other cases in which money



E.N.A.

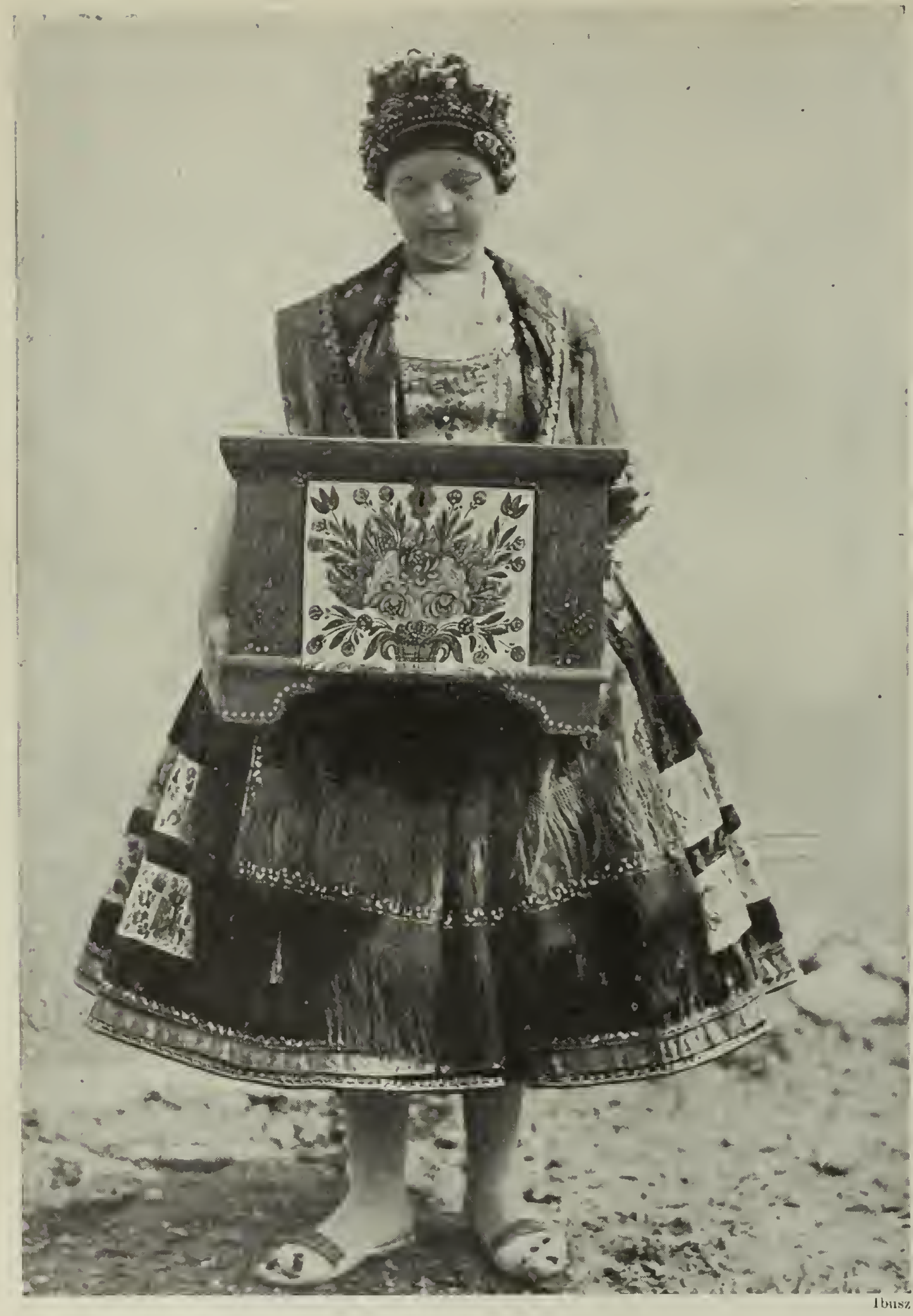
WHERE THE BEST MAN WALKS IN FRONT OF THE BRIDEGROOM

At weddings of the Bessanyo people, Hungarian folk dwelling south of Lake Balaton, the bridegroom's attendant heads the bridal procession, accompanied by a female companion, who carries a cock, emblematic of the manly qualities of the bridegroom. On his head he wears an evergreen wreath surmounted by a doll, the latter a symbol of the bridegroom's love for the bride. On behalf of the guests he drinks the health of the bride and bridegroom from a wooden flask. In both photographs the bridegroom is seen behind his attendant.


E.N.A.

SOME DUTIES OF THE BRIDE'S AND BRIDEGROOM'S FRIENDS IN HUNGARY

In many parts of Central Europe the bridegroom-to-be takes no personal part in the preliminary negotiations for the marriage ; these are left in the hands of friends or officials. The upper photograph shows a group of young Palocz peasants of the Matra mountain region of Hungary addressing, on behalf of a friend, the mother of a village beauty whose hand in marriage he desires. Below, girl friends of a village bride of Kapuvar, Hungary, are seen about to throw curiously fashioned cakes among the guests.



Ibusz

MAGYAR BRIDE WITH HER TULIP CHEST

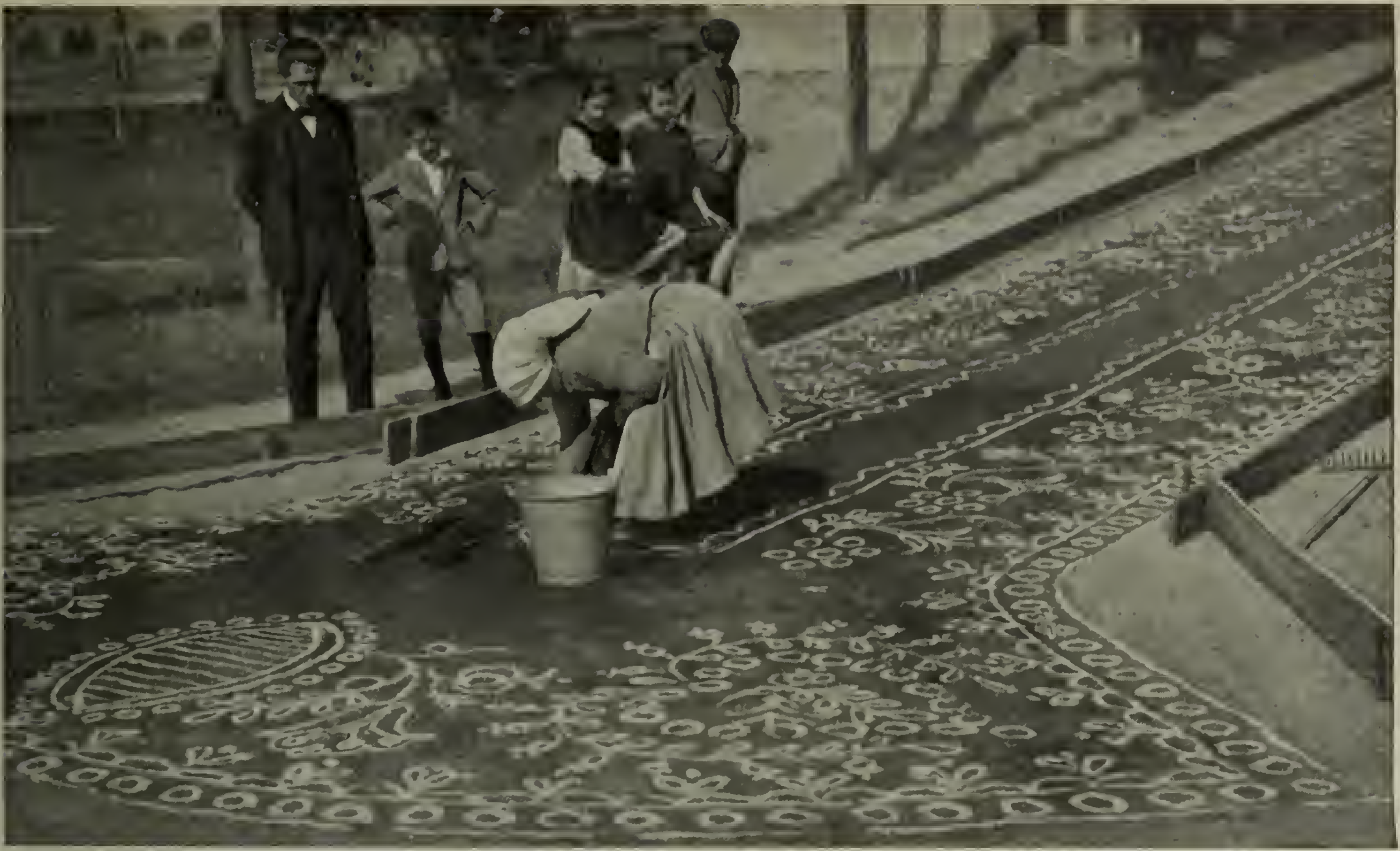
A traditional institution among the Magyars is the tulip chest, which answers much the same purpose as the English ' bottom drawer.' The chests vary in size, some being used only for trinkets and other small articles. They are usually made of acacia wood, and are painted with designs, of which the tulip is the commonest motif.

payments are made directly to the bride, it may be concluded that they survive from the time when the bride-price formed part or the whole of the dower of the bride, her marriage settlement, rather than from the earlier form in which payment was made to the bride's family group.

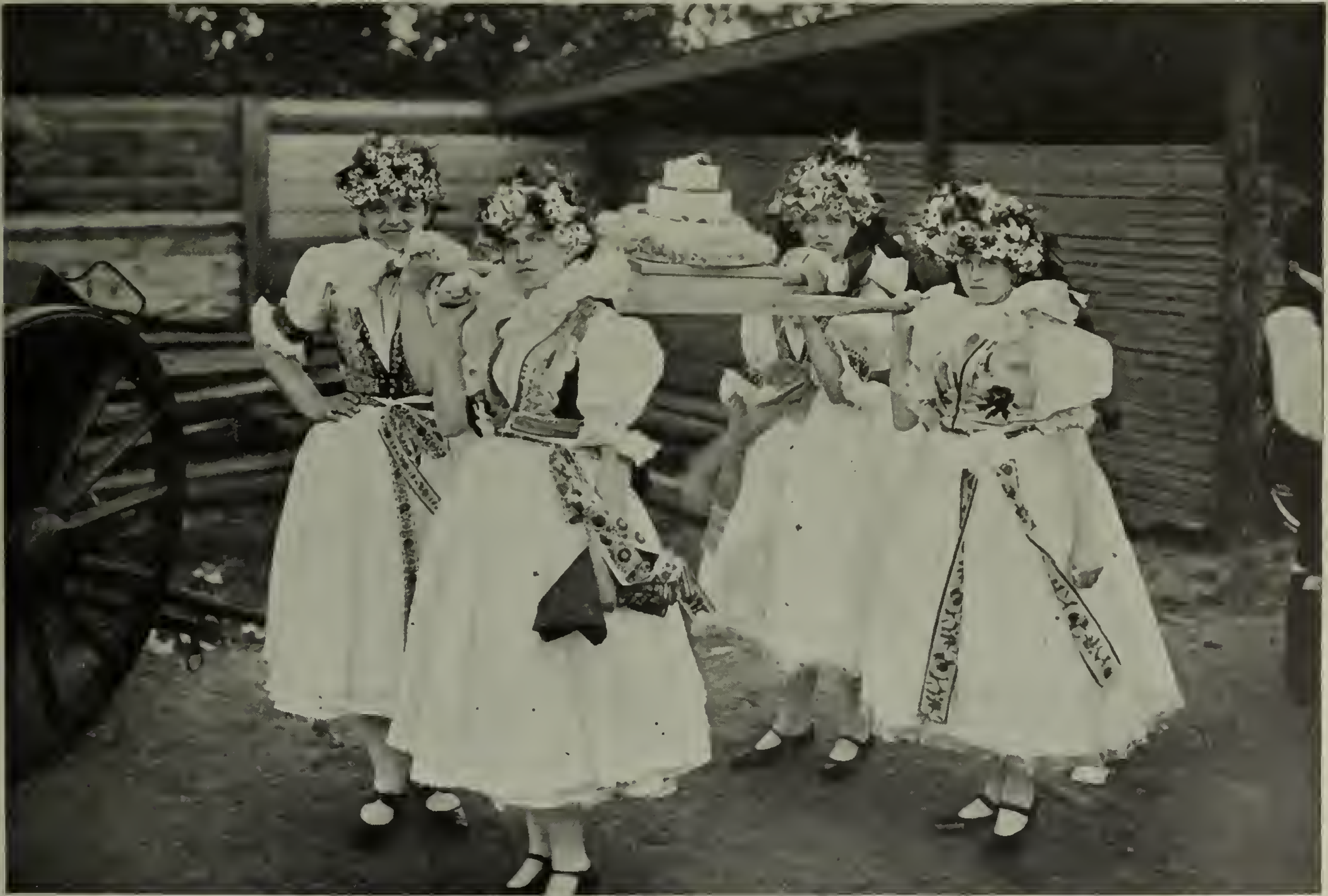
It is, however, fully in accordance with the primitive conception of marriage as a concern of the group rather than of the individual that it is exceptional for the principal to appear in or take part in the preliminary negotiations for marriage. These are sometimes assigned to a woman match-maker, especially among the Slav peoples, but more often they form part of the duties of the official known variously as the procurator or the ' wedding announcer,' a personage of great importance whose office is frequently hereditary. He must be a person of great tact and affability. Most generally his duties are to announce the wedding and convey invitations personally to the guests. He himself is the most important of the guests at the wedding feast.

In many places, however, his duties are far wider. In Bohemia he invites the members of the two families to the conference at which the preliminaries are discussed. He takes a prominent part in the discussion and when it is over demands the production of the bride. In Tirol his first visit is paid to the house of the bride and she is the first guest to be invited to the wedding. In some parts he stays in the house for the night. On his calls on other invited guests he is accompanied by the bride's brother, known as the ' hen prigger,' as he improves the occasion by stealing a hen whenever the opportunity arises. In the Thur valley the procurator accompanies the would-be bridegroom to the lady's house, and after breakfast makes a speech to the bride's parents extolling the qualities of the man and asking for their daughter in marriage. He is answered by a rival orator, who praises the virtues of the bride and points out the difficulties which stand in the way of the union.

From these and other customs of a somewhat similar character it is evident that the procurator acts as the representative of the groom's group. Occasionally he is responsible for payments which may represent the marriage payment on their behalf. On the other hand, his function may be connected derivatively with marriage by capture, for at times his place is taken at certain stages of the ceremonial by the groomsman, whose duties in marriage ceremonies are usually interpreted as survivals of the various acts performed by the leader of the groom's friends when they carry



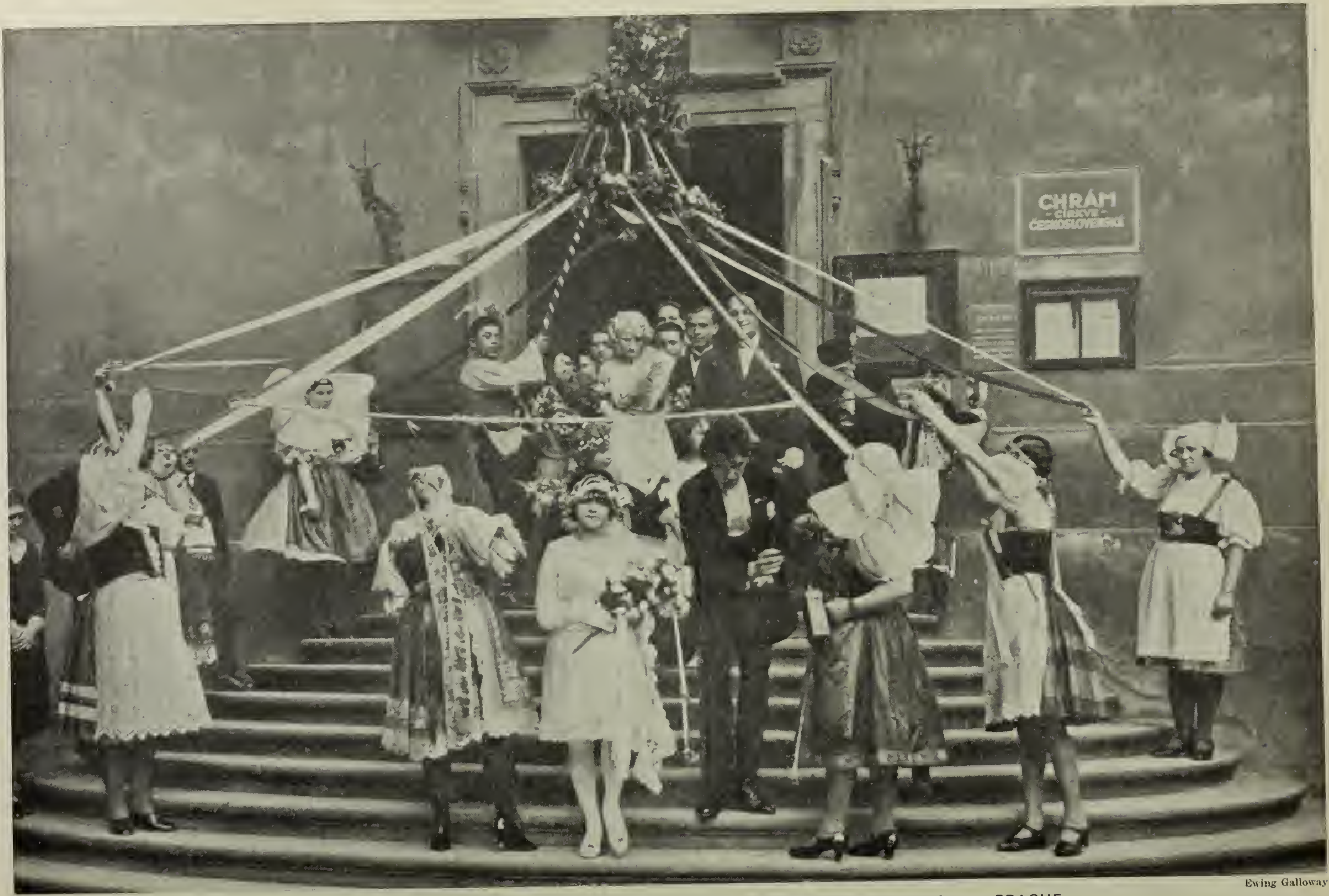
Mondiale



E.N.A.

TIME-HONOURED CEREMONIES OF BRIDAL PROCESSION AND BRIDE CAKE IN MORAVIA

Unlike the Teutonic peoples, the Slavs, in their Eastern home, harassed by the Turks and other alien masters, were little touched by Western culture. And so we find in the Slav countries many of the old traditional customs flourishing today. Especially is this true of wedding ceremonies. In Moravia the route taken by the bride and bridegroom is sometimes decorated with elaborate carpet-like designs in chalk (top). Below is seen a bevy of Moravian girls with floral head-dresses carrying between them a three-tiered wedding cake.



Ewing Galloway

BLENDING OF THE OLD AND THE NEW AT A FASHIONABLE WEDDING IN PRAGUE

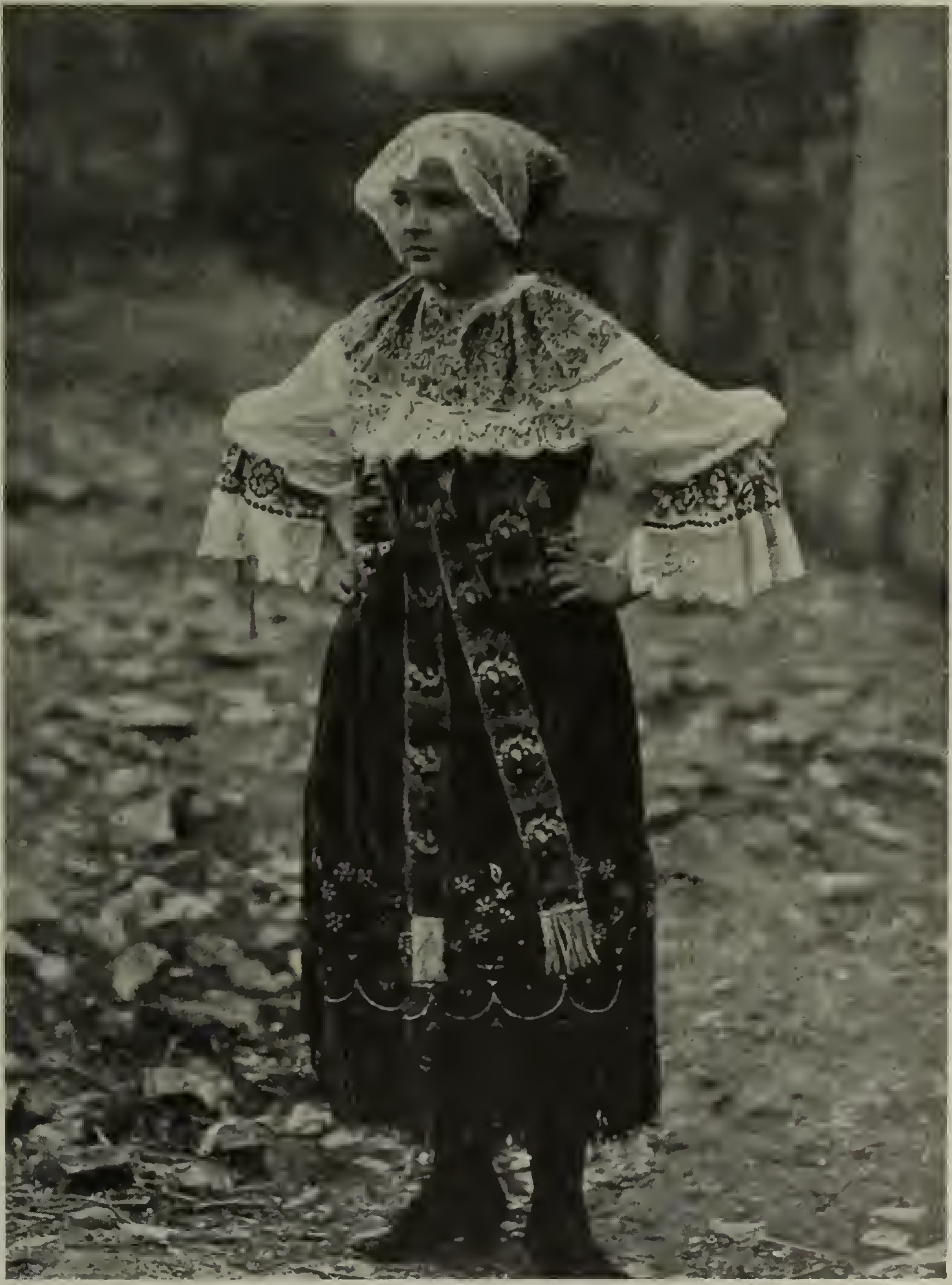
In the great centres of Bohemia Western culture holds sway; it is chiefly in the remoter districts that the traditional national customs and costumes are found in all their rich picturesqueness. On such festive occasions as weddings the old and the new are sometimes mingled. In this photograph of a wedding party leaving a Prague church the general note is modern; all wear conventional European attire, the bridegroom being in evening dress. Those waiting outside, however, are arrayed in the traditional costumes. On the steps of the porch a man holds aloft with a striped pole a canopy of leaves and flowers. To this canopy are fastened ribbons, the ends of which are held by women, the whole roughly resembling in shape a vast umbrella.

off the bride on his behalf. In Bohemia before the actual marriage service begins the groomsman places the bride's mantle over the bridegroom so that it covers his whole body. This is said to prevent the ' marriage devil ' from slipping in between two hearts which would be united. It is significant, however, that this service should be performed by the groomsman, for it is a very primitive form of the marriage rite.

A curious ceremony takes place in the Bohemian Erzegebirge on the morning after the wedding. Two little girls enter the bride's chamber and put the bride's cap on her head three times. Each time it is crooked and has to be taken off. Then in comes an old frau, who sets it straight. The bride is then escorted downstairs to breakfast, but this is done by the groomsman, who afterwards dances with her while the bridegroom stands by. The dance is stayed, and it is announced that the bride is for sale. The bridegroom offers a few gulden, and she is allotted to him. He then dances with her ; but it is a requirement of the ritual that she should dance very clumsily. There are other customs in which the groom has to make a similar payment before the bride's person is ceded to him.

In Switzerland it happens frequently that the bride is stolen either before or after the marriage ceremony. In one case in South Tirol this takes place on the Saturday before the first calling of the banns. The youths who are responsible for the escapade bring her back to the church, when she has to walk three times round the nave. They then carry her off to an inn, where all join in a feast. Not only has the groom to pay for this, but he must make further payment before the girl will be delivered up to him. These customs suggest that the groomsman, and his friends, once had rights such as among savages are often associated with marriage by capture. In East Africa the friends of the groom who bring back the bride exact a recompense which is sometimes commuted for a payment. On the other hand, it may be a dim memory of the time when, as we are told by some of the classical writers, the German women were polyandrous, but were turning to the monogamy which according to later writers was their characteristic form of marriage. Another custom appears to point to the exercise of sexual rights over the bride.

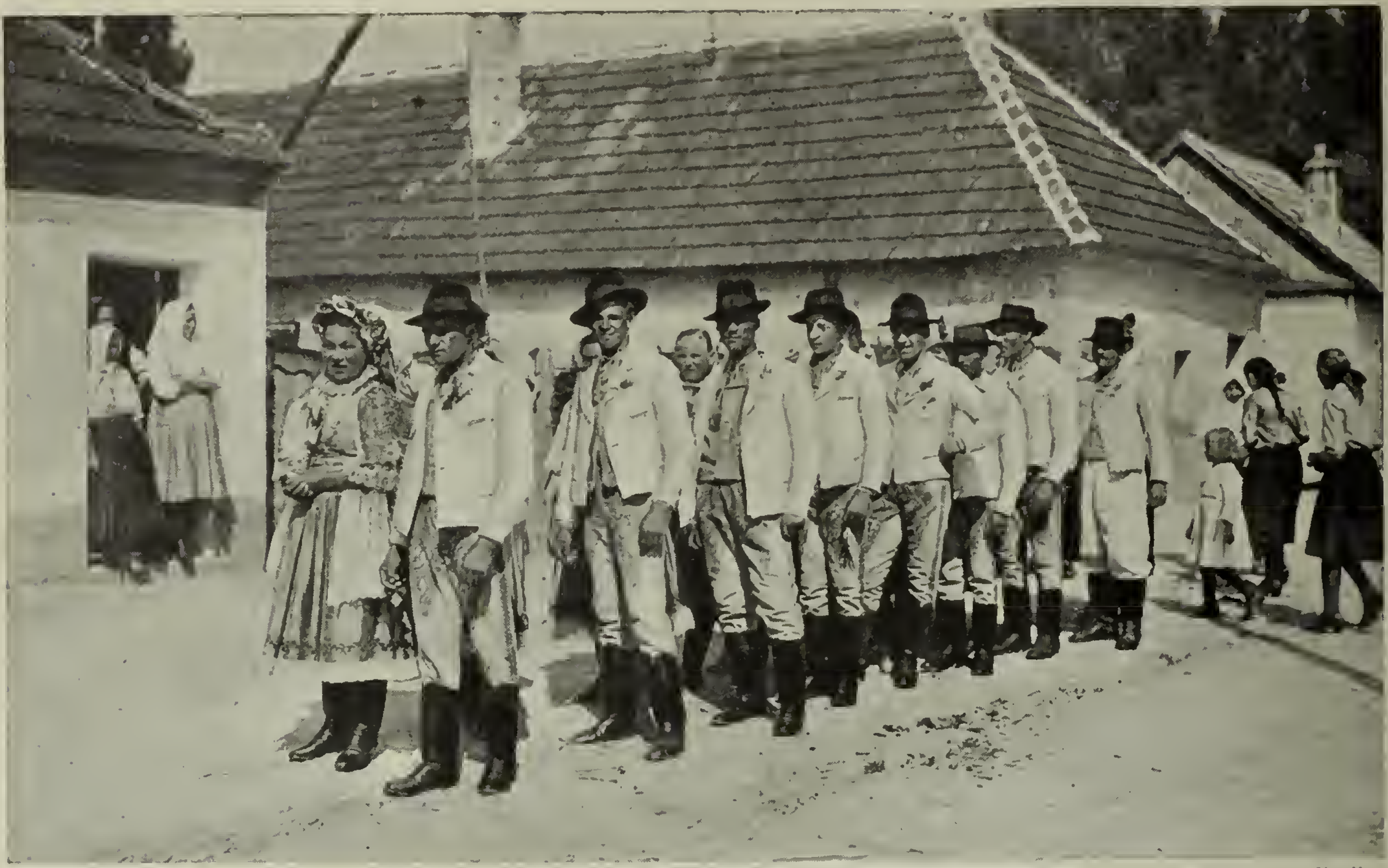
In Bavaria the so-called ' bride's race ' takes place before the inn at which the marriage feast is held. The goal is represented by two bundles of straw which the winner carries to the bride. The prize of the race was, in olden times, the key of the bridal chamber. This has now been replaced by a wooden key. In the Upper Palatinate the goal is the best man's hat, and the prize a money present from the bridegroom. The phrase ' key of the bridal chamber ' is also used in connexion with a money payment to the bride's



Keystone

BRIDESMAID OF SLOVAKIA IN TRADITIONAL DRESS

Few countries can boast such exquisite peasant needlework as Slovakia, the eastern division of the new republic of Czechoslovakia. With the development of modern commerce the beautiful traditional costume is seldom seen, except on festal occasions. The dress of a bridesmaid of Slovakia comprises a blouse, bodice, skirt and lace cap, all gaily embroidered.



Mondiale

WHERE THE BEST MEN MAY BE AS NUMEROUS AS THE BRIDESMAIDS

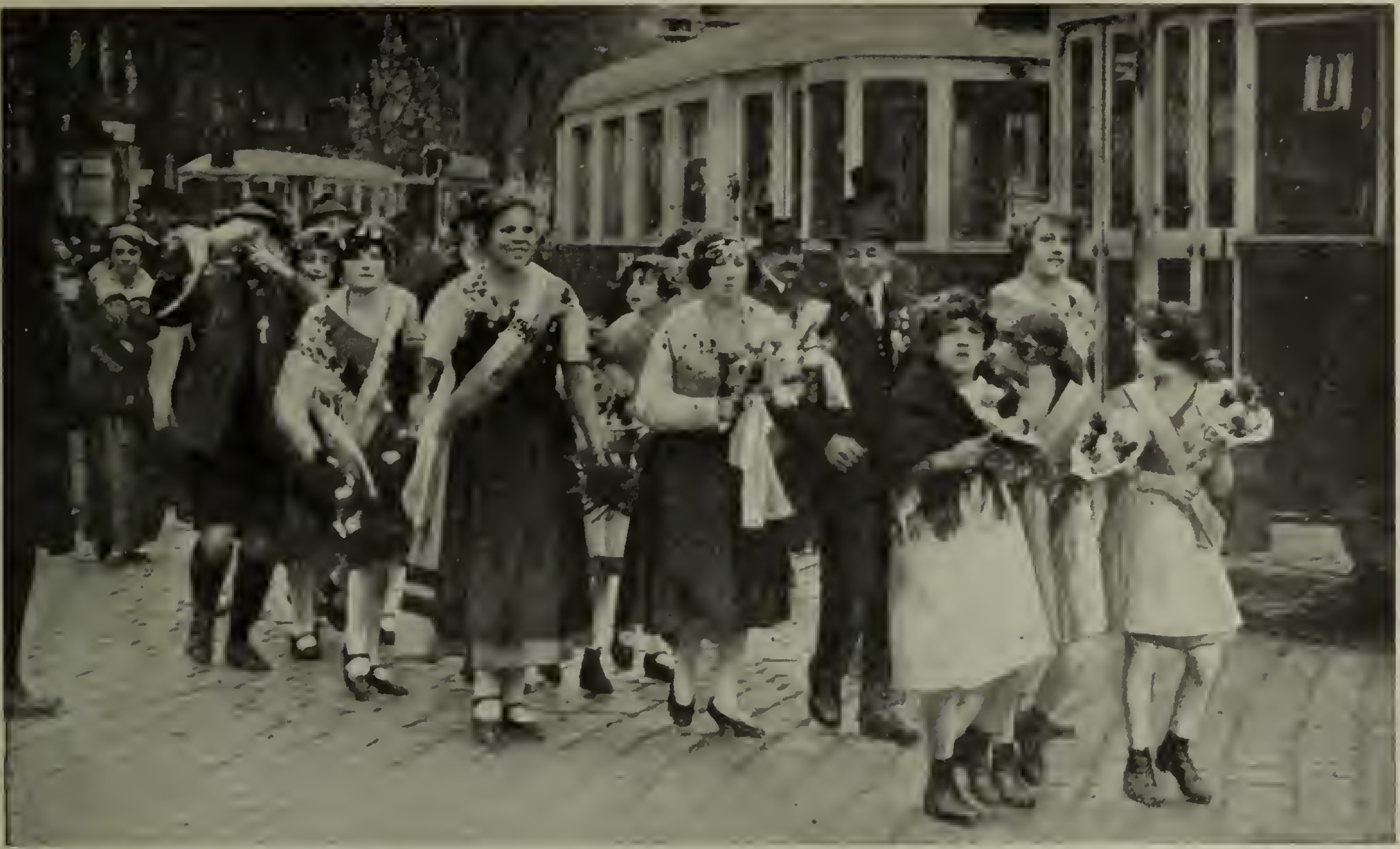
In Slovakia the farce of stealing the bride is sometimes enacted, and in other parts of Central Europe the wedding customs provide examples of so-called 'marriage by capture.' In Rumania the bridegroom carries off the bride on his horse; the Magyar groom mounts her on a horse and rides away with her. In Slovakia there is not one best man, but a party of attendants on the bridegroom. The best men and bridesmaids here seen are officiating at a wedding at Piestany, in Slovakia.

family. At Tagerfelden, in Switzerland, when the groom's party come to fetch the bride she hides in her chamber, of which the entrance is guarded by her mother until she receives the 'key' in the shape of a silver coin.

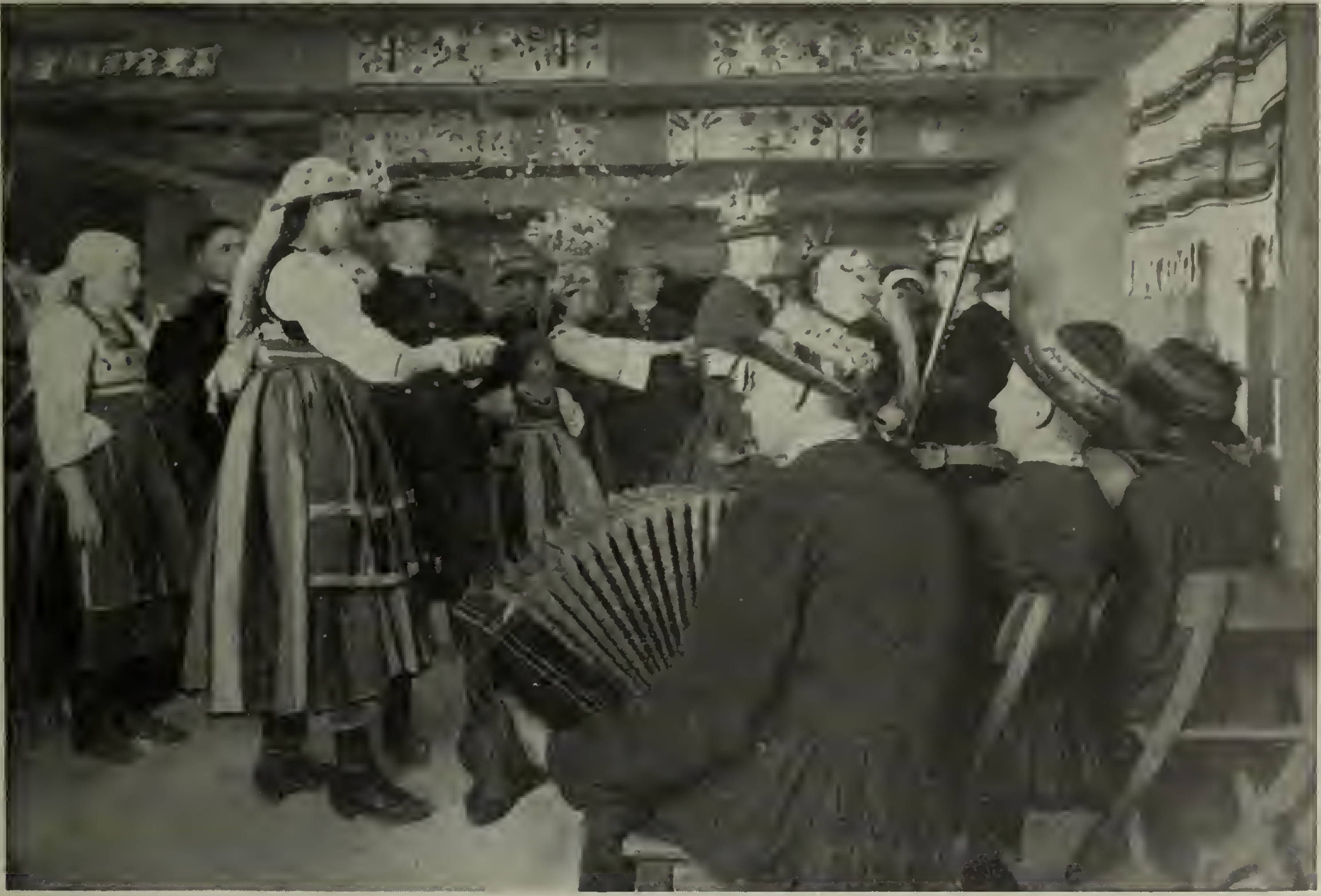
A curious practice is frequently observed in connexion with the custom of fetching or demanding the bride from her family. It occurs among most of the peoples of Central Europe, and as far afield as Rumania. This is the substitution of an old woman for the bride. It may be due to a former reluctance to lose a young member of the family group when raided by outsiders. More probably it arises from a desire to divert to one who is past the age to be harmfully affected all the harmful influences to which a bride is exposed. Thus at the meeting of the families in Bohemia to which reference has been made the bride and bridegroom are present but take no part in the proceedings, the former hiding behind the stove. When the negotiations are complete the procurator demands the bride. A veiled figure is brought forward, but on inspection this proves to be an old woman and not the bride. In Tirol the groomsmen call at the bride's house for the bride, demanding 'a maiden whom they bade pick rosemary and darn old linen.' A hideous old woman holding a bunch of nettles and a basketful of torn linen is brought forward, and it is only when she has received a suitable payment that the father brings out the bride, who holds some sprigs of rosemary in one hand and in the other a shirt which she has made for the best man.

It is in favour of the view that this is an attempt to avert evil from the bride that during the period of betrothal, which is usually short—generally not more than a fortnight—the betrothed damsel is peculiarly susceptible to evil influences. In the Upper Palatinate (Bavaria) she must not come into contact with the dead or dying, and may not pick up anything that lies in her path lest evil fortune may follow.

The belief that the bridal pair, or one of them, may be the vehicle of evil influence is illustrated by a number of customs which could only have originated in connexion with the practice of exogamy—marriage with someone of another group, in this case with someone of another village. Frequently the dowry cart which carries the bride's belongings—everywhere an important factor in marriage ceremonial—or the vehicle bringing the bride to her new home, is barred by the youths of the village who stretch ropes across the highway until a ransom has been paid by the bridegroom. At Aargan (Baden) if the bridegroom refuses to pay he is allowed to pass, but pistols are fired as he moves forward.



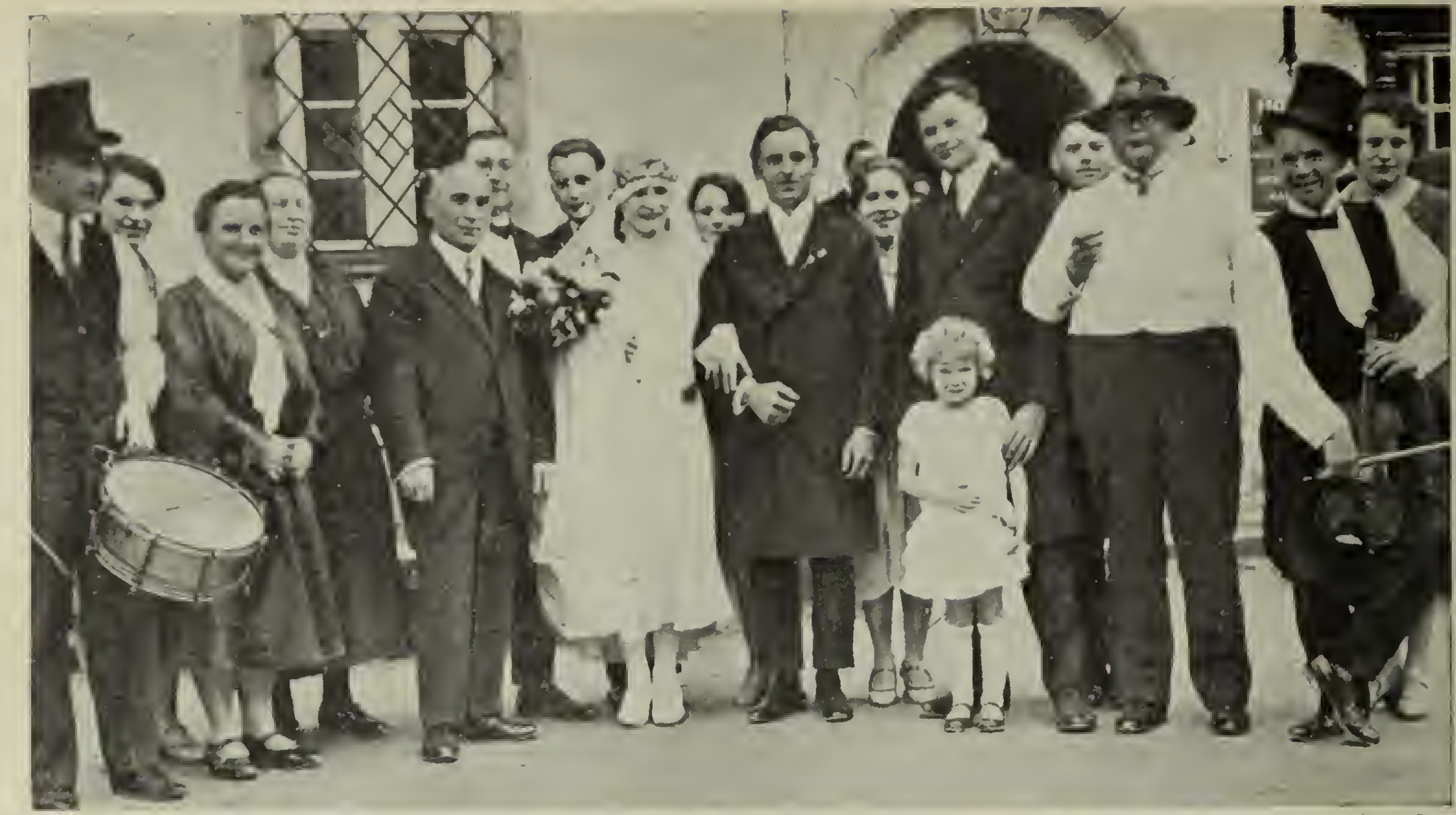
Wide World Photos



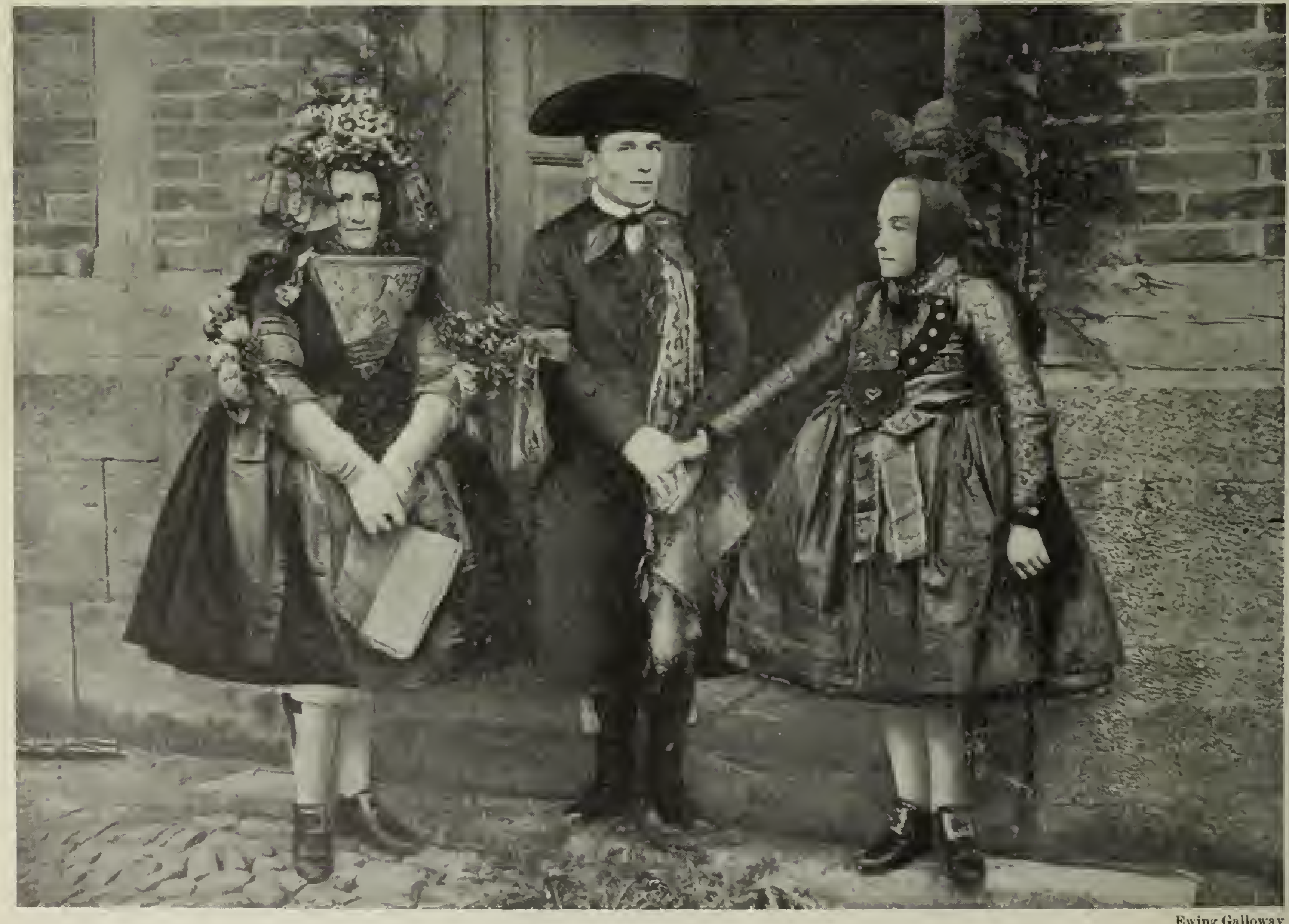
E.N.A.

DANCING AND FINE FEATHERS AT WEDDINGS IN POLAND AND TIROL

Both Poland and Tirol are very rich in folklore, and in no direction is this more apparent than in the multiplicity of interesting marriage customs. Some of these, such as the very curious auction ceremony current in Tirol, seem to be survivals from a period when marriage by purchase was the rule. The lower photograph shows a wedding dance in the Lowicz district of Poland; the bride, with her elaborate head-dress, is seen in the background. The upper photograph depicts a Tirolese wedding party.



George Long



Ewing Galloway

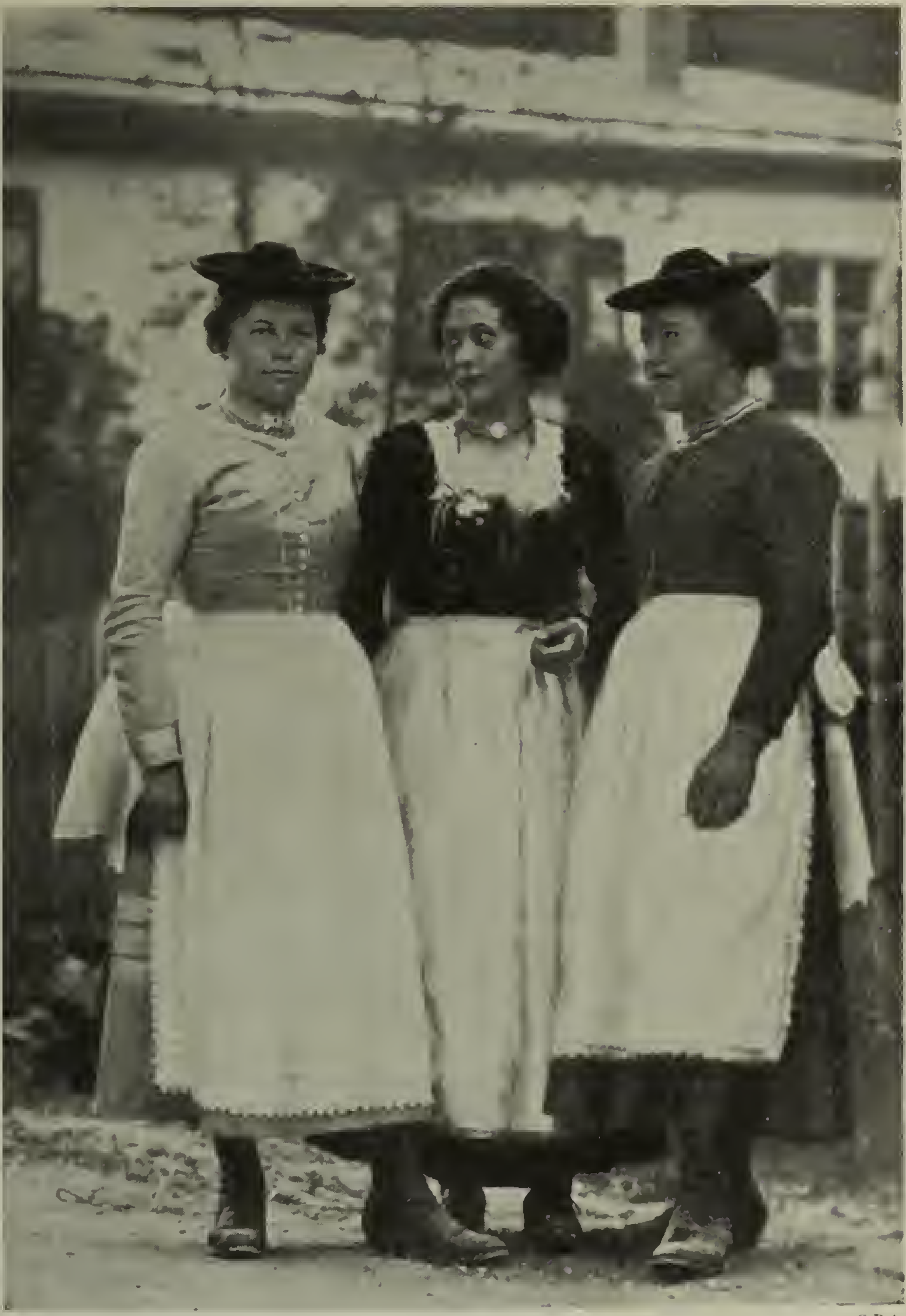
BRIDES AND GROOMS IN REGIONS WHERE OF OLD THE BRIDE WAS PURCHASED

The ancient practice of wife-purchase is traceable in some of the marriage customs of modern Germany. In Hesse, Bavaria and elsewhere a successful suitor presents the girl with a money gift. The costumes of long ago are still everyday wear among the peasantry of Hesse-Nassau, the women sporting a short full skirt, white stockings, buckled shoes, and a curious head-dress. The lower photograph shows a woman friend congratulating a bridegroom, beside whom is the elaborately bedizened bride. Above is seen a wedding party in Bavaria.

The efficacy of gunpowder as a means of scaring spirits is an article of faith in peasant lore in many countries.

How great is the power of the spirits over the married couple is shown by the elaborate precautions taken at the coming of the bride and her possessions to the husband's house in the Upper Palatinate.

The bride follows the dowry cart, weeping as she goes, in order that she may not be forced to shed tears in her married life. Five crosses are sewn on the bed cover so that witches may not cast spells over her. The spinning wheel is placed in the cart with the distaff side toward the horses so that she need not be afraid of dying in childbed ; and in some places the first thing she carries into her new home is a crucifix. On his side the bridegroom is equally anxious to avert misfortune. He marks each article belonging to the bride with consecrated chalk as the cart is unloaded, sprinkling it with holy water. Also as the cart approaches he must pay a fine of a florin to each of the lads who bar its way with poles. The priest blesses all the bride's goods when they have been disposed in the house, and the young pair then go to the churchyard to pray at the graves of their ancestors.



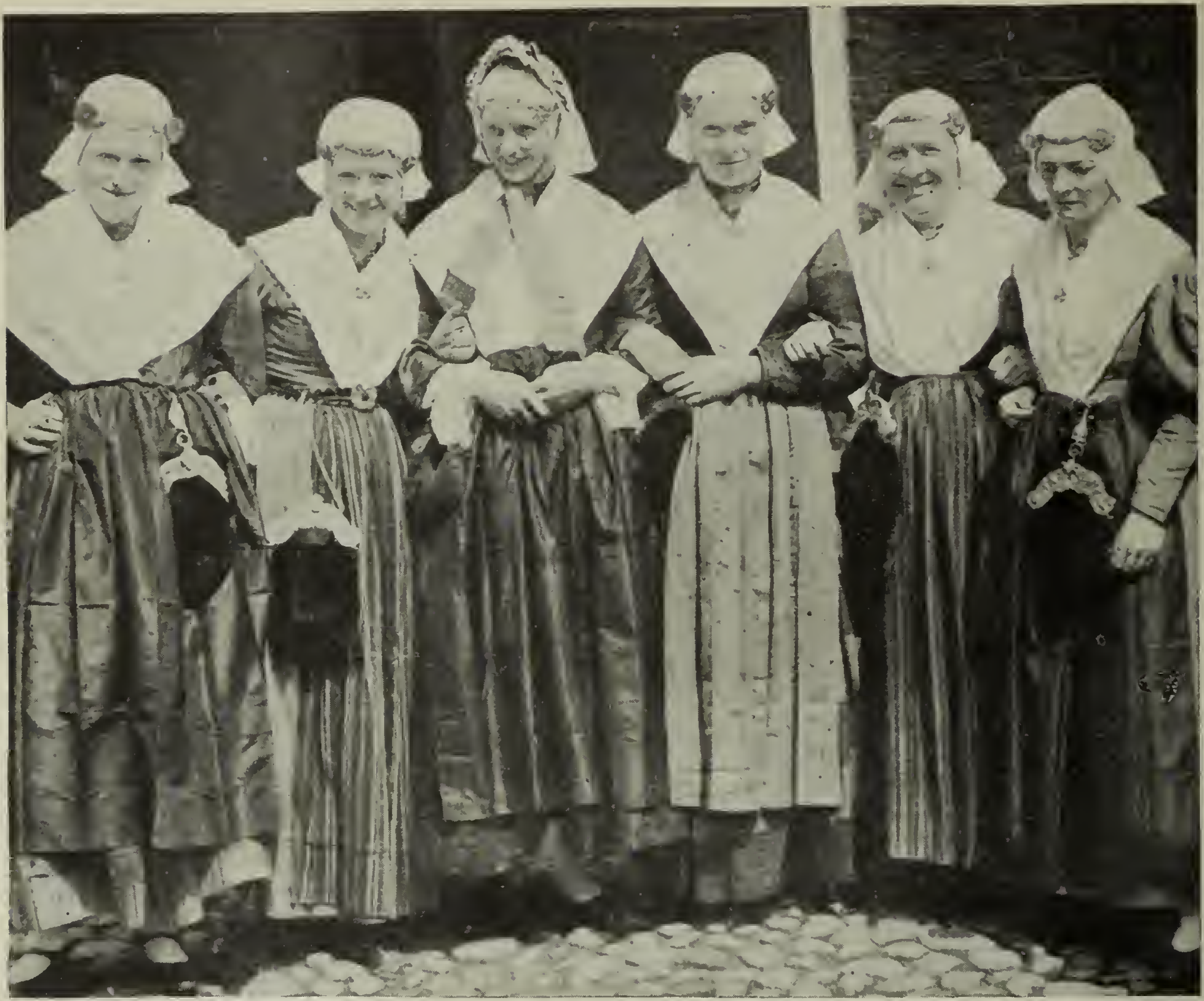
G.P.A.

BAVARIAN BRIDE-TO-BE DISCARDS HER HEAD-DRESS

Throughout Germany traditional costume, varying according to the district and the age, station, single or married state of the wearers, is frequently seen in the more sequestered parts. In the Bavarian mountain village of Garmish girls who are not betrothed wear the quaint hats seen in the photograph. As soon as a girl is engaged she ceases to wear the hat.

The reluctance to admit an outsider even after marriage is shown in the custom of barring the bride from her future home. For the credit of the peasant it must be said that it is more common for her husband's parents to welcome her at the door. In the Aar Valley of French Switzerland the bridegroom and his parents hurry away from the feast at the inn before the bride and the guests. On reaching home they bar every door and window. When the bride arrives the groomsman knocks at the door and demands admittance, but this is refused until he has answered satisfactorily a catechism as to the qualities and capabilities of the bride In the village of Pergine the mother-in-law used to slam the door in the face of her new daughter-in-law, who demanded admission in words of an unknown tongue of which the meaning had been lost.

In contrast with the exogamy which underlies most of the customs to which reference has already been made is the village endogamy of Switzerland. The marriage customs of Switzerland and Tirol embody features which are more primitive than any in the practices of other districts to which reference has been made here. Girls are allowed very great freedom both of election and of action during their courtship. The lover may visit his lady in her chamber at night—a custom known in the north of England and in Scotland as ' bundling,' and at one time followed also in America. Notwithstanding



Wide World Photos

OLD-FASHIONED BONNET OF A BRIDE OF NORTH HOLLAND

Although there is little that is particularly distinctive in the marriage customs of Holland, a wedding in that country is a picturesque affair by reason of the delightful local costumes that are worn on such an occasion. Unfortunately the traditional dress is being largely abandoned by the younger generation; it is most frequently seen in the maritime provinces and on the shores of the Zuider Zee. The photograph shows a bride of Drenthe, North Holland, with her attendants, the bride wearing a bonnet tied with broad ribbons.

this freedom, however, the choice of a husband is usually restricted to a member of the village. In some parts the youths band themselves into a society to keep away wooers from other villages. If a girl is too kind to those from outside her own village she may find that, instead of the young pine decked with ribbons which the lover plants before the door of his beloved on May 1, a straw puppet dangles at her window or her father's wagon lies overturned on the village green.

Many interesting and significant customs must be passed over Such, for instance, as those connected with the making, wearing and taking off of the bridal head-dress. One observance, however, must be mentioned. In Germany the Polterabend is clearly a survival of the consummation as an essential feature in marriage ceremonial which had to be publicly announced. Among the upper classes it is an entertainment given by the bride's family on the eve of the marriage. The party should be as boisterous as possible. All cracked crockery and glass is thrown out of doors, and the greater the quantity the greater the good luck which will be the lot of the married pair. Should a window be broken accidentally assurance is made doubly sure. Among the peasantry it is the custom for the boys of the village to throw crockery against the bride's door, and the greater the pile of sherds the greater the luck.

The marriage customs of the Magyars of Hungary, as distinct from those of the Czech population, are among the most picturesque in Europe. They have adopted certain practices from their Slav neighbours, but the most striking feature is the number of entertainments held at inns and private houses, in which music and singing by Tzigane musicians, dancing and speech-making are never-ending. Equally characteristic is the length of the negotiations, and the caution displayed in delaying final consent and agreement to the match by all concerned, including the principals.

THE BALLET IN MODERN EUROPE

Oriental ballet, sacred and secular, is dealt with in several other chapters in this work. Our subject here is the ballet as presented in the West, mainly as a spectacle and including the forms of highly-trained troupe dancing known as Neo-classical and Eurythmics. National Dances of Europe are described under that heading and also under British Folk Dances.

To our grandfathers, the ballet meant stage dancing of a formal and rather stiff nature by women in skirts often so short that they could hardly be called skirts at all. These were starched or by other means artificially stiffened and sometimes stuck out almost straight from the waist. They never reached below the knee. To us the ballet means graceful dancing in flowing draperies. Instead of the low-cut tight bodice of the old ballerina the stage dancers of to-day wear, as a rule, Greek tunics. Their feet, instead of being encased in padded shoes, which helped them to walk on their toes, are usually bare. Their steps are not regulated by tradition, but are free, stately, harmonious. This change is due chiefly to the efforts of one person, Isadora Duncan, born in 1878

This remarkable American woman felt that she had been born to give the world a new conception of dancing. She went back to ancient Greece for her inspiration, studied the Greek vases in museums, meditated on the dances of antiquity in Athens. 'To dance is to live,' she cried. 'It is to cultivate the soul and the imagination.' If she could have a hundred children to train for five years, she could, she declared, produce beauty and riches beyond imagining. Of the impression made on sensitive spirits by her own dancing a famous musical critic (Ernest Newman) wrote :

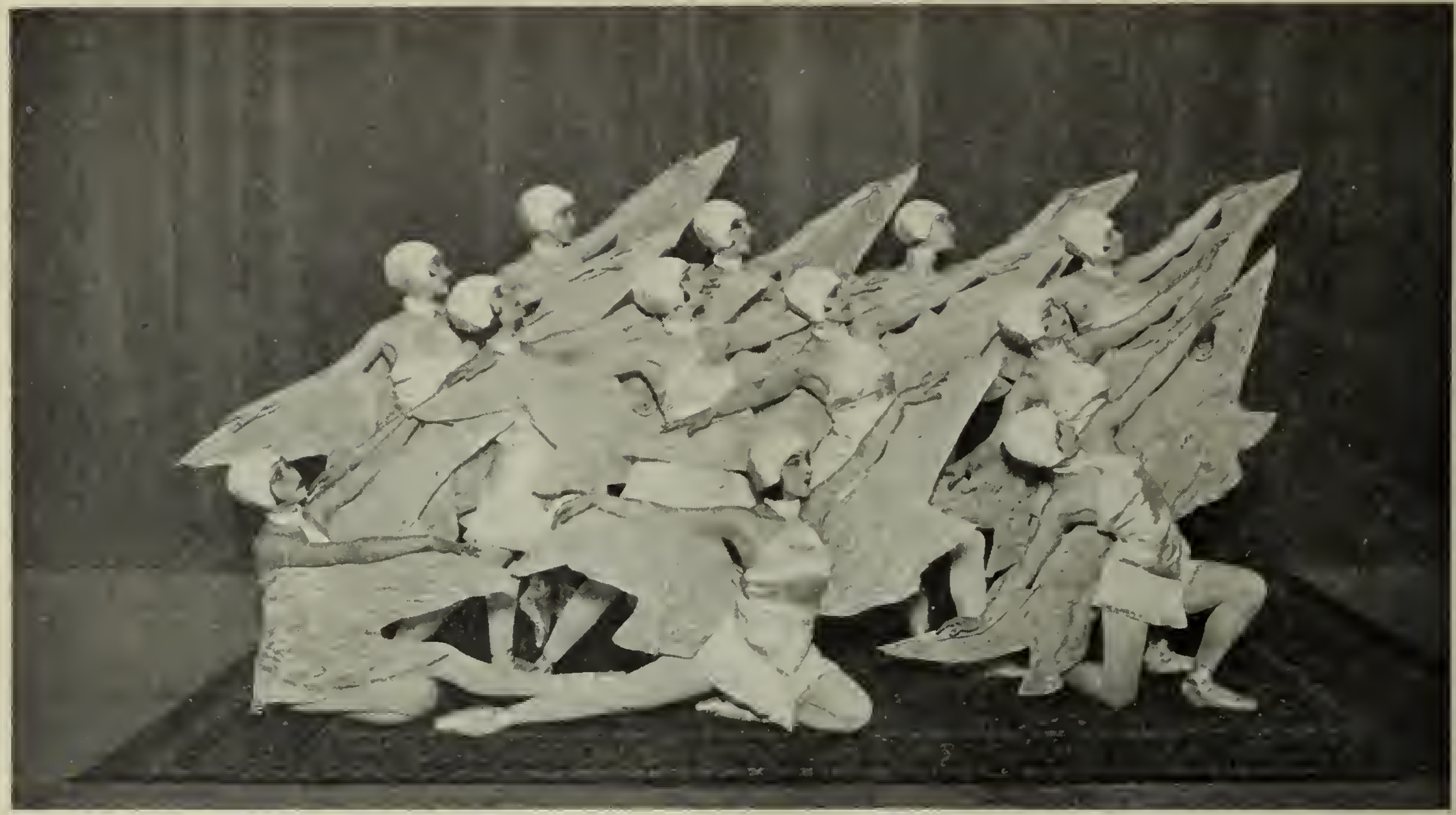
> What she gives us is a sort of sculpture in transition. Imagine a dozen statues expressive, say, of the cardinal phases of despair—the poses and gestures and facial expressions of the moment in which each of these phases reaches its maximum of intensity. Then imagine some hundreds of statues that represent, in faultless beauty, every one of the moments of slow transition between these cardinal phases and you get the art of Isadora Duncan. . . The muscular control they imply is itself wonderful enough : but more wonderful still must be the brain that can conceive and realize all these faultless harmonies of form. She seems to transfer her magic even to the fabrics she works with ; no one who has ever seen it can forget the beauty of the slow sinking of her cloak to earth in one of her dances ; the ripples in it move the spirit like a series of soft, mysterious undulations in music.

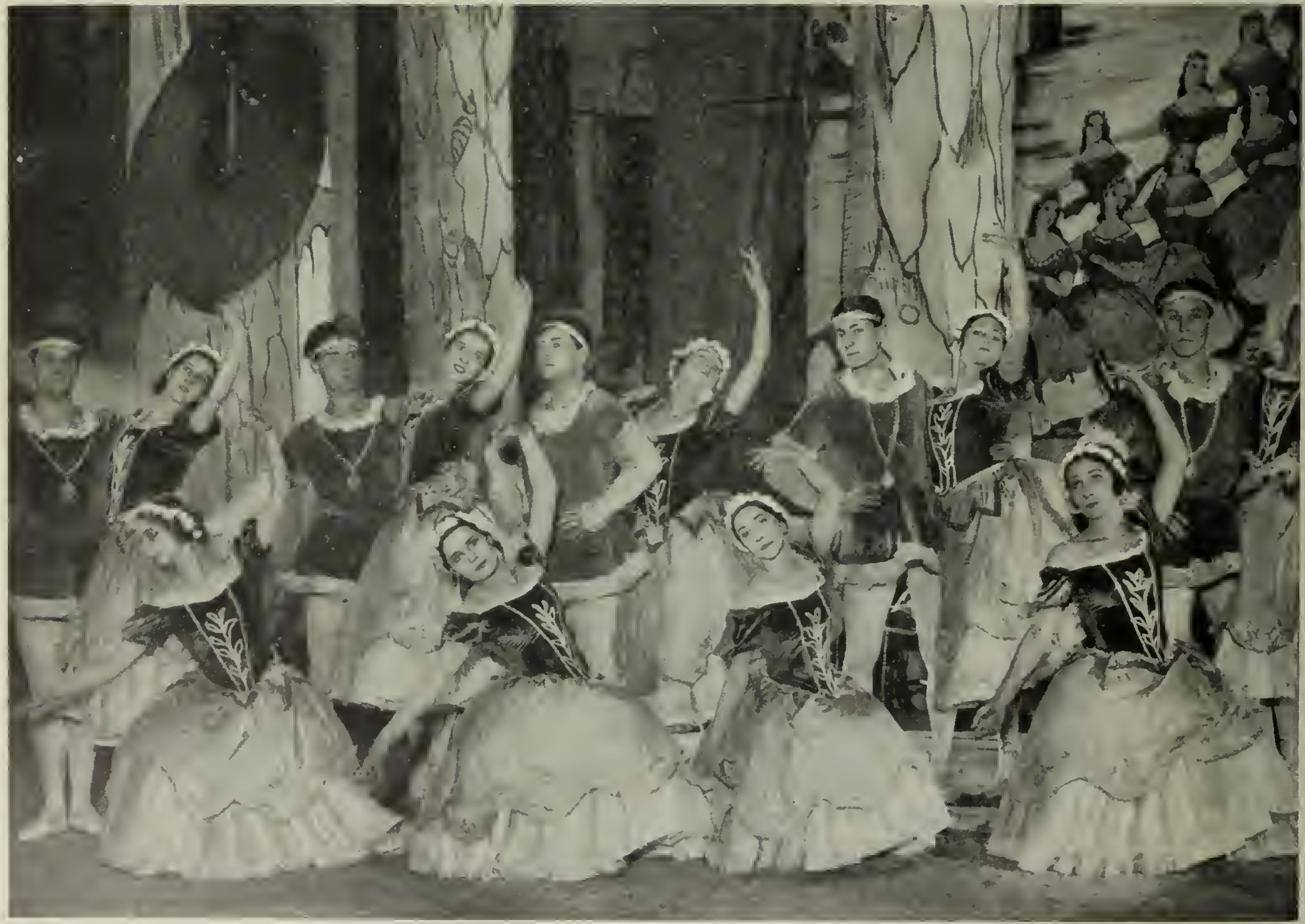
Early in the century she gave performances in New York and London, but her revolutionary ideas (' every artist must be a revolutionary to make a mark in the world,' was one of her sayings) made little stir until she went to St. Petersburg in 1905. Russia was the home of the old traditional ballet. At the Imperial Theatres in the capital and in Moscow the short-skirt, tip-toe method of dancing was most carefully and expensively kept up. When Isadora Duncan appeared before a crowd of fashionable spectators she thought: 'How strange these people who are used to sumptuous ballets produced regardless of expense must think the appearance of a young girl in a spider-web tunic dancing to the music of Chopin before a blue curtain ! ' Yet her performance was enthusiastically applauded, and next day she had a visit of congratulation from the leading dancer at the opera, Kschessinska, followed by one from the equally celebrated Anna Pavlova. True artists, they could see what was beautiful in this new kind of dancing, although it was so totally unlike their own, and although Isadora Duncan considered the old ballet ' false and absurd, not an art at all,' she could not help applauding the fairy-like

Photopress

DANCE PRACTICE IN A LONDON GARDEN

True dancing demands the service of every particle of the body. In the Margaret Morris School as much attention is paid to the movements of the arms as to those of the legs and feet. How successful the results achieved may be is suggested in this action photograph.

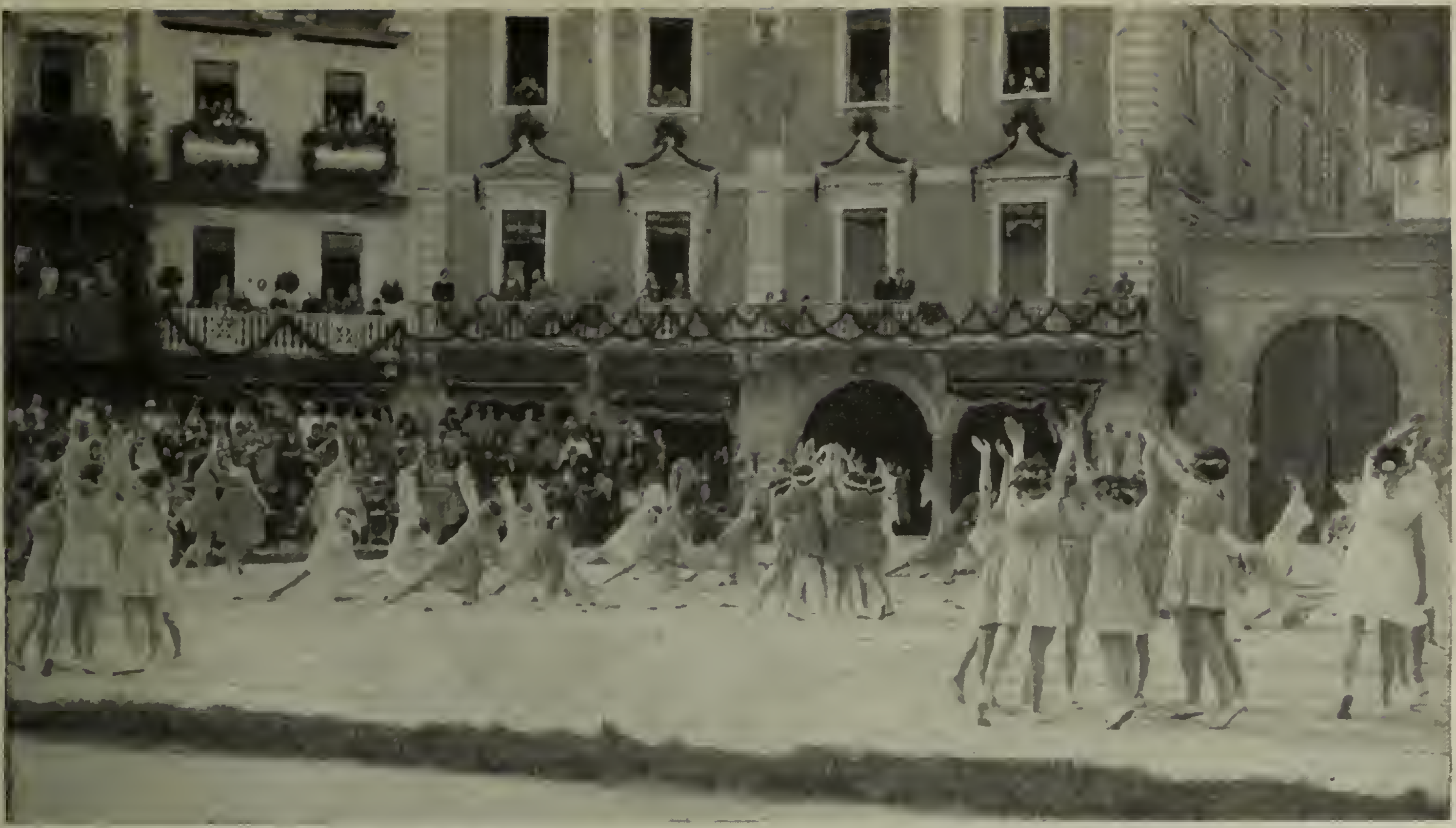


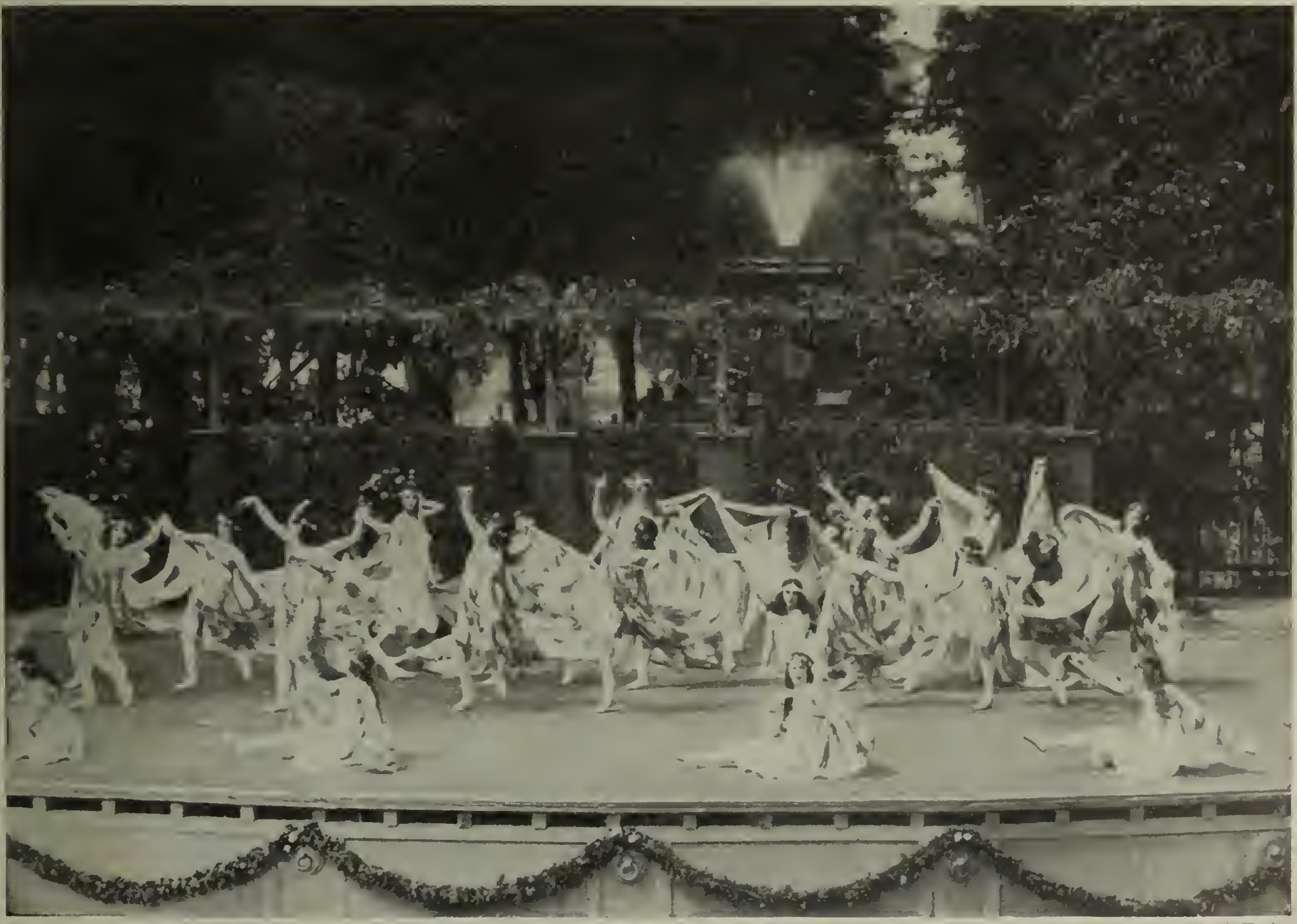


Keystone

REALISM AND ANCIENT STYLISM IN THE 'DECOR' OF BALLETS

Although ostensibly a parody of pantomime, the Triumph of Neptune, the final tableau of which is shown below, is really almost early Victorian pantomime itself. The choregrapher was Balanchin, and Sitwell's libretto and Lord Berners' music provide the English atmosphere. The curious décor, by Rieti, has special interest as being taken from the old toy theatre scenery for which Mr. Pollock of Hoxton is famous. The upper photograph shows a particularly successful realistic effect achieved in the Dance of the Gulls as performed by the Eduardowa Ballet in Berlin





J. E. Pryde Hughes

CHORIC JUBILATION WHEN THE FLOWERS ARE IN BLOOM

Somewhat analogous to vintage and harvest festivals, although not of the same antiquity, are the various Continental flower festivals, of which the Fête des Narcisses at Montreux may be considered representative. The lower photograph shows the finale of the ballet Nymphes des Bois as performed at Montreux on one of these occasions by the ballet company of the Théâtre Royale de la Monnaie of Brussels. Similarly, Locarno has its camellia festival in April, and a dance by the school children (top) is a pretty item of the celebrations.

stage appearance of Kschessinska, ' more like a bird or some charming butterfly than a human being.'

The Russian Imperial Ballet was, indeed, an odd mixture of absurdity and charm. While it was impossible for foreigners to appreciate, or even to notice, the technical triumphs which frequently made the whole theatre break out into vigorous applause, it was equally impossible not to be delighted by the exquisite movements of the principal dancers, the grace of their pose, their marvellously agile, yet apparently effortless, jumps and twirls. Whole evenings were devoted to the presentation of ballets based on some old legend or folk-lore tale, and still are, under Soviet rule. ' The Hunchback Horse,' for example, is as much a favourite with popular audiences now as it was with the aristocratic and official frequenters of the ballet. Every scene was regulated by strict adherence to tradition. Pupils attended a special school, which was not easy to get into, and had to go through a very severe training. The old ballet, indeed, always demanded from its exponents long and patient labours. A famous dancer at the Paris Opéra described in a book on theatrical dancing how she had to work as a child.

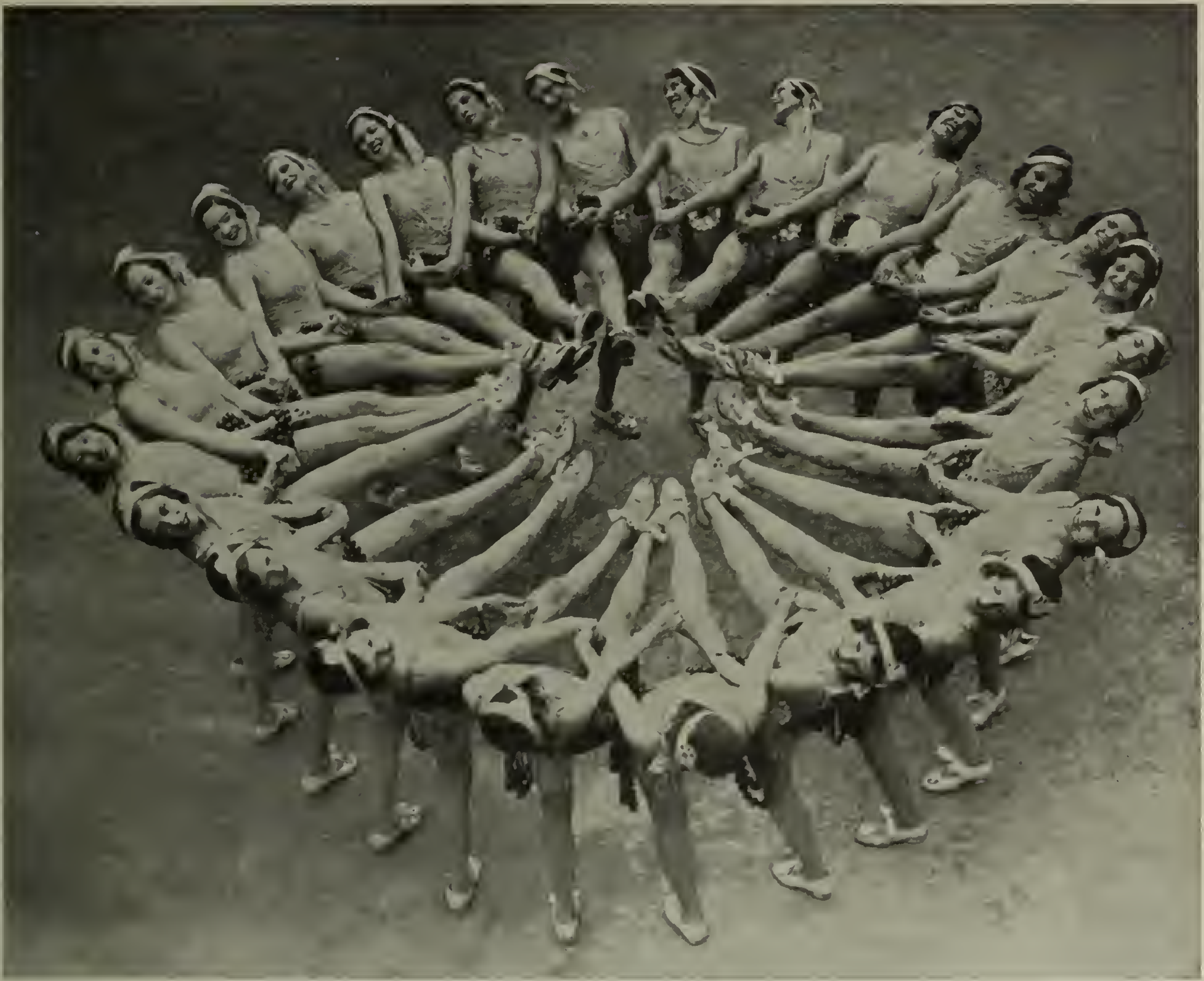
> I began at seven years old, and my mother used to wake me, winter and summer alike, at half-past seven. I had to leave our lodgings at an hour that would enable me to be dressed and in class by nine o'clock. An omnibus was beyond my small means. I had to make the journey on foot. The morning lesson lasted from nine o'clock to half-past ten. After this I changed my dress and returned home for my small lunch at noon. Not that I always got off after my lesson. There were days, frequent enough, on which I had to attend rehearsals at the Opera, where young pupils like myself were employed to ' walk on.' On those days I lunched at the school with my mother off a frugal meal that we brought with us in a basket, after which we went to the rehearsal, which lasted till two o'clock. Then I was at last free. But on the evenings when I had to ' walk on ' I had to leave home again at seven o'clock, and often the piece lasted until midnight. On these occasions my poor mother literally dragged me along on her arm, and we would arrive at our lodgings, worn out, at one o'clock.

The discipline of the Imperial Opera School in Russia was not less severe, yet there was brisk competition to enter it. The rewards of the dancers who reached the highest rank were high, and they enjoyed a brilliant celebrity as well—not only while their vogue lasted, but afterwards as teachers, or perhaps as the wives of high officials—maybe the unofficial wives of Grand Dukes or even Tsars. The ballet was, in fact, part of the Bureaucratic Machine, and might have been expected to offer determined resistance to any ' revolutionary ' who attempted to introduce new methods, or, worse still, new ideas. There could be no finer proof of the Russian artist's devotion to the ideals of beauty than the welcome given to Isadora Duncan and her entirely new style of dancing. Sculptors and painters were enchanted by it. In Moscow, where her success was at first in doubt, they turned its tide in her favour. At first there were a good many hisses because she was doing

Keystone

ENERGY AND ELEGANCE TUTORED BY DISCIPLINE

Physical exercises of the most strenuous kind are a necessary part of the training of every ballet dancer. The six girls seen here are members of the Kosloff ballet holding an open-air rehearsal at Los Angeles, California, before appearing in public. The muscular effort required in such leaping as this might tax a powerful male athlete, but long practice, combined with perfect physical fitness, enables these delicately built young women to accomplish it with apparently effortless ease.



Illustrations Bureau

FOUR-AND-TWENTY TILLER GIRLS DANCING IN A RING

If a distinctively English method of dancing may be said to exist, it is that taught at the schools of Mr. John Tiller in Manchester, London and Paris. Tiller girls usually appear in troupes of ten or twelve, occasionally of as many as twenty-four. Buoyancy, freedom from mannerisms, absence of acrobatic extravagance, and easy execution of comparatively simple movements are distinguishing notes of their dancing, with, above all, perfect identity and synchronisation of movement. In their mastery of this last accomplishment English girls are unapproached by the dancers of any other country.

something unusual. But when it was seen that she was warmly applauded not only by stage favourites, but by men famous in other worlds of art and literature, the applause became general and Moscow confirmed the verdict of St. Petersburg. Soon the effect was seen on the Russian stage. Long-skirt dancing was introduced. A ballet called 'Chopiniana' to airs from some of the best-known of the nocturnes and studies, became very popular. The old kind of ballet was not, of course, given up. That would have been fiercely resented ; probably it would be if such a step were proposed even now. But the new spirit had made itself felt, and when 'stars' from the Russian State Theatres came to London and Paris and Berlin, their performances were very much in the modern manner. When for the first time a section of the Russian ballet company made a tour in 1909, the arrangements were entrusted to Sergei Diaghileff, a strong supporter of Isadora Duncan, as was also Michael Fokine, the inventor of the Imperial ballets, who gradually put into them what he learned from her, developed and modified by his own genius.

From 1909 on the Russian ballet became an entertainment immensely admired in London. Numbers of famous dancers brought companies of their own and quickly established themselves in public favour. First and always foremost among them was Anna Pavlova, who settled down to live in England permanently. Others of almost equal power to attract were Karsavina, wife of an English diplomatist named Bruce ; Lydia Kyasht ; and Lopokova, who married the well-known economist, Maynard Keynes. Even the provinces saw the Russian dancers on tour, and companies still go round with a good deal of success, though the novelty of the thing has worn off and it has not taken deep root as it did in Russia.

Meanwhile, in return for the pleasure that the new form of ballet was giving outside that country, the creator of it returned there to start a great school

E. O. Hoppé

of dancing for children—the dream of her life. The Soviet Government asked her to go, but when she had begun with about forty boys and girls, they announced that they could give her no more money. Thus the scheme collapsed and she continued her career as a dancer. For a time she tried to earn enough to keep the school going. She went to America for this purpose, but a foolish speech made from the stage in Boston gave the newspapers the chance to represent her as a ' Red '—a Communist, and when to this charge were added aspersions on her private life and morality, her tour was ruined. She left the United States, declaring that Americans ' knew nothing of Love, Food, Art or Freedom,' She died in 1927, and Yvette Guilbert mourned her as ' a goddess unique, who had made a great dream, a great art, live again, revealing the past, the present and the future ; a genius, superhuman.'

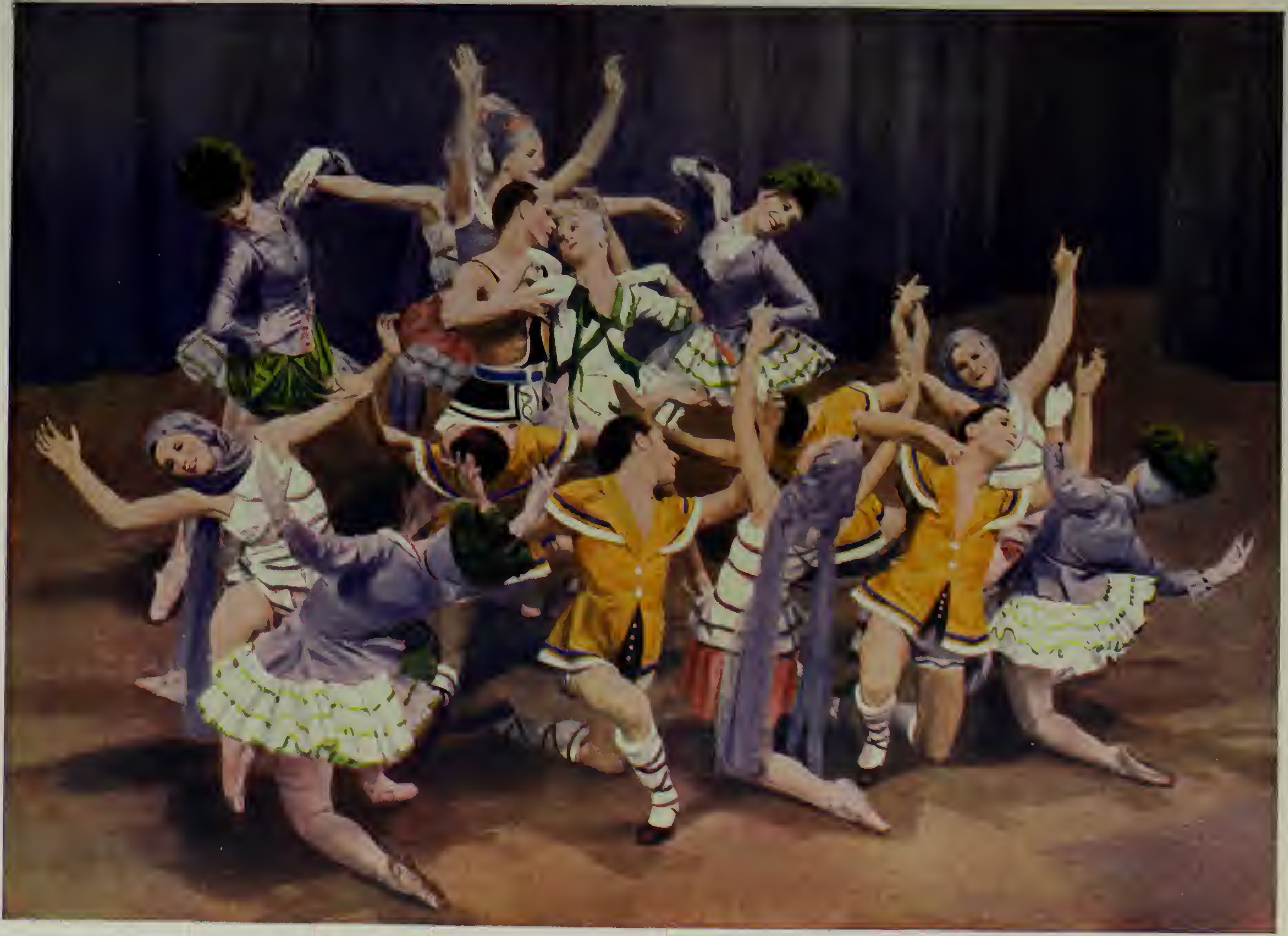
Although some of the Russian ' stars ' still went back occasionally to the Italian short-skirt and tip-toe methods, the new style killed the old. In beauty there could be no comparison between them, and although the new might appear to be very much easier, because it seems easy and natural, it does, in fact, demand as much work and far more thought than the old. Dancing has become to a much greater extent than ever before the interpretation of music. The old ballets had music written to suit them. Many of the new ballets adapt themselves to music by the most famous composers. It can be interpreted in different ways, according to the temperament — and even the political opinions—of the dancer. Cardinal Richelieu is said to have used ballet for purposes of statecraft in the 17th century. Here is a description of Isadora Duncan dancing Tchaikovski's ' Marche Slave,' which is an Imperial Tsarist hymn, and turning it into an idyll of revolution.

> She depicted in moving gestures a bent, oppressed, heavy-laden, fettered slave who

Sasha

STARS IN THE DIAGHILEFF CONSTELLATION

Choregrapher of many notable productions of the Diaghileff company, Leonide Massine will be remembered also as a dancer of the first rank. He is seen here with Lubov Tchernicheva in the ballet Les Fâcheux. Lydia Lopokova was essentially a dancer of character parts. One rôle in which she was especially successful was that of the doll dancer in Petrouschka (top).



Armand Console

"AND THEY LIVED HAPPILY EVER AFTER": JOYOUS FINALE OF CEPHALUS AND PROCRIS

Proof of the hold that the ballet is securing on the British public is provided by the foundation of the Camargo Society for the production of original and classic ballets in London. In January, 1931, Andre Grétry's Cephalus and Procris was produced under its auspices, an interesting point being that, apart from the music, this was an entirely British performance, choregrapher, costume designer and all the dancers being British. The story tells how Cephalus, resisting Aurora's amorous overtures, is persuaded by the goddess to test the fidelity of his wife Procris by returning to her disguised as a rich merchant. Procris accepts his addresses, but discovering his identity, flees to Diana. Later, Procris tests Cephalus by a similar artifice and, his inconstancy having in turn been established, husband and wife are reconciled.

falls exhausted to his knees. Now see what happens to this slave at the first notes of the accursed 'national anthem.' He lifts his weighed-down head, and his face shows an awful grimace of hate. With all his force he straightens himself and breaks his chains. Then he brings from behind his back his crooked and stiffened arms—forward to a new and joyful life! The allegory was understood by everyone

She danced also Tchaikovski's 'Pathetic Symphony,' illustrated with her face, her body, the whole of her, flesh and spirit, the joy and sorrow, the birth and death, the descent into the depths and the triumphal uprising, which she found in the music.

Another of the pioneers in this direction was Maud Allan, a Canadian from Toronto, who, beginning as a pianist, decided to study dancing and appeared at the London Coliseum in 1908 (the year before the Russian ballet went to Paris for the first time), arousing immense enthusiasm. At that time the favourite dancer of the capital was Adeline Genée, a Scandinavian of delicious charm and very distinguished ability in the old manner. Without renouncing their allegiance to her, Londoners put Maud Allan on a pedestal equally high. Her method did not derive from the Greek nearly so much as Isadora Duncan's. There was more of the East in it. Her undulating arms (unkind critics said 'writhing'), her swaying body and the ripples of motion which passed over it recalled the dances of India, Japan and Indo-China. Japanese theatre dancers rely less for their effects on legs and feet than on arms and hands. Now these are waved with quiet elegance, now agitated violently yet still with grace, now thrust out in energetic appeal or as a symbol of triumphant force. A fan is often held, and sometimes a scarf in the hand of a dancer is used to suggest various objects or to add to the attractiveness of dramatic movement. Maud Allan's dancing was more akin to this kind than to the classical mode. It captivated quickly a large public, partly because it was beautiful, partly because it was new. At all events, Adeline Genée never recovered her supreme position.

E. O. Hoppe

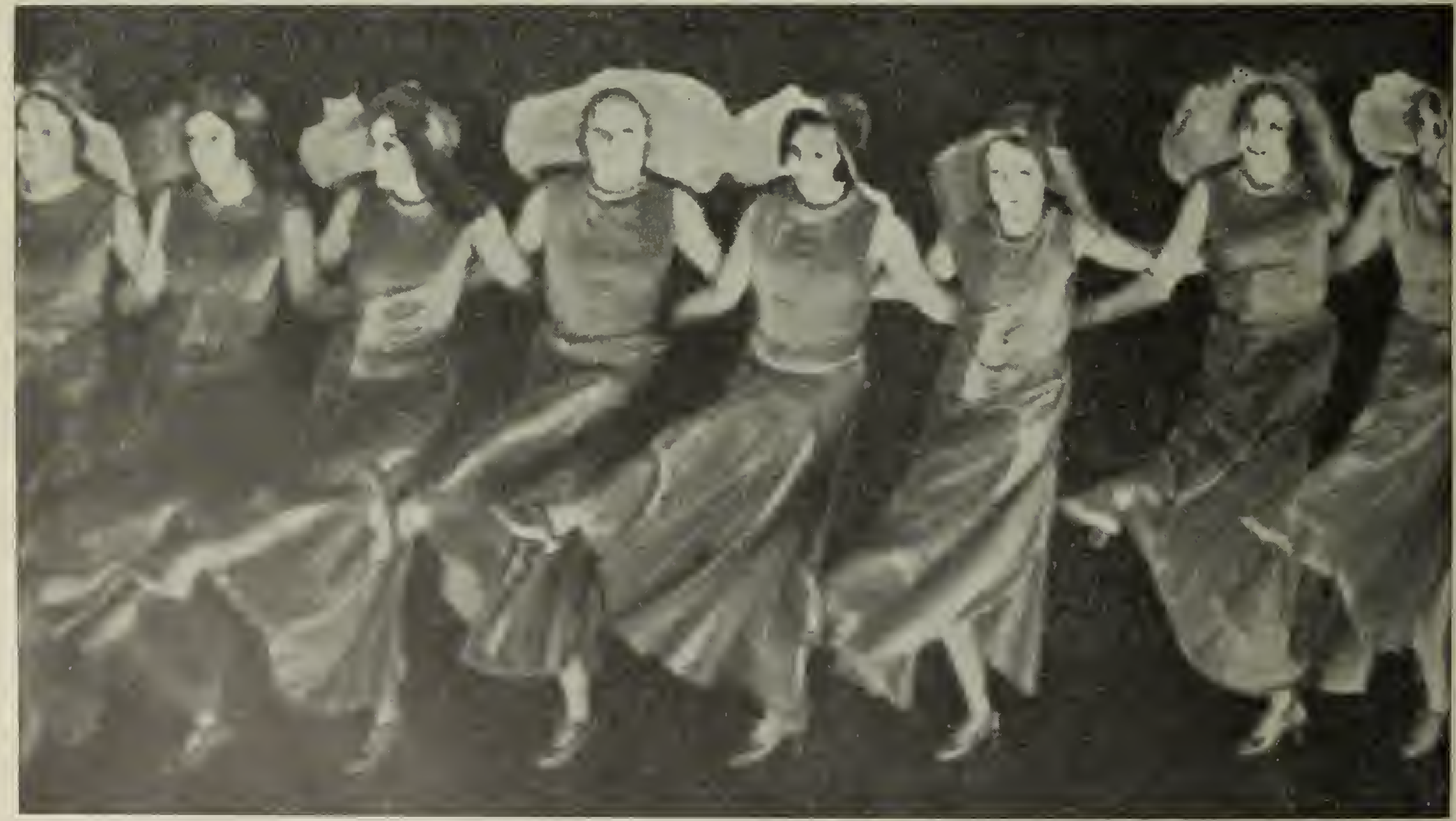
LOVERS IN AN IDYLL OF LESBOS

In his choregraphy Michel Fokine ranks as the inventor and the supreme genius of the modern ballet. He is also a graceful and accomplished dancer, as may be judged from this photograph of him with Fokina in his Greek ballet Daphnis and Chloe.

'The Times'

ANNA PAVLOVA IN THE DYING SWAN

Anna Pavlova brought the art of dancing as a medium for the expression of emotion to perfection, being indeed as truly a creative artist as any lyric poet. Her technique, grace and beauty were perhaps most exquisitely displayed in the ballet divertissement Le Cygne, for which Saint Saëns wrote the music.



FLOWING RHYTHM AND GRACE OF THE BALLET INDEPENDENT OF COSTUME—

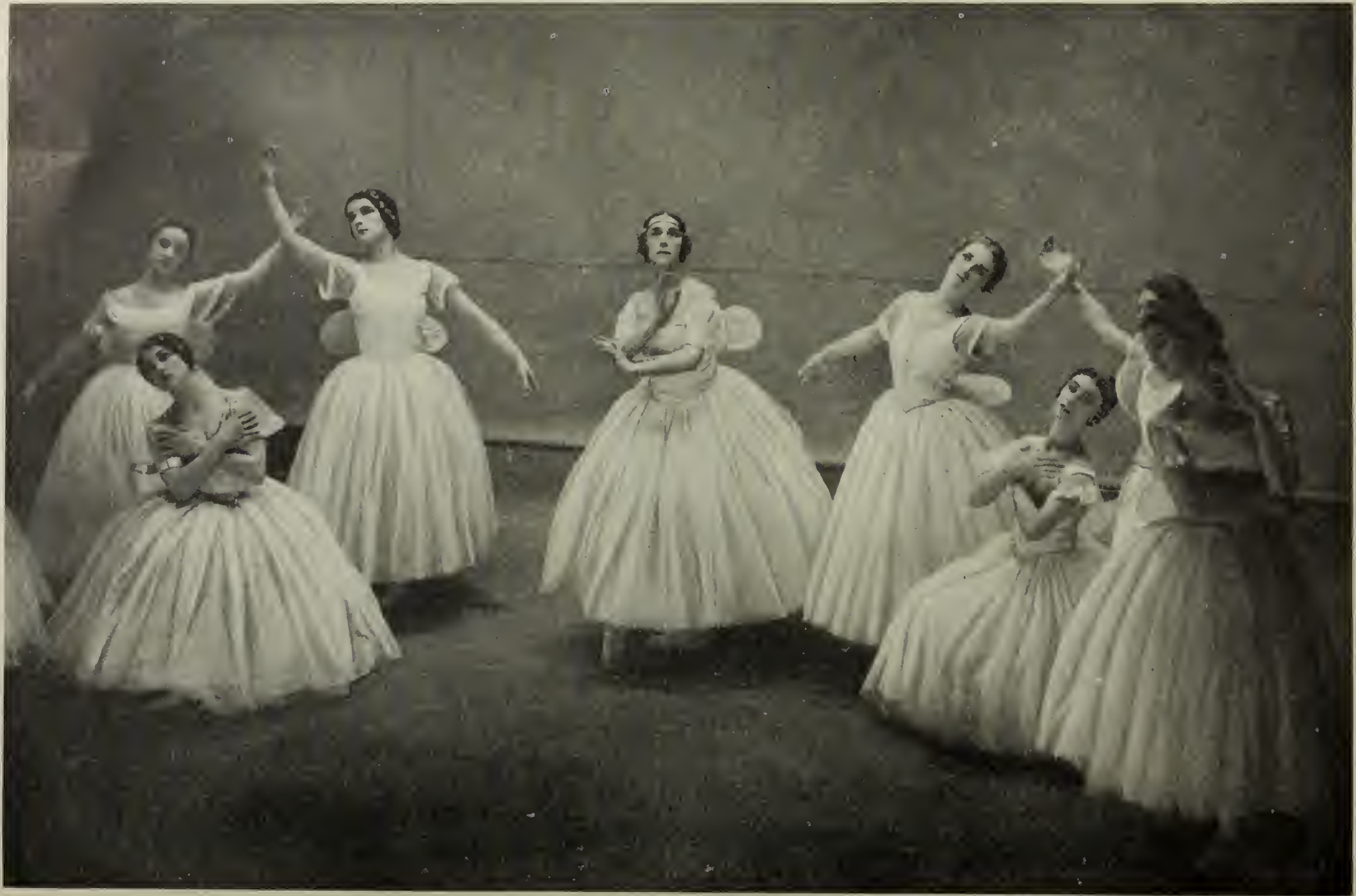
Costume has had a very great deal to do with the evolution of the ballet, and in the history of modern theatrical dancing an epoch-marking event was the re-discovery of the flowing skirt. Kate Vaughan was the first perfect exponent of the skirt dance, and its success with the public was established at the Gaiety Theatre under the management of John Hollingshead from 1870 onwards. Since then no musical comedy has been complete without its chorus of pretty and accomplished skirt dancers, like these charming young women in 'Stand Up and Sing.'

Topical Press

Central Press

—FULL DRAPERY FOR THE INDOOR DANCE: BARE LIMBS FOR THE OPEN AIR

Miss Margaret Morris founded her well-known school at Chelsea a few years before the Great War, and its influence since then has been widespread, largely owing to the practice of holding summer schools at various places in the country and abroad. The dancing, which is always performed bare-foot, is not 'classical' dancing but is properly described as Margaret Morris dancing based upon Raymond Duncan. Artistic posing is of the essence of the system and many lovely effects are obtained—witness the upper photograph, taken near Harlech.



Armand Console

SPIRIT OF MUSIC INTERPRETED IN THE DANCE OF THE BALLET: KARSAVINA IN LES SYLPHIDES

First produced in 1909, Les Sylphides relies for its success solely upon its musical and choregraphic interests. The music is an adaptation of various compositions of Chopin, and in the choregraphy Fokine's skill is seen at its highest. The piece, it has been said, has no action, no colour, no idea, almost no sentiment. It is one rhythmic flow of faultless gestures, which make a rounded whole of a chaste and immaculate quality like that of the finest sculpture. The dancers wear costumes of pure white, the skirt rather long, and more remarkable than the steps is the purity of the lines of the arms interweaving like the over-arching branches of a forest glade. Madame Karsavina is shown here with the Rambert Dancers in a performance of the ballet at Hammersmith in 1930.

Central Press

FINE CARELESS RAPTURE IN THE SPRINGTIDE OF LIFE

Quite apart from their primary purpose of training dancers for the stage, dancing lessons in the new mode cannot have anything but an extremely beneficial effect upon the health of all who are able to go in for them. For inasmuch as the new mode makes use of the whole body for the expression of emotion, it develops and strengthens all the muscles and all the organs of the frame. The splendid figure posturing here is a pupil at the Northern Heights School of Dancing, Highgate.

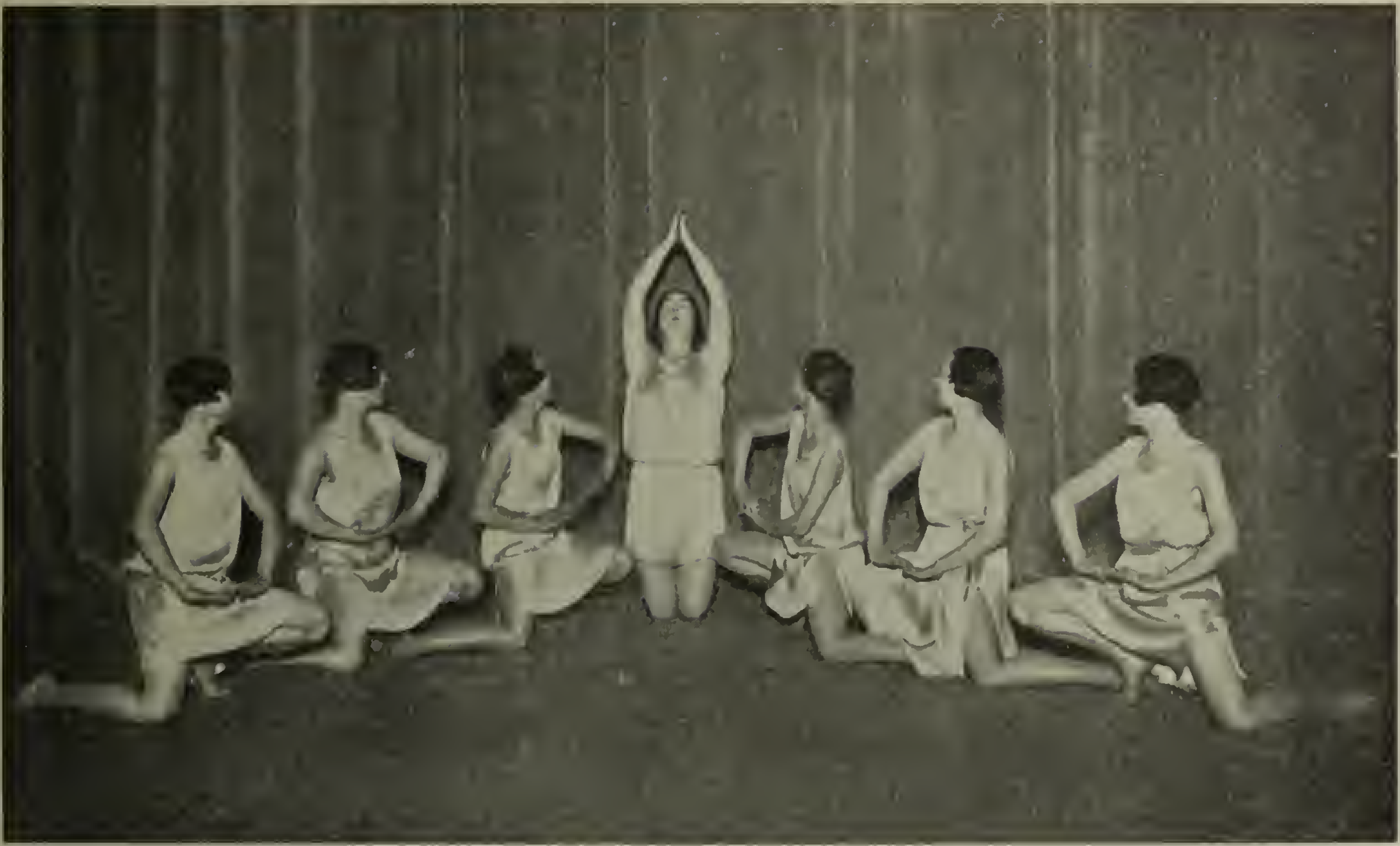
Many times had the short-skirt tradition been challenged. There was a whole school of 'skirt-dancers' twenty years before, with Kate Vaughan at their head, and Sylvia Grey, Letty Lind, Mabel Love as lesser lights. That they were called 'skirt-dancers' showed them to be in revolt against the 'regular' ballet, that in which Taglioni had made so great a name during the middle of the 19th century.

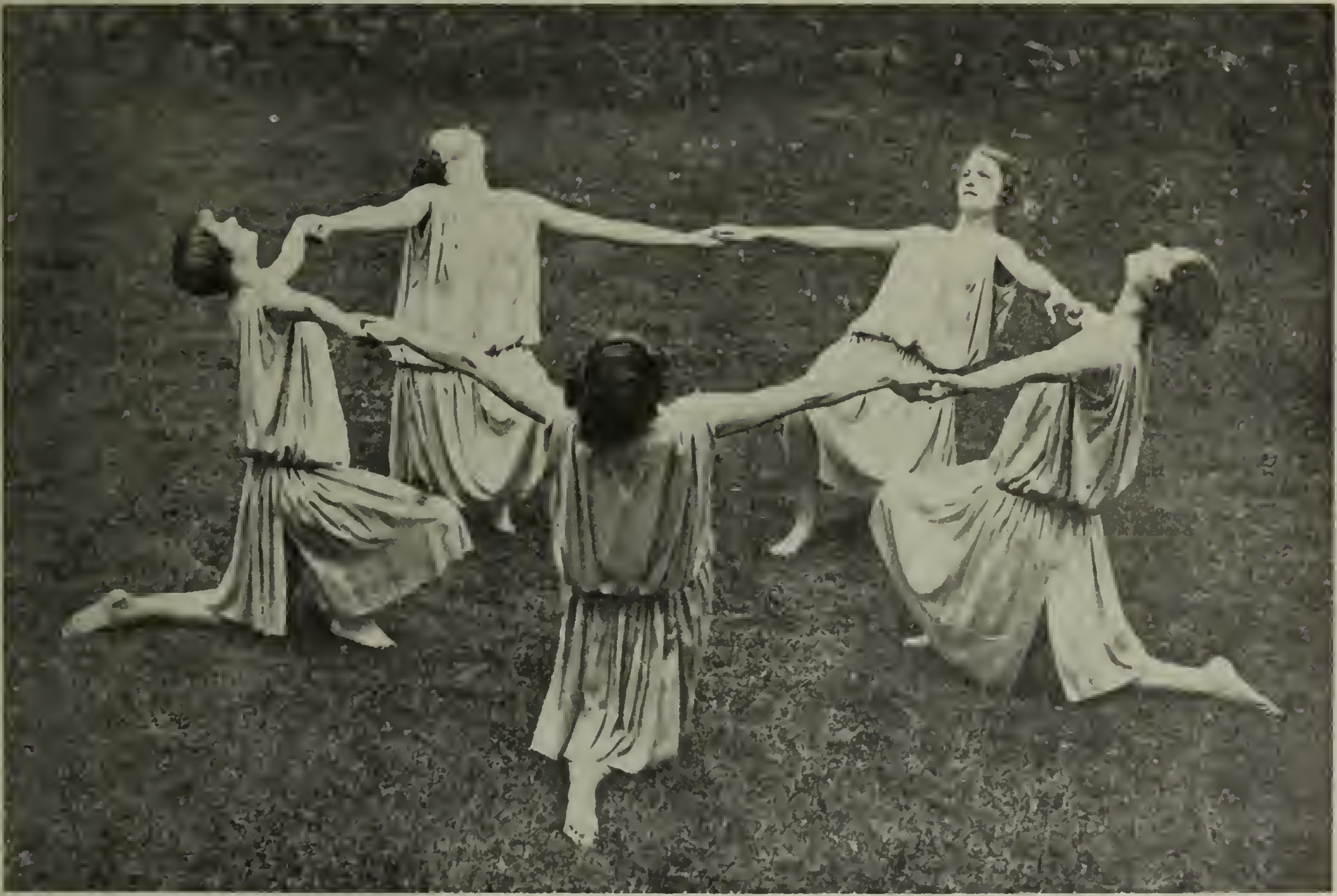
At this time ballets were still introduced into operas, sometimes made part of the story, as are the ballets of 'Faust' by Gounod, sometimes having no real connexion with the opera plot at all. Often the ballets excited audiences more than the operas, and until Jenny Lind appeared to entrance everyone with her singing Taglioni was the chief attraction of the operatic stage in London. Of her Thackeray said that 'future ages would never see anything so graceful.' Her method was described as 'floating.' She was light and extremely ethereal in her movements. She did not wear the very short ballet skirt. At that period dancers wore muslin reaching to their knees or below. At one time Taglioni's dress on the stage is said to have touched the ground. But her dancing and that of her contemporaries was toe-dancing. The new mode employed arms as much as legs and made use of the whole body for the expression of the emotions portrayed. It therefore developed and strengthened all the limbs and all parts of the frame, not only the calf and thigh muscles. In many ballet dancers of the old school these were brought to an abnormal size and power. Fanny Ellsler, a rival of Taglioni's, saw a man enter her bedroom one night

Photopress

ECSTATIC DANCE OF VIBRANT YOUTH BY THE SUNLIT SEA

Among English schools which specialise in the teaching of dances based on Greek models the Bagot-Stack Dancing Academy holds high place. These remarkably successful action photographs were taken at an exhibition performance given by some of its pupils at Clacton. Danced by the water's edge, in harmony with the rhythm of the wavelets lapping the sand and with the vibration of the sunlight on sea and shore, every movement was an object lesson in the expression of the strength and health and passionate joyousness of pulsing natural life.





Topical Press

RHYTHM OF MUSIC AND POETRY AS AIDS TO PHYSICAL GRACE

Eurhythmics has been defined as the art of expressing harmony by gesture in which physical movement is made to reflect musical notation. The system was invented by the Swiss composer, Jacques Dalcroze, while professor of harmony at Geneva, and in 1910 he established a school of eurhythmics near Dresden. Others now exist in London, New York and elsewhere. The upper photograph shows a demonstration of the Dalcroze system in London. Below, pupils of the somewhat similar Acton-Bond school of euchorics are seen dancing to a Breton folk song.

Keystone

HANDMAIDENS OF APOLLO CELEBRATING THE FESTIVAL OF DELPHI

In view of the enormous influence that the art of ancient Greece has had upon the ballet in Europe during the present century, it is a little surprising that modern Greece has made no substantive contribution to the development of this lovely art form. Some stirring in her sleep was, however, indicated by the revival in May, 1930, of the great Festival of Delphi—its second celebration in 1,500 years. The revival was largely due to the energy of Madame Eva Sikelianos, American wife of the Greek poet, Angeles Sikelianos.

and search for her jewels, which she kept under her pillow. When he approached the bed she leaped out and gave him one well-aimed kick in the chest. He died on the spot.

Skirt-dancing was at first performed in very voluminous draperies, double and sometimes triple skirts. These were held up in the hands, and a large part of the effect depended on their skilful manipulation. Loie Fuller was a specially clever adept in such performances. Coloured lights were turned on to her in quick succession as she danced. The result was something like the ever-changing combinations of a kaleidoscope ; it was very much to the taste of the variety theatre patrons, though an unfavourable critic called it ' no dance at all, a very monotonous and wearying performance, consisting in the twirling of many yards of some material in the manner of a mill-wheel.'

There was some truth in that. The performances of Isadora Duncan and Maud Allan marked a great advance, though the Canadian dancer had neither the technical equipment nor the temperamental force of the American. They both approached nearer to emotional drama than any of their predecessors, and this tendency has been steadily increasing. The latest developments of dancing are really indistinguishable from wordless acting. Examples of this from the Diaghileff repertory are ' The Good-humoured Ladies,' ' The Three-Cornered Hat,' and, greatest favourite of all probably, ' La Boutique Fantasque.'

Scarcely any attempt has been made to construct music drama of this kind in England, but the enterprising German producer Reinhardt made several experiments along this line. He brought to London, just at the time when the new dancing had made a hit, ' The Miracle,' in which Maria Carmi played the Madonna, who takes the place of a nun while she is absent from the convent, making trial of the pleasures and griefs of the world outside its walls. In Germany this way of presenting a story by gesture and movement accompanied by music has gone much farther. It has borrowed something from Dalcroze, the Swiss inventor of eurhythmics (exercises with music), who also influenced Fokine in his reconstruction of the Russian ballet. Dalcroze's scheme is not exactly dancing, but rather callisthenics, designed to discipline both the limbs and the mind and bring them into harmony. As training for dancers in the modern way it is thus very useful, and German producers admit that they owe a good deal to it. They have borrowed a good deal, too, from the dance dramas of India, Indo-China and Malaysia—described in the chapters on Animal Dances of the East and the Golden Ballet of the East.

FOOD TABOOS AND THEIR MEANING

TABOOS concerning food are dictated by various motives. The animal prohibited may be a totem, a form of a deity, or otherwise sacred, or the taboo may hinge on rank or on imitative magic. The subject is touched upon in the chapters on Magic and the Means of Life and Totems and Totemism, and taboo generally is discussed under The Mysteries of Taboo.

DURING the war the Scottish Fresh-water Fisheries Committee issued a pamphlet entitled 'The common eel and its capture, with suggestions applicable to Scotland.' It appeared at a time when the food problem had become rather grave and contained the statement:

> The prejudice which exists against the eel in Scotland is most unfortunate, since it prevents Scotsmen taking advantage of a most nutritious fish which appears to be well distributed throughout our waters. . . . The serpent is a symbol of the devil, and all Highlanders know that the eel, being like the serpent, is like the symbol of the devil, and is associated with the evil influence. People who eat such creatures are, in their opinion, very far from particular in their feeding. The fact that many Continental peoples find the eel a most valuable food only shows that such foreigners will eat anything. The eel remains taboo

Mention was also made of the fact that the eel is eaten in England, and the writer added:

> Many a Scotsman, I have no doubt, has eaten most excellent 'filleted sole' in London and been quite unaware that in reality he was eating eel.

Other Scottish food prejudices are mentioned:

> Some people in the West Highlands will not eat mackerel: in the Solway till quite recently people would not touch skate; all over our country no one thought of eating dog-fish.

IT was added, however, that the war has taught or forced people to think about unfamiliar foods.

As deep-rooted as the eel taboo is the Scottish prejudice against pork, which was formerly widespread but is nowadays confined mainly to Highland areas. Thousands of Highlanders and Hebrideans still refuse to eat the flesh of the pig in any form. Dr. Johnson in his 'A Journey to the Western Islands' wrote:

> The vulgar inhabitants of Skye, I know not whether of the other islands, have not only eels, but pork and bacon in abhorrence; and accordingly I never saw a hog in the Hebrides except one at Dunvegan.

One of the Loyalist songs ridiculing the 'Rump Parliament' in the 17th century refers to

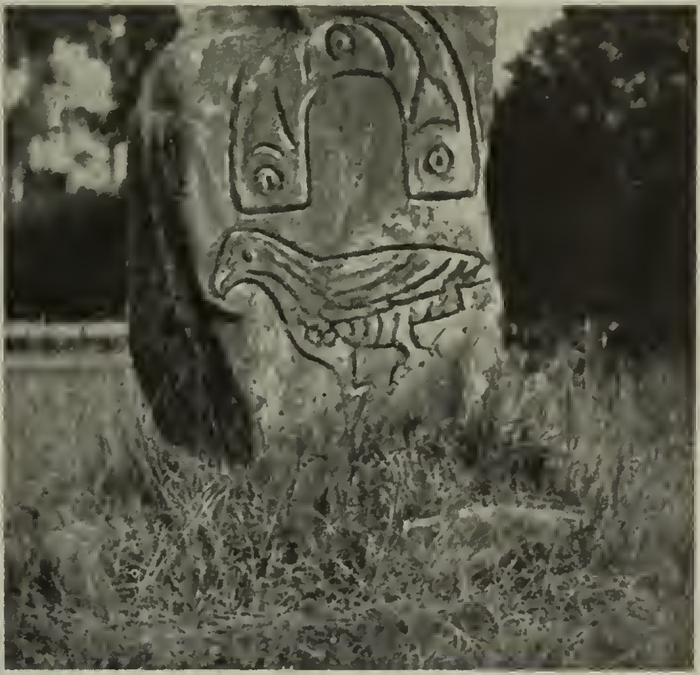
> The Jewish Scots that scorn to eat
> The flesh of swine.

Bishop Leslie, the 16th-century Scottish historian, refers to the pork taboo, and Sir Walter Scott, in a footnote in his 'The Fortunes of Nigel,' says that the Lowlanders 'till within the last generation disliked swine's flesh as an article of food as much as the Highlanders do at present.' Nor were Scottish food prejudices confined to the masses of the people. Ben Jonson, in his 'A Masque of the Metamorphosed Gipsies,' makes a Romany fortune-teller approach King James I and say:

> Here's a gentleman's hand.
> I'll kiss it for luck's sake: you should, by this line,
> Love a horse and a hound, but no part of a swine.

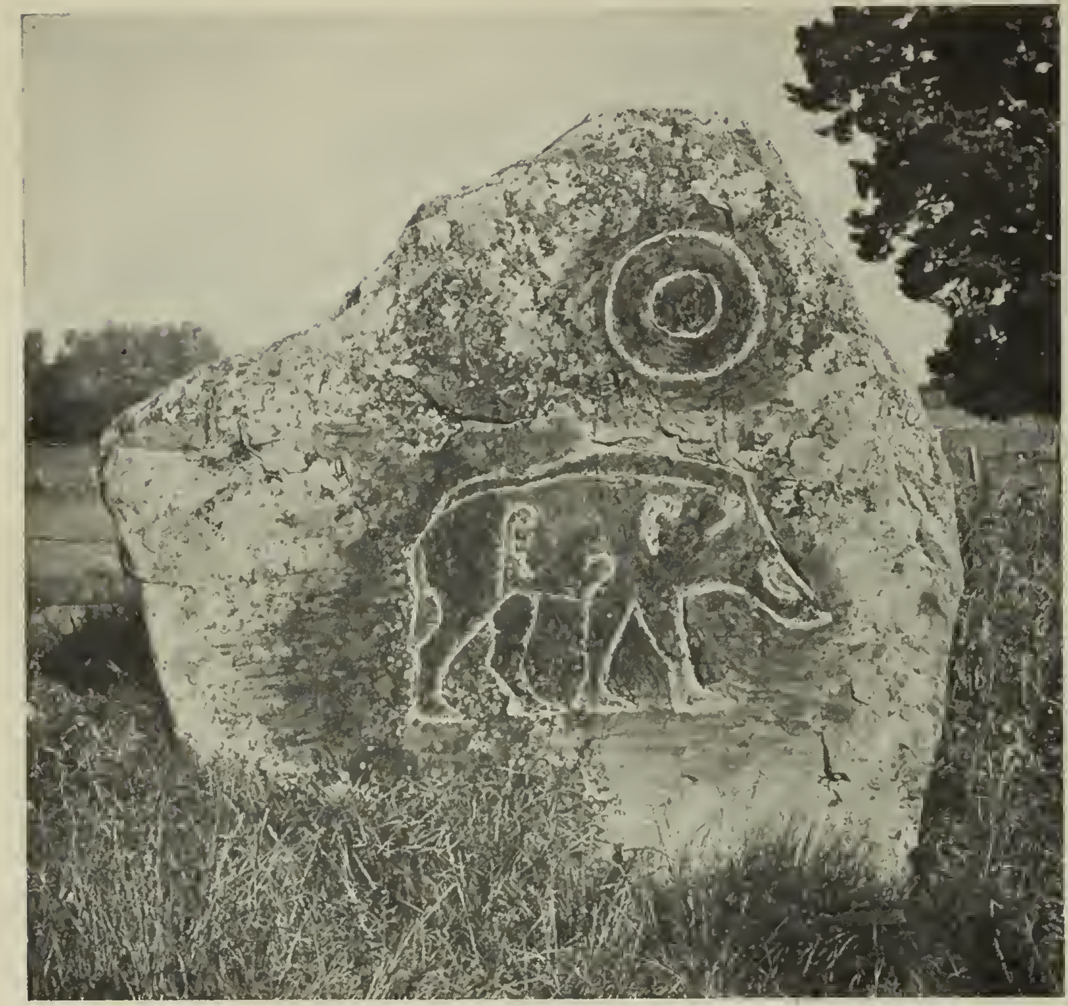
GIFFORD, Jonson's annotator, says this and another reference to pigs was 'a side compliment to the King, who hated pork in all its varieties.' A prejudice against white fish is not yet wholly extinct in the Highlands, nor that against 'white flesh' or 'feathered flesh.' The Sassenachs (Saxons) were formerly sneered at as 'fish eaters' not only in the Highlands but some parts of Ireland. In ancient Ireland the salmon was 'the food of kings,' but, then, its flesh is red. Julius Caesar found existing in ancient England a 'religious scruple' against eating domestic fowl or goose or the hare. Archaeologists have found that in the Swiss lake dwellings there was a superstitious feeling against eating the hare, but Neolithic tribes in Britain used the animal for food. The ancient Irish ate its flesh, and O'Curry says it was one of the prerogatives of the kings of Tara to be fed on 'the hares of Naas.'

It would appear, therefore, that surviving prejudices against eels and pork are not necessarily of Christian origin. If the Scots pork taboo was inspired by the



BIRD STONE AT STRATHPEFFER

The animal figures incised on standing stones in Scotland possibly have a bearing on food taboos. The raven or eagle, here seen with horseshoe symbol and solar rings and fishtails, was perhaps a clan totem, and as such may have been prohibited as food.



Andrew Paterson, Inverness

FOOD TABOO THAT MAY HAVE TRAVELLED FROM ASIA TO SCOTLAND

The pork taboo of Scotland not improbably originated in a porcine form of a deity. The pig was apparently regarded as an embodiment of Attis, whose votaries eschewed it as food, and the Attis cult of the Galatian Celts may have reached Scotland. Figures of boars were used as amulets by some Celtic tribes The boar stone here seen is near Inverness

Jewish taboo in the Old Testament, there would have been traces of it in England and Ireland, but from the earliest times of which we have knowledge the inhabitants of both countries have eaten pork freely. The Continental Celts were pig-rearers and pork-curers, and Varro tells that they supplied Rome and the rest of Italy with cured pork. But the Galatians, the Celts of Asia Minor, according to Pausanias, became converts to the cult of the god Attis, and refrained from eating pork because that god had been slain by a boar. A view which has been urged in this connexion is that the new religion of the Celts of Galatia reached a section of the Celts in Western Europe who ultimately migrated to Scotland across the North Sea. According to Scottish pig-lore, the eating of pork causes leprosy. A similar superstition has been found by Mr. J. G. Lawson to be prevalent in northern Arcadia Greece, and he suggests that the pork prejudice there may survive from the cult of Demeter, goddess of the corn-bearing earth and of agriculture to whom the pig was sacred and to whose honour it was sacrificed at an annual festival similar to a festival in ancient Egypt, where pork was likewise taboo.

Horse flesh is not favoured as food in the British Isles, but is eaten freely on the Continent, especially in Belgium and Germany. The Romany wanderers in Europe eat the hedgehog but invariably taboo the squirrel.

Light is thrown upon the significance of the persisting food prejudices of modern civilized peoples by investigating those of primitive races in various parts of the world. Pig's flesh—see also page 271—is taboo to Zulu girls because of the belief in imitative magic. The pig is regarded as an ugly animal because of its gross snout and repulsive mouth, and it is feared that pork taken as food would tend to disfigure growing girls and, after they are married, impart swinish physical characters to their children. Elephant flesh is similarly avoided by women lest an 'evil resemblance' be transferred to offspring. Young girls must not eat the flesh of a cow which has given birth to a dead calf, nor that of a cow which has died when giving birth to a calf, lest they themselves should have stillborn children or should die in childbed. The lower lip of a bullock is taboo to boys because it is always twitching and trembling and there is a danger that when boys grow up such food would cause them to have the trembling mouths of cowards, instead of the firm, stern lips of typical Zulu warriors. Tripe is not eaten by Zulu warriors lest in battle it should attract the weapons of enemies towards their bowels.

In Madagascar the Malagasy warriors must not eat hedgehog, 'as it is feared that this animal, from its propensity of coiling up into a ball when alarmed, will impart a timid shrinking disposition to those who partake of it. A warrior who partakes of the flesh from the knee of an ox may, ox-like, become weak in the knees during a long march. Nor must a fighting man eat of any animal that has been speared lest he himself should suffer a like fate, or any animal which has been wounded or killed in conflict with another. In Northern Rhodesia some of the tribes taboo pig, hippo, zebra and mud-fish lest they should contract leprosy or goitre. It is believed that if boys eat a fish called 'jilemba' they will have no families after they grow up and marry.

There are many taboos for women in Southern Nigeria which, as in Zululand, are considered necessary in the interests of their children. When war has been declared the fighting men must not partake of soup, or boiled flesh, or pumpkins, but only roasted meat and roasted plantains and ripe corn, so that they may become hard and vigorous. It is also considered necessary that cooking fires should be of dry branches and not those in which any sap remains. A very widespread belief, not only in Africa but in Asia, is that food cooked by women is bad for fighting men during a time of war. The idea that food exercises a magical influence on men and women is very general in the East. A related survival in the Hebrides appears to be the idea that if the wind changes when a young person is eating flounder, his mouth may be twisted like that of the flat-fish.

Magical food taboos may change as people change their area of residence, but those based upon the belief that an animal, fish or reptile is sacred are found to be binding for long periods and many generations—until, indeed, there is a change in religious beliefs. Some peoples believe they are descended from animals, or even from trees or plants, and therefore avoid eating the flesh of an ancestral animal, or the fruit of an ancestral plant. Among the Melanesians of the Pacific Islands we find one clan which believes in descent from a hawk, a wagtail or a tit. They protect these birds, but their food supply is not restricted by refusing to eat of their flesh. It is otherwise, however, with those who regard the domestic fowl as of the same breed as themselves, for they not only refuse to partake of its flesh but of its eggs. A banana clan taboos bananas as food, but may freely give quantities of ripe bananas in exchange for other fruits collected by non-banana peoples. In the Solomon Islands group Dr. C. E. Fox has found on the Island of Santa Anna a turtle people, who refuse to eat any part of a turtle lest they should immediately suffer death. He was told of a turtle woman who entered a house when very hungry. She saw cooked turtle and, thinking it was pork, ate of it, but she soon sickened and died. In Polynesia the belief was prevalent, as missionaries have found, that certain people had similarly suffered death from eating an ancestral fish or animal. Eel people dared not eat eel, shark people the flesh of the shark, or bird people any bird regarded as sacred to the clan. But a man could eat freely of the sacred animal of another man.

Col. F. D. Fayrer

FEEDING THE SACRED FISH AT GOONDGARH

The lake at Goondgarh, in the Indian state of Rewah, is filled with sacred fish, which may not be eaten by the people. In the lake, too, are sacred crocodiles, which feed upon the fish and keep their numbers down. A special attendant, appointed by the raja, feeds the fish at regular hours, and so tame are they that they know his call.

Traces of similar beliefs and customs are found in various parts of the world. It is, however, not always easy to discover whether the tabooed animal is a clan or family totem or a form of a particular deity. A totem may belong to a tribal group and be shared in by all its members. But an individual may acquire a particular totem when he receives his name. To the latter class belongs the famous Irish hero Cuchulainn (pronounced Koo-hool'in). His name signifies ' Hound (cu) of Culann '—the Celtic Vulcan. As a lad, his name was Setanta (a member of the tribe of Setantii, a branch of the Brigantes), but after he had slain the great watch-hound of Culann he took its place until another dog could be procured. He proved himself an invulnerable hero, but his death was brought about by sorceresses, who placed upon him a spell which involved him in eating the flesh of a dog. The result was that he soon afterwards received his death-wound in battle.

A RELIGIOUS taboo might be extended to things to which a sacred wild creature was partial. Thus a snake clan in Melanesia is found to taboo the milk of the small yellow coconut because snakes partake of it when they have an opportunity so to do. The immediate result of the infringement of this taboo is an attack of some form of skin disease. A most mysterious taboo obtains among the members of a sacred shark cult. It is believed that the shark god may appear as a ray fish, a mullet, or a small fish like a sardine ; it may also assume the form of a leaf in the ' arita ' tree. The shark worshippers may eat of the fish, but must not partake of the flesh of a white pig or eat bananas. Some birds and fish are taboo because they are messengers of gods or spirits and make appearance to foretell a sudden death in a tribe or family.

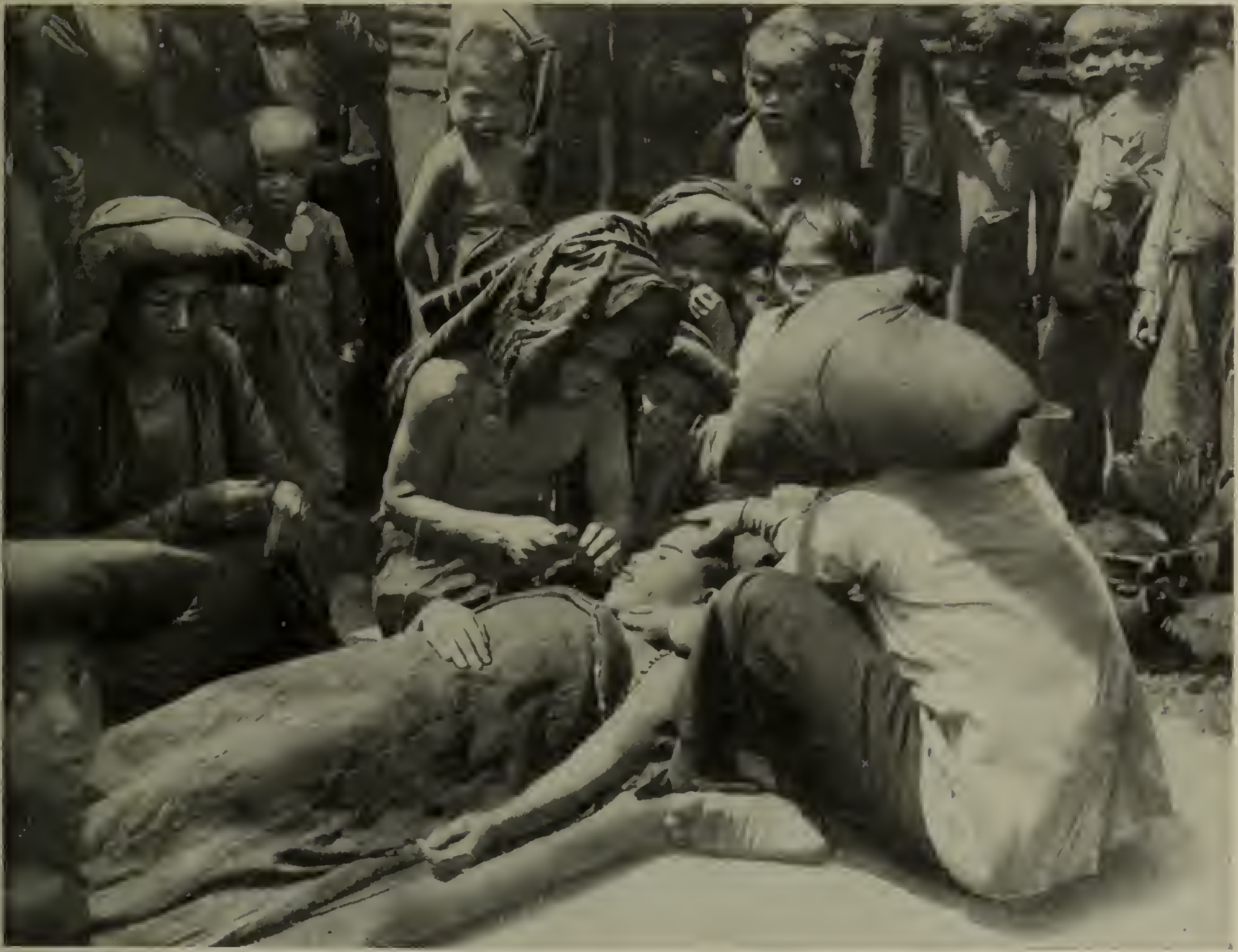
Then there are rank taboos. Ordinary people are not permitted to eat of fish or animals reserved for priests or chiefs, while priests or chiefs may not eat of fish or animals which ordinary people may devour with impunity. In Fiji, as late as 1912, the chiefs endeavoured to prevail upon the British Government to make it illegal for common people to catch and eat turtles. These had been formerly reserved for their own tables, and if the taboo was broken by the common folk they were either punished by the chiefs or were stricken with disease. The turtle is the reputed ' King of the Sea ' and, according to the native, was the appropriate food for rulers. A similar view obtained in Ancient Ireland, where the salmon, also a ' king,' was referred to as ' the food of kings ' and was reserved for the menu of the royal family. In Fiji shark flesh was freely eaten, but the dorsal fin could be eaten only by chiefs, for whom were also reserved the heads of all large fish. Certain ' cuts ' of animal flesh were kept for chiefs and their leading men and referred to as ' food of warriors.' The ancient Irish similarly reserved particular portions for their rulers and heroes.

Among the Murrams of Manipur in eastern India, on the border of Burma, a chief must not eat certain foods which his subjects partake of freely. Dog flesh, tomatoes, etc., are taboo to him. The chief of the Red Karens of Burma is denied rice and liquor ; his mother, before his birth, had to taboo meat, water from a common well, etc. In Yap, one of the Caroline Islands in the Pacific, priests, who live apart for a period of about three months each year, dare not eat fish or taro. African taboos of like character have been recorded. The heir to the throne of the Loango tribe must not eat pork or ' cola ' fruit, nor must he, after entering manhood, eat of fowls unless he has himself killed and cooked them.

A WEST AFRICAN king in Fernando Po must taboo venison and the flesh of the porcupine, while the chief ruler of the Masai tribes can eat of no flesh except the livers of goats and no other food except milk and honey. The person of the king of the Buakitara or Bunyoro of Central Africa is sacred, and the various parts of his body have names not used by common folk. His daily meals are of a ceremonial character and are regarded by the people with religious awe. Of late years, owing to Christian influence, his diet has been varied, although this is not known to all his subjects. According to Roscoe, at one time vegetable food was absolutely taboo to the kings, who lived entirely upon milk and a very small quantity of beef. The milk was taken from sacred cows, chosen because of their colour and reserved for royal use alone. Young bulls were slain to provide flesh, but the king could not eat meat and drink milk at a single meal. Thrice a day he went to the house in which the sacred milk was stored to partake of it in large quantities (see also pages 480-1).

IN Australia the medicine man of the Arunta tribes must abstain from fat or warm meat. Nor must he inhale the smoke from burning bones. If he infringes a taboo his medical powers will depart for ever. To wise old men who act as rulers in secular and religious matters is reserved the flesh and fat of a snake called ' Kuljoanju.' If a young man should, even by accident or through ignorance, partake of the forbidden food he is sure, according to the tribal lore, to contract a serious illness which may prove fatal.

In Ancient Egypt, according to Diodorus Siculus, the priest-kings (of the Late Empire period) had their flesh diet confined to veal and goose. Herodotus makes a similar statement, and adds that to the priests fish and beans were taboo. To all the Egyptians of the Greek period pork was forbidden, but once a year they sacrificed swine to Osiris and the moon, burning certain parts and eating certain cuts. In Rome the Flamen Dialis could not eat white bread or even touch or make mention of it, nor eat goat's flesh or beans. Lucian tells that in Syria one cult sacrificed bulls and cows alike and goats and sheep, but as pigs were abominated, they were neither sacrificed nor eaten. Another cult,



G.P.A.

PAIN ENDURED OUT OF DEFERENCE TO THE SOUL OF RICE

Such store do the Indonesians set by the rice crop that they believe that the rice possesses a soul. Indeed, the Bataks of Sumatra use the same word for the soul of the rice as they do for the soul of human beings. In order that the soul of the rice may not be offended the Karo Bataks of the Toba Lake region file their teeth flat and blacken the stumps. A young girl is here seen having her teeth chiselled in preparation for this operation.

however, regarded swine without disgust, because they were holy animals. The Jews tabooed pork in ancient as in modern times. Moslems and Hindus regard the pig as unclean and refuse to partake of it.

It is obvious in view of the evidence given above that a single theory is not sufficient to account for the existence in ancient England of the taboo of the hare and the goose, of the Irish restriction regarding salmon and the Scottish boycott of pork and eel. It may be that the goose was in England, as in Egypt, a form of a deity and was sacrificed and eaten once a year. We have not yet forgotten that goose-flesh is appropriate at Michaelmas (September 29). An old pagan festival may have been christianised.

The hare was used by Queen Boadicea as a divination animal. She let one loose to ascertain by its movements what lot fate had in store for her and her people. Fishermen and miners in Northumberland used to regard it unlucky if a hare crossed their path. Witches were supposed to appear sometimes as hares. The Scottish pork taboo may, like the English goose taboo, have been due to the fact that the pig was a form of a god. In this connexion it is significant to find Tacitus telling that the amber traders of Celtic speech in the Baltic area regarded the boar as a symbol (or son) of the Mother Goddess and wore boar amulets on their helmets. The Iceni, a Celtic tribe in south-eastern England, had boars on their coins, and they and others used images of boars as mascots. One of the Pictish clans in Scotland was called the ' Orcs ' (young boars), and there is a figure of a boar on a standing stone near Inverness. The eel may have also been a form of a deity. In one of the Irish sagas a goddess assumes the form of this fish. A horse-stone in Aberdeenshire may be a relic of the worship of the horse-god. In the ' Life of St. Columba ' there is a reference to a convert who became a backslider and was found partaking of horse-flesh, apparently at the annual sacrifice of that animal. Bull sacrifices occurred in the county of Ross and Cromarty as late as the 17th century. Some tabooed animals may have been clan totems and others forms of deities.

END OF VOLUME TWO